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THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

VOLUME III.



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'One body and one spirit—one Lord, one faith, one baptism.'

No. I.]

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[VOL. III.]

Let us stand fast in one spirit, with one mind labouring together for the faith of the Gospel. Phil. c. I. v. 27.

Thanks be to heaven, the first and most difficult year of our course is completed, and the second now opens upon us with more cheering prospects! When it was at first determined to establish a Catholic Journal, which should be conducted by gratuitous labour, and on principles exclusively religious, there were many that augured ill of its success and prognosticated its speedy failure. Mistrustful as well of our own abilities, as of the support which others might impart; unfurnished with sources of intelligence, and apprehensive, lest apathy might recoil from the dry perusal of a Theological Paper, or poverty plead inability to pay for its numbers, we had nothing, amid the evil bodings of some, but the importance of the cause and the sacred order of obedience, to animate us to the novel undertaking. But the experience of one year has been sufficient to convince us, that Catholic zeal can achieve whatever Catholic faith can counsel and suggest; that a Catholic Journal in this country can obtain a wide circulation and a firm support; and that the Catholics of India are not so indifferent to their religion, as to reject a Journal which upholds its interests and defends its doctrines. Though time has dissipated some bright illusions of hope, and disclosed to us the full magnitude of the task which duty obliges us to perform, yet we deem it some advantage to know precisely, how little is the assistance on which we may calculate, and how great are the difficulties with which we have to grapple. While we feel that the labour is painful and severe, it is no small satisfaction to be assured of the whole extent of it, though it devolves mainly on ourselves. If there are many who possess talents qualified to assist us, they have declined to exert them either from a dread of fatigue or from a fear of animadversion; nor can we altogether con-

demn their supineness. To write dissertations on religion without hope of profit or fame; to devote to the severe toil of composition the leisure hours which remain after the discharge of professional duties; to incur the resentment of those whose assertions, or of those whose predictions, we falsify;—this demands more courage, energy and zeal than can usually consist with the enervating climate of Bengal. Thus whilst the past year has cleared away whatever was light, unstable and inconstant, we have at length come to the firm and solid rock, on which we can build with the utmost security; and though it presents a less extended compass than we had reason to expect, yet this deficiency is amply compensated by the solidity of its worth, the firmness of its composition and the durability of its power. If the writers who assist us are few, they are distinguished as much for their steady industry as for their superior talents. May the Catholics of India, whom they serve, benefit by their toils; and God, for whom they labour, reward them!

To understand the character of the *Bengal Catholic Expositor* it is necessary to keep steadily in view the causes which first called it into existence; causes, which operate with more vigour at present than at the commencement. It was set on foot, not to serve the interests of any Catholic party, not for the purposes of literary or scientific display, not even with a direct view to the aid of our Free-Schools; (though the latter object was not overlooked;) but to deny the calumnies and refute the charges of our enemies; to unfold the true doctrines of our Church and enforce the proofs on which they are grounded; to record the religious events which are passing around us, and communicate the deeds of faith which are achieved through the rest of

the world; to diffuse religious knowledge, not only amongst the Catholics of Calcutta who have other means of instruction, but throughout the Indian provinces of the North, where often there are no books of piety to keep faith and virtue alive, no pastor to feed and watch over the scattered flock, no temple where the sons of the true Church may meet to pour forth their orisons to God, and contemplate the great end of their being. Such were the grand objects—the high purposes, for which the *Bengal Catholic Expositor* was established. However to attain and secure them, is as difficult as it is important. For who is there that does not see, that to write for the Catholic community in Calcutta, of which one branch is well instructed and the other not at all; to write for East-Indians, as well as for British Soldiers, who have feelings, ideas, characters, quite distinct from those of the former, is an undertaking which the highest order of talent may find hard to accomplish? Long and close-reasoned disquisitions on controverted points of faith, which may afford pleasure to a cultivated mind, will be wearisome, because in part unintelligible, to ordinary readers. Spirited replies to attacks, which delight those who are able to see the opponent's arguments, will lose all interest in the eyes of others that enjoy not the same opportunity. In Calcutta where the youthful mind is often found poisoned by false principles, and where the most barefaced calumnies are circulated with a view to confirm them, there are certain subjects necessary to be discussed and explained, which in other parts of the presidency would be uninteresting and tedious. For though there are Catholics in Calcutta, who, ignorant of every thing which concerns their faith, because educated in Protestant schools, have yet to learn that their religion sanctions neither the worship of images, nor the adoration of the Blessed Virgin, nor the interdiction of the Bible, nor the pardon of sin without sorrow:—themes which constitute the staple productions of the illiberal portion of our press:—yet the continual refutation of such falsehoods would be extremely disgusting to thousands of British Subjects in India, who from infancy have been taught to despise them.

However, although distinct subjects may be demanded by different classes of the Catholic body, and though the spiritual interests of one may sometimes be more consulted than those of another, yet the defence of no point of faith, whatever it may be, can be totally devoid of interest to any portion of the whole community. For each Catholic reader feels, however plain and simple may be the point discussed, that it is his own deeply-cherished faith which has been attacked, and that it is

defended by the same arguments, which later he himself perhaps will have occasion to employ. No where does he meet with a topic which does not concern him, and no where a point of faith which he does not believe. He finds in every page, not the opinions and proofs of an Editor, but the dogmas of his Church, who defends her doctrines of truth with her own arguments of truth. In this respect the *Bengal Catholic Expositor* wears a feature which distinguishes it from every other Journal. Other newspapers convey the sentiments either of the Editor, or of the clique to which he belongs. Each subject which they treat, interests only one portion of their readers, and each opinion that is given, may be canvassed with as much freedom as it has been delivered. This is true, not only with regard to political papers, but with respect to every religious Journal which emanates from any Protestant sect. For any opinion, or any doctrine, which such a Journal puts forth and maintains, may be opposed, not only by the members of other sects, but by those of the one whose cause the Journal professes to advocate. For when all claim the privilege of interpreting the Bible as they please, they will never suffer their faith to be regulated or controlled by the uncommissioned Editor of a newspaper. But the case is very different among Catholics. With them there is no distinction of creeds; no "peculiar views" in matters of faith. They form *one whole body compacted and fitly joined together*, animated with one soul, breathing one spirit, and believing one and the same faith. Built upon the foundation of the Apostles and Prophets, and framed together in Jesus Christ, the chief corner-stone, they constitute the holy temple of the Lord, where indeed, for use and adornment, distinct parts and distinct orders may be seen, yet blended harmoniously together and forming one compact, entire and undivided whole. There is amongst them but one faith—the faith once delivered to the Saints: one body of doctrine—the same which has been handed down from Jesus Christ through all ages and in all countries: one infallible voice to which all submit—the voice of the Church: one supreme head, whose authority all acknowledge and obey. It is therefore manifest, that the *Bengal Catholic Expositor*, which inculcates and defends the doctrine of the Catholic Church, expresses and conveys, not the opinions, sentiments, and feelings alone, but the faith and belief of every one who belongs to her Communion. Embracing those subjects only which are connected with religion, and coming forth under the sanction of the spiritual Head whose pastoral office it is to teach, and whose voice it is each one's duty to hear, our Journal will safely deliver no doctrine

but what is already intresured in the bosom of every well-instructed Member, because it will be secure from propagating any other than Catholic doctrine. The *Expositor* therefore is not a channel through which a few unauthorised persons may choose to force their private opinions on the Catholics of India, but a Journal where each Catholic will find transcribed and delineated the image of his own faith. Though the facts which we record may be taken more from one part of the Presidency than another, (we can only relate those which fall into our channels of intelligence,) yet they shall never be other than what are calculated to edify and instruct. Accounts impressed with this character, whencesoever they may come, will always find a welcome place in our columns. But far be it from us to pollute our pages with the quarrels in which the Catholics of Calcutta are too prone to engage, or to make our Journal an arena for angry correspondents to dispute on points which ought not to be subjected to the public, but decided by the authority of the head of the Church. Well would it have been for the Catholics of Calcutta, if, as well as ours, each Protestant paper had rejected discussions, which have served only to cover their heads with shame!

Avoiding every local topic which is not calculated to improve the heart, or inform the mind, we shall confine ourselves to the defence and elucidation of the great and eternal truths which form the dogmas of the Catholic Church; at one moment, as it may seem good, repelling the injurious attacks of our enemies, and at another explaining, without reference to any opponent, the nature of our own doctrines. As we speak under the sanction of Episcopal authority and plead the sacred cause which is equally dear to us all, we appear before the public with the proud consciousness that our journal is entitled to the support and respect of every member of our communion. It is not on the agreeableness of our matter, on the pleasing variety of our style, on the elegance of our diction, on the reputation of our learning and abilities, on the bought encomiums of a Protestant press, which is blind to the point of real worth in a Catholic journal;—it is not on any of these that we challenge and demand the cordial support of the Catholics of India; but on the hallowed character of that Church whose truths are equally the rich inheritance of us all; truths, which as it is our province to expound, it is the duty of others to learn; truths, which ought to be so dear to each one of us, as to command at any time, not only our sweat or our wealth, but the very life-blood of our hearts. Here rest our hopes. For we stand forward as the staunch and uncon-

promising defenders not only of every principle of our faith, but of every work which tends to promote its good and extend its virtues. Whatever is Catholic commands our veneration and secures our support. Regardless of the source whence the good springs, or of the channel through which it flows, we look with the same favourable eye on an Ursuline Convent, as on a College of the Jesuits; on the education of the poor, as on the instruction of the rich; on the edifying virtues which adorn the precincts of a Chapel, as on those which beam forth under the majestic roof of a Cathedral. Our feeling is as Catholic as our faith, and knows no distinction of persons. It is this spirit which ennobles so much the Catholics of France, America and Britain, who would deem that member unworthy of his name, that should dare to cry down any thing tending to promote the Catholic cause. If they discover faults which they cannot approve, it is their practice to hide, not to publish them. This maxim has guided our conduct hitherto, and it shall guide it always.

If every work, that tends to promote the cause of Catholicity, ought to be encouraged, it is obvious that the Catholics of India cannot withhold their support from the *Bengal Catholic Expositor*, which has the defence of our common faith for its main object. When we appeal to the approbation given by the Bishops of the East, or adduce the high testimony which the most learned of our Clergy bear to its merits, we do it, because we know they look to that point alone which constitutes its real worth and founds its chief claim to support. They know that it is a Catholic periodical; that it is sanctioned by the Vicar Apostolic of Bengal, revised by persons whose office qualifies them to instruct, and destined for the sole purpose of promoting Catholic piety and Catholic faith. What more is wanting to win the favour of Catholic Prelates? They regard not the language, but the thought; not the covering but the truths which it envelops. For this task they are rendered highly competent by their well-educated minds. Well versed in the science of Theology, though not all born in the confines of Britain, they can see, even in the idioms of a foreign tongue, where the thought is vigorous, the reasoning just and the doctrine sound; and soon as they have discovered these qualities in the Journal, they give it their sanction and approbation, because they know it to be purely Catholic. They would not condescend to enter into the merits of its style; but if they should hear a Catholic, who had studied his English in Bengal and his ethics under a Protestant Master, endeavouring to depreciate it, they would consider him equally devoid of modesty as of religion; a stranger to the high notion and noble

spirit of Catholicity; or perhaps influenced by some wrong private feeling, which might as easily instigate him to work the ruin of a Catholic College as the destruction of a Catholic Periodical. We cannot therefore too highly appreciate the favourable testimony, which the Catholic Prelates of India have borne to the *Expositor*; for they extol it in the only point on which we care to found its claims to the general support of Catholics.

In conclusion we must inform our readers, that the support which we at present enjoy, is extensive; that the numbers of our Journal find their way not only to the remote parts of India, but to the shores of Siam and of China; that its circulation is every day increasing; and that as soon as it shall be known through the states of the Mofussil and in the Military stations of the North, there will scarcely be a Journal in India more firmly established than the *Bengal Catholic Expositor*.

We have been favored with the following letter to the address of the Rev. Mr. Boulogne of St. Xavier's College:—

“It is rather late to thank you for all the kindness we received in your College during our stay in Calcutta; it is a negligence however you will easily pardon, at least I hope so. I believe that some of my Confrères have not delayed as long as myself to discharge this duty to you.

You will have learned that our passage from Calcutta to Singapore was very prosperous, nor clouded by a single accident. You know also that I am stationed at Singapore. The Missionary who was here on my arrival having gone to Cochin China, the Bishop of Bidopolis has kept me near himself.

The Christians of Singapore are not very numerous, and even so, they are divided by schism. Amounting at present to between six or seven hundred, it is very difficult to take care of them on account of the variety of languages spoken amongst them. We have Portuguese, some English, a great number of Chinese, seventy Malabars and several Malays. There are besides, some Armenians and Cochin Chinese. It would be very well if there was one common language; but it is not so. There is the Malay that every one speaks something of; but its use is so confined to conversation, that it is very difficult to make an instruction intelligible in that language. However I instruct in Malay, as it is most common. Portuguese, to be understood, must be the very corrupt Portuguese of the Indies; then Europeans and the inhabitants of Macao would scorn a Priest for speaking it. I should have the gift of languages here, for there are at least five quite necessary; and of them, the Chinese and

Malabar are not very easy. There is a Chinese Priest here, but he is old, and there is no other to succeed him; at his death, the care of the Chinese will devolve on me. The Chinese here are between twenty and twenty-five thousand, and those who become Christians give us in general very great consolation.

Singapore is growing fast into a very important place: its situation and climate recommend it much. The temperature is generally equable and agreeable; the oppressive heats of Calcutta are unknown here. The missionaries of the various sects have made of it their pleasure-garden: hither they come *with their dear wives* to repose from the sweat and labor of distributing some books in the neighbouring islands! In Singapore alone, in the course of the last year, they distributed in seventeen languages ten thousand tracts.

Do you know that the Anabaptists have undertaken the conversion of Bangkok? But no one will listen to them, so our Confrères write to us. There is one thing that shocks them all infinitely, and that is, the respect the Siamese have for the Catholic Priests.

We have here several subscribers to the *Catholic Expositor*. That journal will do immense good in these countries, and I believe that Divine Providence has called it forth to raise the Catholic Religion from the kind of disgrace it had fallen into from the negligence of most of its ministers. I am beginning to understand English, and am extremely anxious to get the numbers as they come, so interesting I find them.

I rejoice much that your College is increasing daily: I will do what I can to send to it such of our youths as are desirous of receiving a liberal education. I have always been very fond of your Society, and I heartily desire that it may be solidly established in the capital of India, where it can do so much good in educating the youths of the higher classes of society.

For the last month we have very often had the pleasure of the company of the worthy British Officer Lieutenant Arthur Jerningham, who speaks continually of the Jesuit Fathers in Calcutta. He is a model of edification for all our Christians.

We are at present circulating a subscription to build a new Church; but we shall have difficulty to collect an adequate sum. If I had not known that you are engaged in one for the establishment of a community of religious sisters, I would ask you to help us. Nevertheless I can say that charity knows neither places nor limits.

I am, Reverend Father, with much respect
your devoted servant and friend,
BEUREL.

Singapore, 24th May 1840.

ORIGIN AND PROGRESS OF THE ANABAPTISTS OR BAPTISTS.

(Continued from Vol. II. P. 378.)

After having obtained the ascendancy in the army, the Independents met with opposition from the Presbyterian party in the parliament. Charles soon after escaped to the Scots. This opposition of the Parliament and this step of the King caused great anxiety to the ruling party in the camp. The army took occasion from an order published by the Parliament for its dissolution, not only openly, to resist but also to try to overpower their opponents by approaching to the Metropolis, and by seizing on the Royal Person then at Holmby. In consequence one Joyce a Cornet was sent with a body of troopers to execute the latter of these resolutions. A few days after, Fairfax at the head of the army entered triumphant into the city, and speedily quashed all the resistance of the Presbyterians. Charles seeing himself at the entire disposal of his enemies, and hearing that a new faction had risen in the army, which professed uncompromising hostility to Regal power, began to be apprehensive for his life and effected his escape from Hampton Court, the place of his confinement. This unexpected event drew from the Parliament threats of vengeance against all persons who should presume to harbour the Royal fugitive; but in the course of three days, intelligence arrived that he was again a prisoner in the custody of Colonel Hammond, who had very recently been appointed Governor of the Isle of Wight. In the mean while, an extraordinary ferment seemed to agitate the whole mass of the population. With the exception of the army, every class of men was dissatisfied. No man could be ignorant that the Parliament, nominally the Supreme Authority, was under the control of the Council of Officers; and the continued captivity of the King, the known sentiments of the agitators, and above all, the vote of non-addresses provoked a general suspicion, that it was in contemplation to abolish the monarchical government and to introduce in its place a Military despotism. Four-fifths of the nation began to wish for the re-establishment of the throne. The Scots took up arms in favour of the King; the men of Wales and Kent followed their example. The fleet likewise declared for the same cause. The forces of the Independents, however defeated all their attempts, and the government of the Kingdom now devolved in reality on the army.

There were two military Councils, the one select, consisting of the grantees, or principal Commanders, the other general, to which the inferior Officers, most of them men of levelling principle, were admitted. A suspicion existed that the former aimed at the establishment of an oligarchy: whence their advice

was frequently received with jealousy and distrust, and their resolutions were sometimes negatived by the greater number of their inferiors. When any measure had received the approbation of the general Council, it was carried to the house of Commons, who were expected to impart to it the sanction of their authority. With ready obedience they renewed the vote of non addresses, resolved that the readmission of the eleven expelled members was dangerous in its consequences, and contrary to the usages of the house, and declared that the treaty in the Isle of Wight, and the approbation given to the Royal concessions, were dishonourable to Parliament, destructive of the common good, and a breach of the public faith. But these were only preparatory measures: they were soon called upon to pass a vote, the very mention of which a few years before would have struck the boldest among them with astonishment and terror.

It had long been the conviction of the Officers that the life of the King was incompatible with their safety. If he were restored, they would become the objects of Royal vengeance: if he were detained in prison, the public tranquility would be disturbed by a succession of plots in his favour. In private assassination there was something base and cowardly from which the majority revolted; but to bring him to public justice, was to act openly and boldly; it was to proclaim their confidence in the goodness of their cause; to give to the world a splendid proof of the sovereignty of the people and of the responsibility of Kings. When the motion was made in the Commons, a few ventured to oppose it, not so much with the hope of saving the life of Charles, as for the purpose of transferring the odium of his death on its real authors. Their opposition was silenced; and a Committee of thirty-eight members was appointed to receive information and to devise the most eligible manner of proceeding. Among the more influential names were those of Widdrington and Whitelock, Scot and Marten. But the first two declined to attend; and when the clerk brought them a summons, retired into the country.

At the recommendation of this Committee, the house passed a vote declaratory of the law, that it was high treason in the King of England, for the time being, to levy war against the Parliament and kingdom of England; and this was followed up with an ordinance erecting a high court of justice to try the question of fact, whether Charles Stuart, King of England, had or had not been guilty of the treason described in the preceding vote. But the subserviency of the Commons was not imitated by the Lords. They saw the approaching ruin of their own order in the fall of the So-

vereign; and when the vote and ordinance were transmitted to their house, they rejected both without a dissentient voice, and then adjourned for a week. This unexpected effort surprised, but did not disconcert, the Independents. They prevailed on the Commons to vote that the people are the origin of all just power, and from this theoretical truth proceeded to deduce two practical falsehoods. As if no portion of that power had been delegated to the King and the Lords, they determined that "the Commons of England assembled in Parliament, being chosen by, and representing the people, have the Supreme authority;" and thence inferred that "whatsoever is enacted and declared for law by the Commons in Parliament hath force of law, and includes all the people of the nation, although the consent and concurrence of the King and the house of Peers be not had thereunto." But even in that hypothesis, how could the house, constituted as it then was, claim to be the representative of the people? It was in fact, the representative of the army only and not a free but an enslaved representative, bound to speak with the voice and to enregister the decrees of its master. Two days later an act for the trial of the King was passed by the authority of the Commons only.

Before this the King, in anticipation of his subsequent trial, had been removed to the palace of St. James's. In the third week of his confinement in Hurst Castle, he was suddenly roused out of his sleep at midnight by the fall of the draw-bridge and the trampling of horses. A thousand frightful ideas rushed on his mind, and at an early hour in the morning, he desired his servant Herbert to ascertain the cause, but every mouth was closed, and Herbert returned with the scanty information that a Col. Harrison had arrived. At the name the King turned pale, hastened into the closet, and sought to relieve his terrors by private devotion. In a letter which he had received at Newport, Harrison had been pointed out to him as a man engaged to take his life. His alarm, however, was unfounded. Harrison who was one of the chiefs of the Anabaptists, was a fanatic, but no murderer: he sought, indeed, the blood of the King, but it was his wish that it should be shed by the axe of the executioner, not by the dagger of the assassin. He had been appointed to superintend the removal of the Royal captive, and had come to arrange matters with the Governor, of whose fidelity some suspicion existed. Keeping himself private during the day, he departed in the night; and two days later Charles was conducted with a numerous escort to the Royal palace of Windsor.

On the 20th of January 1649, the Commissioners appointed by the Act of the Com-

mons, assembled in the painted Chamber and proceeded in state to the upper end of Westminster hall. There took place one of the most iniquitous trials mentioned in his story. By a set of fanatical self-seekers, Charles was arraigned as a tyrant, traitor, murderer and public and implacable enemy to the Commonwealth of England. It was in vain that he exclaimed against their usurped authority; Bradshaw the infamous President of the trial ordered the default and contempt of the prisoner to be recorded. During the proceedings a strong Military force had been kept under arms to suppress any popular feeling in favour of the King. On one occasion when Bradshaw attributed the charge against the King to the unanimous voice of the people of England, a female voice (it was the voice of Lady Fairfax, wife of the Commander-in-Chief,) exclaimed *no, not one tenth of the people*. A faint murmur of approbation followed, but was instantly suppressed by the Military. The King had asked permission of his Judges to confer with a joint Committee of the Lords and Commons. The Court was adjourned and when again resumed, Bradshaw announced to him the refusal of his request and proceeded to animadvert in harsh and unfeeling language on the principal events of his reign. The meek spirit of the prisoner was roused; he made an attempt to speak but was silenced with the remark, that the time for his defence was past. The sentence of condemnation was pronounced; the King heard it in silence, sometimes smiling with contempt, sometimes raising his eyes to heaven as if he appealed from the malice of men to the justice of the Almighty. Three days after he was led to execution. Every thing being ready he bent his neck on the block, and after a short pause stretched out his hands as a signal. At that instant the axe descended; the head rolled from the body; and a deep groan burst from the multitude of the spectators. But they had no leisure to testify their feelings; two troops of horse dispersed them in opposite directions.

Torrents of blood had run through the kingdom before the death of Charles; after that tragical event the massacres of the Royalists in every province, and specially at Drogheda in Ireland, swelled those torrents into a deluge. It was at this period that tolerant Anabaptists under the name of Pastoricidæ displayed the clemency of their principles by murdering all the Catholic Priests whom they could meet with in England. The end of all these disturbances was that Cromwell was appointed Lord General of the kingdom; but being not yet satisfied with this dignity he aspired to the obtaining of the Royal power under the title of protector. He experienced great opposition to his ambitious design from

men whose religious principles were abhorrent to Royal authority under whatever name it might be covered.

It could not escape the sagacity of the Lord General that the fanatics, with whose aid he had subverted the late government, were not the men to be intrusted with the destinies of the three Kingdoms; yet he deemed it his interest to indulge them in their wild notions of civil and religious reformation, and to suffer himself for a while to be guided by their counsels.

The new Parliament formed at this epoch by Cromwell was divided into two parties distinctly marked; that of the Independents, who, inferior in number, superior in talents, adhered to the Lord General and the Council; and that of the Anabaptists, who, guided by religious and political fanaticism, ranged themselves under the banner of the Major General Harrison as their leader. These Sectaries anticipated the reign of Christ with his Saints upon earth; they believed themselves called by God to prepare the way for some marvellous revolution; and they considered it their duty to commence by reforming all the abuses which they could discover either in Church or State. It is true that in their proceedings there was much to which no one who had embarked with them in the same cause could reasonably object; but the fanaticism of their language and the extravagance of their notions exposed them to ridicule; their zeal for reform, by interfering with the interests of several different bodies at the same time, multiplied their enemies, and before the dissolution of the house they had earned justly or unjustly the hatred of the army, of the lawyers, of the gentry and of the clergy.

The reformers not content with having abolished a single court, resolved to cleanse the whole of the Augean stable. What, they asked, made up the law? A voluminous collection of statutes, many of them almost unknown, and many inapplicable to existing circumstances; the dicta of judges, perhaps ignorant, frequently partial and interested; the reports of cases, but so contradictory that they were regularly marshalled in hosts against each other; and the usages of particular districts, only to be ascertained through the treacherous memories of the most aged of the inhabitants. Englishmen had a right to know the laws by which they were to be governed, it was easy to collect from the present system all that was really useful; to improve it by necessary additions; and to comprise the whole within the small compass of a pocket volume. With this view, it was resolved to compose a new body of laws; the task was assigned to a Committee; and a commence-

ment was made by a revision of the statutes respecting treason and murder. But these votes and proceedings scattered alarm through the courts at Westminster, and hundreds of voices, and almost as many pens, were employed to protect from ruin the venerable fabric of English jurisprudence. They ridiculed the presumption of these ignorant and fanatical legislators, ascribed to them the design of substituting the law of Moses for the law of the land, and conjured the people to unite in defence of their own "birth-right and inheritance," for the preservation of which so many miseries had been endured and so much blood had been shed. From men of professed sanctity much had been expected in favor of religion. The sincerity of their zeal they proved by the most convincing test,—an act for the extirpation of popish Priests and Jesuits, and the disposal of two-thirds of the real and personal estates of popish recusants. After this preliminary skirmish with Antichrist, they proceeded to attack Satan himself "in his strong hold" of advowsons. It was, they contended, contrary to reason, that any private individual should possess the power of imposing a spiritual guide upon his neighbours; and, therefore, they resolved that presentations should be abolished, and the choice of the minister be vested in the body of the Parishioners; a vote which taught the patrons of livings to seek the protection of the Lord General against the oppression of the Parliament. From advowsons, the next step was to tithes. In consequence of the debate being protracted by the Parliament for five days, it was rumoured through the Capital that the Parliament had voted the abolition of tithes, and with them of the ministry, which derived its maintenance from tithes.

Here it should be noticed that on every Monday during the session, Feakes and Powell, two Anabaptist preachers, had delivered weekly lectures to numerous audiences at Blackfriars. They were eloquent enthusiasts, and fearless of any earthly tribunal. They introduced into their sermons most of the subjects discussed in Parliament, and advocated the principles of their sect with a force and extravagance which alarmed Cromwell and the Council. Their favorite topic was the Dutch war. God, they maintained, had given Holland into the hands of the English; it was to be the landing place of the Saints, whence they should proceed to pluck the W—— of Babylon from her chair, and to establish the Kingdom of Christ on the continent; and they threatened with every kind of temporal and everlasting woe the man who should advise peace on any other terms than the incorporation of the United

Provinces with the Commonwealth of England. When it was known that Cromwell had receded from this demand, their indignation stripped the Pope of many of those titles with which he had so long been honoured by the Protestant Churches, and the Lord General was publicly declared to be the beast in the Apocalypse, the old dragon, and the man of sin. Unwilling to invade the liberty of religious meetings, he for some time bore these insults with an air of magnanimity: at last he summoned the two preachers before himself and the Council. But the heralds of the Lord of Hosts quailed not before the servants of an earthly Commonwealth; they returned rebuke for rebuke, charged Cromwell with an unjustifiable assumption of power, and departed from the conference unpunished and unabashed.

By the public the sermons at Blackfriars were considered as explanatory of the views and principles of the Anabaptists in the house. The enemies of these reformers multiplied daily; ridicule and abuse were poured upon them from every quarter; and it became evident to all but themselves that the hour of their fall was rapidly approaching. Cromwell, their maker, had long ago determined to reduce them to their original nothing; and their last vote respecting the ministry appeared to furnish a favourable opportunity. The next day the Parliament was dissolved with the aid of a company of Soldiers. No resistance was now offered; the Military cleared the house and the keys were left with the guard. Afterwards the Independents being reunited at Westminster, all prayed the Lord General in the name of the army and of the three nations to accept the office of Protector of the Commonwealth. After some hypocritical representations Cromwell swore to observe and cause to be observed, all the articles of the instrument. The same day the acceptance of the protectorship by the Lord General was announced to the public by proclamation with all the ceremonies hitherto used on the accessions of a new Monarch. Cromwell forgot not that, even among the former companions of his fortunes, there were several who, much as they revered the General, looked on the Protector with the most cordial abhorrence. To them he affected to unbosom himself without reserve. But his friendly language made few proselytes. They had too often already been the dupes of his hypocrisy, the victims of their own credulity; they scrupled not, both in public companies, and from the pulpit, to pronounce him a dissembling perjured villain and they openly threatened him with a worse fate than had befallen the last tyrant. It was necessary to silence these declaimers, it was also dangerous for Cromwell to treat them

with severity. He proceeded with caution and modified his displeasure by circumstances. Some he removed from their commissions in the army and their ministry in the Church; others he did not permit to go at large, till they had given security for their subsequent behaviour; and those who proved less tractable or appeared more dangerous, he incarcerated in the Tower. Among the last were Harrison, formerly his fellow-labourer in the dissolution of the long Parliament, now his most implacable enemy; and Feakes and Powell, the Anabaptist preachers, who had braved his resentment during the last Parliament. Symson their colleague shared their imprisonment, but procured his liberty by submission.—(To be continued.)

The following subscriptions to the Ursuline Fund, have been received from Her Majesty's 9th Regiment of Foot stationed at Agra:

J. Kayes,	Co.'s Rs. 5
M. Bourke,	4
P. Reilly,	4
M. Creagh,	4
M. Kelleher,	2
J. Mauricy,	2
Charles Atkins,	4
Thomas Sinnott,	8
W. Butler,	2
A Friend,	4
S. Fitzpatrick,	5
D. Cosgrove,	1
J. Noonan,	2
M. Murray,	4
J. Mullin,	2

53

Amount already published,11,402 8

Company's Rupees,11,455 8

CHURCH SERVICE FOR THE ENSUING WEEK.

5. SUNDAY (4th after Pentecost) semid. com. of oct. in lds. and mass. vesp. of the octave day, com. of Sunday. R.
6. Monday. Octave day of the Apostles, doub. vesp. from chap. of foll. com. of preced. R.
7. Tuesday. S. Anthony of Padua. C. doub. (from 13th ult.) vesp. from chap. of foll. com. of preced. W.
8. Wednesday. S. Kilian, B. M. doub. vesp. from chap. of foll. com. of preced. R.
9. Thursday. Holy martyrs of Gorcom, doub. at vesp. com. of foll. R.
10. Friday. The seven Brethren and Complin. Mm. semid. Genl. Suffr. prec. of Sunday. and coll. as 11th of February, vesp. from Chap. of foll. com. of preced. and S. Pius P. M. at Complin. R.
11. Saturday S. Elizabeth, Queen Wid. semid (fixed from 8th Inst.) 9 l. and com. of S. P. M. in lds. and mass. 3d coll. as 6th February. vesp. of foll. com. of Sunday. preced. and SS. Nabor and Felix MM. W.

Selections.

CHOICE OF RELIGION.

From a Letter addressed by the Rev. Robert Plowden, S. J. to his brother Francis Plowden, Esq.

Controversies, it is observed, generally arise from contending parties not understanding one another, nor distinctly defining the object that is at issue between them. In discussing your pretended right of man to choose his religion, I can only assure you, that my earnest desire is clearly to comprehend your meaning, and I trust that a wish of being understood by you is not less congenial to the uprightness of your mind.

I must however premise one observation. There is a rule adopted among Catholics in all religious controversies, from which neither of us can pretend to appeal. The Church, to which we both belong, challenges to herself the right not only to pronounce on the truth or falsehood of religious doctrines in general, but also to determine whether the words, in which her children express themselves upon a religious subject, in their plain and natural signification, contain such doctrines or not. You may either in print or writing make use of words importing error and falsehood, and loudly disavow in the face of the world such error and falsehood when objected to you, and yet may be justly condemned by the Church for broaching error and falsehood in your works.

It is foreign to my present purpose to discuss the question, whether the Church in her primitive institution was actually endowed by her divine Founder with this high prerogative or not. It suffices that the right is generally acknowledged by all Catholic canonists and theologians : and I presume, that you and I, who avowedly profess our belief of an actually existing Catholic Church rendered divinely infallible by the assistance of the Holy Ghost, would be strangely perplexed to explain the use of such an extraordinary privilege, if it did not extend to the objects I mention. What would it avail the heads of any religious society to claim to themselves a right of pronouncing upon religious doctrines, if they were not capacitated to point out to the members of their body where those doctrines are found, and in what words they are expressed ? But on this subject there is no controversy subsisting between us : it is a point agreed upon by Catholics.

The only debate therefore in examining your *Jura Anglorum* concerning the natural right of man to choose his religion is, whether any words you make use of in their natural and obvious signification contain doctrines contrary to and disagreeing with the doctrines of the Catholic Church. This appears to me to be the case ; but if in settling the point you find me at any time misquoting the words themselves of your text, I beg beforehand the favour of being reminded of my error : as nothing can be more ungenerous than to attribute to an author, I do not say what he never meant, but words which were never uttered by him. The meaning of words is strictly within the department of the spiritual jurisdiction of the Church, and in examining the assertions of a Catholic writer upon any religious subject, I cannot give up the guidance of a rule which the Catholic Church herself has established.

As it is however always desirable to abridge the page of controversy, when it can be done, let us, if possible, agree on the meaning of our own words

before we refer the issue of our debate to the authority of that Church which has a right to pronounce. By *choice* in the philosophical sense of the word I ever have and do understand a free and uncontrolled adoption of any object proposed to the rational mind of man, or per contra, a free and uncontrolled rejection of the same. The spontaneous actions of brute animals are not to be regarded as an effect of *choice* ; because whatever be the objects that allure them, they are not proposed to free agents, nor adopted by a rational mind, which brute animals have not. But *choice* and a *right of choosing* are very different things, though you confound the two together ; which seems to be one of the principal sources of your mistakes. Besides the exercise of that free and rational power of man, which I have just mentioned, in order to enjoy a *right of choosing*, it is necessary that such free power should be displayed only on those objects, which are made allowable to man according to the natural and religious obligations which God has imposed upon him. For it is in no manner conceivable, that a dependent creature in any possible circumstances should have a *right* to do what God forbids him to do, or a *right* to omit what God commands him to do. There cannot be a *natural right* to choose what the law of nature itself strictly forbids to be chosen ; but in the line of morality we know that the law of nature and the law of revelation perfectly coincide. To the voice of reason, which proclaims the primitive dictates of nature, revelation adds the audible voice of God in confirmation of what nature teaches, and on the other hand nature and reason always demand the most implicit obedience to be paid to every known revelation. Whence it follows that for a man to enjoy a *natural right* to choose his religion, such right must be admitted or at least not disapproved of by religion itself, without which nature can never give its sanction to it.

But to ascertain the plain and natural, and consequently the religious, sense of the words *choice* and a *right of choosing*, upon which the issue of our controversy depends, let us examine the prerogatives which God bestowed, and the obligations which he imposed upon man, both in his first creation and afterwards. Before the sin of Adam, the scripture tells us that *the Lord took man, and put him into the paradise of pleasure to dress it, and to keep it.* (Gen. ii. 15.) Paradise therefore we may say was Adam's property, his estate, his domain ; it was the portion of this terraqueous globe which he might cultivate himself, and transmit to his posterity with what changes and improvements he should think proper, and with a free and uncontrolled enjoyment of all the fruit of the land both for himself and them, excepting one particular, which God reserved to himself. *And he commanded him saying : of every tree of paradise thou shalt eat ; but of the tree of knowledge of good and evil thou shalt not eat : for in what day soever thou shalt eat of it, thou shalt die the death.* (Gen. xvi. 17.) The threat mentioned in these words and the subsequent transgression of Adam in eating the forbidden fruit, are undeniable proofs, that in the first formation of man God gave him a free and uncontrolled power, such as I described above, of *choosing* different objects, of eating of the tree of knowledge of good and evil, or of forbearing from it as he pleased. For an all-wise Being would not have threatened a rational creature with death, as a punishment entailed on the

transgression of his command, if he had not left that rational creature the free and uncontrolled power of transgressing or not. Nor could Adam have incurred the threatened penalty, as he actually did, if he had been bereft of a free and uncontrolled power of doing the thing, to which the penalty was annexed.

An entire freedom therefore of transgressing the commandment of his Creator, if he chose so to do, was unquestionably enjoyed by our first parent in paradise: which, for clearness sake, I shall call the *natural freedom* of man to distinguish it from the *right of choosing*, of which you speak, and which it seems you would maintain as the grand character of human liberty, though it certainly is not such. A natural freedom is requisite for every human action, for which man can be rewarded or punished: neither good can be done without it, nor evil perpetrated; and it is as essential to a meritorious choice of religion as it is to every other good deed.

After the sin of our first parents, we find another instance in holy writ of this same *natural freedom* of man. In the 30th of Deuteronomy, the Almighty, by the mouth of his servant Moses, accosted the Jews in the following words. *I call heaven and earth to witness this day that I have set before you life and death, blessing and cursing. Choose therefore life that both thou and thy seed may live. And that thou mayest love the Lord thy God, and obey his voice, and adhere to him, &c.* (Deut. xxx. 19, 29.) Either member, therefore, of these two opposites was certainly placed within the free power of choice of the Jews.

But with this natural freedom of choosing different and even contrary objects, will any one pretend to say, that God gave man a *right* to choose which of the two opposites he pleased? Adam could not in any natural acceptance of human words be said to have a *right* to do what was to entail a series of endless miseries upon himself and all his posterity; and *vice versa*, if he had a *right* to do the action forbidden him by God, the Almighty, who ever respects and even avenges the rights of his meanest creatures, could not either in his mercy or justice have chastised the transgression of his command in the severe manner he did. And, in like manner, when after the sin of Adam, *life and death, blessing and cursing*, were proposed to the same Israelites, it is proper and natural to say, that they had a power to choose either of the two objects, which they liked; but it never can be asserted in any propriety of human language, that they had a *right* to ruin and draw malediction on themselves. *Choice*, therefore, and a *right of choosing* are, as I have proved, very different things.

But, as I said above, you confound the two together. After asserting in clear terms that an *unrestrained freedom of thought*, that *all intellectual rights of the mind*, and consequently that the *right of religion is retained by the individual, independently of the society of which he is a member*, and after repeating and establishing the same doctrine over and over again through many pages of your work, you come at length to the great argument, upon which you think this doctrine is grounded. "When I speak of the adoption of religion," you say, "either by one or more individuals, I wish ever to be understood to speak of it, as of the free act of a free agent. True it is, that our blessed Saviour came upon earth to establish the Christian religion, and his injunction to

mankind to submit to and adopt it is mandatory and unexceptionable; but then it is equally true, that the act of submission to, and adoption of it, must necessarily be the *FREE and VOLUNTARY ACT of THE INDIVIDUAL*;" that is, *free and voluntary*, not only in virtue of the *natural freedom* of man, as I signified above, but also of the natural right, which he is supposed to have to choose his religion. Unless this be the meaning of your words, your argument has no reference to what had been said before; it is entirely irrelevant, and proves not in the least the principle you pretended to establish, and which you express in Mr. Paine's own words, viz. that "amongst the natural rights, which man retains, are all the intellectual rights or rights of the mind: consequently religion is one of these rights." But the point to be examined is whether this assertion is conformable to the tenets of the Catholic religion or not. You presume it is; otherwise, under the solemn profession which you have more than once made in the eyes of your country of adhering invariably to the primitive faith of your ancestors, you never would have adopted such language. I, though avowedly your inferior in other respects, yet being more inured by my profession and habits of study to the language and sentiments of the Catholic Church, am persuaded that your assertion runs counter to the tenets of the Catholic belief, and therefore that it ought not to pass unamended in a Catholic writer, who makes orthodoxy and sound doctrine the first quality of the character he bears. When a private individual like myself makes so bold an assertion, the world may claim a right to be informed of the reasons, on which that assertion is grounded, and I shall endeavour to satisfy the world and yourself.

Religion, then, in the common acceptance of the word, I presume, means nothing more and nothing less than a particular mode of worshipping the Deity by an inward belief and outward profession of certain speculative and practical truths, either actually revealed or supposed to be revealed by God. I give this latitude to the expression to make room for the question: for if in its stricter and more proper signification religion is taken for a belief of the actual revelations which God has made, and which are necessarily one and invariable, it is plain there can be no right nor even a possibility of choosing different and opposite religions, where different religions have not a possibility of existing. The unity and identity of the divine revelations at once decide the question against you and our debate is at an end. But religion, you say, is the *free and voluntary act of the individual*, and on this freedom you ground a right in man to choose what religion he pleases: which freedom and right I shall therefore examine.

I readily grant that religion is free in the sense above mentioned; because it pleased the divine Wisdom in making known the revelations of Christianity to us, so to temper the certainty of its revelations with the darkness and impenetrability of the revealed articles themselves, as to leave it within the free and uncontrolled power of the human mind to assent to such articles or not. If we were compelled by an irresistible evidence discovered in the revealed objects themselves to give our assent to them, as we often are in natural things, there would be no freedom, and consequently no merit in an act of faith; as our theologians universally teach. No man assumes to himself a merit for agreeing, that a whole

is greater than one of its parts, or that two even numbers added together do not form an odd one ; because the evidence of eternal truth in these occasions can admit of no dissent. But it is not so in regard to the revealed articles of religion. Though it is absolutely requisite, as our Church teaches, that the mind of man should be possessed of a full and complete certainty of the revelations having been made before it can give a *supernatural and saving assent* to the revealed doctrines of Christianity, yet the articles themselves are obscure and inevident to the mind of the same man : a natural darkness, which envelops them like an impenetrable cloud, takes away the compelling and irresistible force of demonstrative evidence ; we do not assent to them for the knowledge we have of their own internal truth, as in the foregoing examples, but for the authority of him who asserts them to be true, though we do not comprehend them to be so. Now the combination of these and other circumstances leaves it, I say, free to the mind of man to agree or not to the revealed articles of the Christian religion. Religion therefore in the sense I have explained is unquestionably free.

But there is a wide difference, as I before signified, between freely assenting to a revealed article, and a right of choosing among many different religions that are at once proposed to the human mind. To establish such right you must prove, that God has no where forbidden the exercise of the free powers of man being displayed upon the choice of a false religion, that is, upon a certain mode of worship, which is supposed to be revealed by God, but really is not so. For here I use the word religion in its greater latitude, without which there would be no room for debate. The declarations of holy writ are so clear and unequivocal against this pretended right of man to choose his religion, that I am not a little embarrassed to comprehend how any person professing a belief of the sacred writings can be bold enough to assert it. For the weight of scripture authority which I shall presently produce bears not only on Catholics in this occasion, amongst whom you and I rank ourselves, but it is an equally powerful argument against all descriptions of Christians, who, from conscientious motives, and a sincere conviction of the truth of their religion, adhere to any other branch of Christianity. To those whom party, worldly interest, or honour engage to be partizans of any particular religion, it would be needless to speak of the authority of scripture ; since such authority is only to be proposed to those who claim at least the repute of being sincere and upright in their belief.

(To be continued.)

A DAY AT A CONVENT.

(From the Metropolitan Magazine for April.)

More years since than it is desirable to remember, or pleasant to recall—for time, alas ! has crushed some fair and cherished blossoms in his rushing flight—I was visiting a Catholic family in Essex, in which family was domesticated a priest, whose kind heart and courteous benignity of manner won the affections of all the younger members of the happy party assembled in that dear old house. O the early morning walks—the noonday idleness—the gay, gossiping, evening rambles amid the pastoral scenery that surrounded us in all the luxuriant leafi-

ness of summer—the *mizzy* maze of out entangled arguments, argued with all the wisdom and experience of eighteen or twenty years passed in calm and peaceful retirement, undisturbed by care, unexposed to anxiety. How widely is that happy group scattered ! One a blithe and bonnie wee thing, all smiling, mirth, and innocent vivacity, the very personification of Thalia, married to the most sedate, and dispassionate, calm, cold-calculating of human beings. Another helpless victim of *super-fastidiousness*, that would shriek if a spider but fell on her fair neck, and horrify our good priest by throwing herself into his arms for protection against the tiniest frog that crossed her path, is now a wife with a large little family in the fair off back woods of America. Another, and another, and yet another sleep beneath the green turf, or the cold stone ; one—only one—with our early friendship uneffaced by time, unchanged by sorrow ;—another—but enough of the unquiet retrospect.

Our good priest, who had nothing of a proselytizing spirit about him, would occasionally talk to us heretics of the imposing ceremonies of his own church—its dignified ritual—its touching music—its splendid and sublime paintings—its fragrant incense—and all the *et ceteras* that characterised it ; but it was of convent and their inmates that we love to hear “and with a greedy ear devoured up his discourse.” One day, after I had in a *tete-a-tete* wearied him “exceedingly” with my numberless questions, he promised that on some bright day, that should unite all that was desirable, and exclude all that was disagreeable, he would take me and my chosen friends and companions to see a convent that was not more than twenty miles off—a promise with such a contingency, made at his *very now*, I never should expect to see fulfilled, but then I looked forward with the romantic confidence of youth to many such ; indeed, life was all *coulour de rose*, and blue skies, and bowers of roses, where every gale was perfume, and where “the trail of the serpent” was never to come, were alone put down on my chart of the future.

At length a day that came up to the good priest's idea *did* arrive ; it was a bright sunny morning in September, when not a leaf had lost its freshness, and no tint foretold that autumn was nigh, that he handed us, with all the politeness of the nation in which so many of his years had been passed, into the carriage that was to convey us to New Hall, the residence of a sisterhood of nuns who had been driven from Liege by the republican army. Apart from the peculiar interest we attached to it, New Hall is most worthy of note ; it was originally called Beaulieu, and in 1524, Henry VIII. kept the feast of St. George there ; his arms, finely wrought, adorn the hall, and we were told the Duke of O—— had offered a most magnificent sum for them, which, however, was refused ; there were also the arms of Queen Elizabeth, with an inscription in the Italian language. The door was opened by the portress, and we were shown by a lay sister in the parlour of the Lady Abbess, who advanced to meet our kind introducer, and knelt to receive his benediction with the sweetest grace imaginable : she had only been a few months in her office, and was the sister of Sir William J——. I shall never forget my surprise at the sight of this lady—wrinkled, austere, meagre, on the shady side of sixty, with thin cheeks, hollow eyes, pale and trembling lips, had been the picture that my imagination had drawn of a Lady Abbess. O how

different was the beautiful woman before me!—she could have been scarcely thirty, with the most dazzling complexion, the softest eyes, the sunniest smile displaying the whitest and most even row of teeth I ever beheld; you could not look at her without feeling sure that she was as gentle and good as she was graceful and lovely;—and to think of her looking so captivating in her nun's dress of black serge! with a bodice and sleeves of lawn, pure and white indeed as the snow—no glossy tresses escaping from the firmly bound fillet of lawn that crossed and concealed her forehead, passing under her chin, covering her ears, and leaving no part visible but her face; over her head was a black veil that when down must have reached to her feet: she had a rosary at her waist, and a small red cross on her bosom, which I presume was a distinctive mark of her office, for, as far as I recollect, the other nuns had no such ornament. She desired a sister to bring refreshments, which consisted of various wines, fruits, and cakes, most delicious to the sight and taste; and conversed with us on various subjects with the most winning cheerfulness, and to our reverend companion of the dear and distant, with deep and tearful emotion. She requested one of the nuns, Lady Elizabeth—to show us the chapel and other parts of the convent: a request that was complied with, with the kindest alacrity and cheerful good-will. In the establishment, beside near a hundred nuns, there were, at the time I am writing, sixty young ladies of the Catholic nobility that were educated under the auspices of the sisterhood, and amid all this large number the most quiet happiness seemed to reign; but a day is but a short space to judge of these things. One of the nuns interested us greatly; she was indeed beautiful enough for a heroine of romance, and without possessed the indispensable look of tender melancholy with which they are generally invested: her beautiful eyes, with their long dark lashes resting on her marble-like cheeks, with the look of a lovely downcast penitent, seemed as if there was a silent sorrow and unimparted grief brooding at her heart. We were conducted by our fair guide to the entrance of a long and spacious corridor at which she paused, and said it was called the Gallery of Silence, and the laws of the convent enjoined its observance: a wise regulation, I suspect; for fifty or sixty of the gentle sex, even if they happened to be nuns, would produce a considerable clamour in a quiet establishment. On each side of the Gallery of mute were the cells of the nuns; the bedsteads were of iron, with curtains of coarse material, and of dark blue colour: a chair, a table, a confessional, a crucifix, and an hour glass, with one or two pictures of Saints, completed the furniture. All was scrupulously clean, and possessed, in spite of its homeliness, an air of comfort, though of a solitary kind. Each room had a large window, looking out on scenery that would make almost any solitude delightful. At the end of this gallery was the representation of the sepulchre of our Saviour, with his figure resting in it; the effect of which was most striking, though somewhat startling, coming on us as we emerged from the dimly lighted corridor. The nuns are of the Sepulchral order. From thence we proceeded to the Chapel, which is the effective and impressive, and most judiciously arranged; it is about a hundred feet long, fifty wide, and from thirty to forty in height. But when did a woman stop to calculate numbers or measure feet? The altar adorned with the freshest

and rarest flowers, and otherwise splendidly ornamented. A nun was kneeling at it as we entered, but she appeared so absorbed in devotion, that she remained undisturbed by our approach. Some most rare and exquisite paintings hung from the walls.

After attending us thus far, Lady Elizabeth—resigned us to an older nun, with whose family my companion was on terms of intimacy. She conducted us through the beautiful grounds surrounding the convent, and, seated on one of the many temples with which it was studded, asked us a thousand questions of the world she had for so many years resigned. She was an exceedingly lively, intelligent woman, and related to us the difficulties and perils the sisterhood encountered in their escape from Liege; their chief anxiety was manifested for the relics, the ornaments of the altar, plate, pictures, &c. which were let down, in the darkest of all dark nights, from a window, into a boat where one of the holy fathers was stationed to receive them. On the walls of the temple were written numberless quotations in pencil in a variety of hand writings, all in praise of a life of retirement. The only two I recollect I transcribe as they were written.

“In these deep solitudes and lonely cells
Where heavenly pensive Contemplation dwells
And gentle Charity for ever reigns,
No tumult can disturb the vestal's veins!

BEATRICE.”

“How happy is the blameless vestal's lot,
The world forgetting, by the world forgot!
To her unknown the anguish of a tear,
Save that she sheds upon a sister's bier!

MONICA.”

At the very primitive hour of two we dined with the priests belonging to the establishment; beside these, there was a lady in the gay garb of the world, who presided, and two lovely girls who had abjured the Protestant faith, and taken refuge with the kind nuns; one was a Miss S——, niece of the Duke of M——. All the dishes were French, and the dinner throughout served in the true Parisian style, and never, in that proverbially gay country, was there a gayer party, or a greater display of that peculiar kind of wit that makes a social dinner so pleasant. After coffee, which it were worth going a pilgrimage to sip, we attended vespers, at which all the pupils were present, as well as the nuns; though the latter were not visible, except as their dark forms were faintly discerned through the high screen behind which they sat. O! the melody of that sweet voice that sang the Evening Hymn to the Virgin!—the silvery sounds seem now to float upon my ear. We felt it could only proceed from the lovely mouth that had given us so kind a welcome in the morning; it was the Lady Abbess, who thus finished the enchantment she had begun. After the service we went with our good priest to make our adieus to this beautiful woman. With her blessing she gave us a small ivory cross as a token of her good wishes, and as a memorial, as she said, of the day we had passed at a convent—a privilege that few have to record.

How often has all that passed on that day risen unbidden to my waking thoughts, and haunted my night visions! The noble hall—the tapestried parlour—the quiet cells—the magnificent chapel, with all its rich and beautiful tracery—the mellow light streaming from its painted windows—the incense—the altar—the pealing organ—the hymn to the

Virgin—the stately trees—the classic temple,—all throng on my memory with resistless force and undecaying interest.

“Well, dear sir,” said my companion, as we travelled homeward in the soft twilight, too much pleased and enchanted to be talkative, “would you recommend me to become a nun !”

“No, my child,” replied the good padre, “I would not condemn you to a seclusion from the world, but would assign you the more difficult, though more honourable task, of walking uncorrupted and unsullied through it.”

E. S. F.

ON THE RESPECT WHICH CATHOLICS PAY THE EVER BLESSED VIRGIN MARY.

It appears almost unaccountable that so many intelligent Protestants cannot bring themselves to pay due respect to the virgin mother of the Son of God. They seem afraid to speak of the purest of creatures as they often do of the most contemptible of beings, and deem it a kind of idolatry to treat her who was solemnly called “blessed amongst women” with even a portion of the respect that the sacred scriptures, in an hundred instances, show towards less perfect beings. They are scandalized at the manner in which Catholics address the holy virgin, and forget that in every age of the Christian church the most learned fathers, saints and doctors addressed her in the very same manner.

As the terms so often objected to may be taken in various senses, according to the nature or circumstances of persons or things, I shall first give the following quotation from the “Declaration of the Irish Catholic Bishops,” and then consider the terms in which the best and purest of men spoke of the Ever Blessed Virgin :—

“Catholics (say the Bishops) revere the Blessed Virgin and the saints, and piously invoke their intercession. Far, however, from honouring them with divine worship, they believe that such worship is due to God alone, and that it cannot be paid to any creature without involving the guilt of idolatry.”

When Catholics say that they expect such and such favours through the Blessed Virgin, they mean no more than that they ask or expect them through her powerful intercession. Surely this is no more derogatory to God than when it is said to Abraham, “I will bless them that bless thee, and curse them that curse thee; and in thee shall all the kindred of the earth be blessed.” (Gen. xii. 3.) When Protestants, in the preface to their Bibles, address King James by the title of “*the Most High, or Most Mighty*,” &c. would they deem us candid in charging them with paying to an earthly monarch the honour which is due only to the King of Heaven? Surely those who charge Catholics with paying divine honour or the worship which is due only to God, when they address the Blessed Virgin Mary, whilst they expressly declare that they do not pay nor intend to pay her any such worship, ought to know that, if in scripture terms are sometimes applied to men which appear applicable only to the Deity, and that in the Protestant marriage ceremonial the husband is taught to say to his wife, “with my body *I thee worship*,” we should not infer that, either in the one case or in the other, idolatry is countenanced, much less sanctioned. The independent Baxter says, that “no man should be charged

with what he distinctly denies;” and, therefore, no candid Protestant, when he finds Catholics using, *relatively* to the Blessed Virgin, terms which may by *constraint* or in *rigid language* be applicable only to God, should say “they adore her as their Creator, or treat her with more honour than is due to a creature made by Him,” when they expressly assert to the contrary.

What Catholics say of the Blessed Virgin is no more than what St. Athanasius said of her more than 1,400 years since :—“Hear now, O daughter of David; incline thine ear to our prayers. We raise our cry to thee. Remember us, O most holy Virgin, and for the feeble eulogiums we give thee, grant us great gifts from the treasures of *thy graces*, thou who art full of grace. Hail Mary, full of grace, the Lord is with thee. *Queen and Mother of God* intercede for us.” They say also with St. Epiphanius :—

“Her body (of the Blessed Virgin Mary) was holy, but she was no God. She continued a virgin, but she is not proposed for our adoration; she herself adoring Him who, having descended from heaven and the bosom of his Father, was born of her flesh. Against this error (that of heretics who were paying her undue honour) Christ says, (John, ii. 4) ‘*Woman*, what is it to me and to thee? My hour is not yet come.’ He calls her *woman*, lest any one should imagine that she was of some superior nature. Though therefore, she was a chosen vessel and endowed with eminent sanctity, still she is a *woman*, partaking of our common nature, but *deserving of the highest honours shown to the saints of God*. She stands before them all, on account of the heavenly mystery accomplished in her. But *we adore no saint*, and as this worship is not given to angels, much less can it be allowed to the daughter of Anne. Let Mary, therefore, be honoured, but the Father, Son and Holy Ghost alone be adored. Let no one adore Mary.”—(Adv. Collyridianos. Har. lix. sive lxxix. t. i. pp. 1061, 1062, 1064.)

Hence the learned and celebrated controvertist, Manning (with all other Catholic theologians) teaches, that

“We must lay it down, as an undoubted maxim of faith, that, whatever excellencies we attribute to the Blessed Virgin, or whatever terms we make use of to express the esteem and respect we have for her, we must regard her no otherwise than as a pure creature, and, by consequence, infinitely below God, depending on Him, and indebted to Him for all the gifts of nature and grace she possessed in this life, and the eminent degree of glory to which she is exalted in heaven. So that our devotion to the Blessed Virgin, like that to other saints, is a relative honour redounding effectually upon, and terminating wholly in, God. In honouring her we honour God much more; and in praising and admiring her eminent virtues, we only proclaim the infinite power and bounties of her divine Maker, who could enrich a poor creature with such excellent gifts. And in this we conform ourselves exactly to the humble sentiments she had of herself, and verify literally her prophecy in these words :—‘For behold all generations shall call me Blessed, because He who is powerful has done great things to me.’ By which words the honour and devotion which the Catholic church has paid her, throughout all ages down to this time, and will continue to pay her to the end of the world, is precisely marked out to us. But she says not that this honour shall be paid her for any thing she has of herself; but ‘because He who is powerful has done great things to her.’ That is, has bestowed upon her gifts and blessings surpassing all human power; which part of the prophecy would not be fulfilled if the church, in honouring the Blessed Virgin, meant any thing else but to honour God’s blessing in her. Whoever goes beyond this, or pretends to raise her beyond the rank of a pure creature and set her upon the level with her Son, is guilty of impiety and blasphemy, and falls into the heresy of the Collyridians, a mad set of bigotted women of Thrace, who are reckoned amongst the number of ancient heretics by St. Epiphanius, for worshipping the Blessed Virgin as a kind of goddess,

and assuming to themselves the priestly character, in offering sacrifice to her. For this, I say, they are condemned by St. Epiphanius, as guilty of an impious, extravagant, and sacrilegious devotion; and not barely for invoking the Blessed Virgin, as will appear manifest to any man who will but give himself the trouble to read St. Epiphanius on the subject, *l. iii. tom. iii. Hæresi*, 78, 79.

"This, therefore, is the doctrine of the Catholic church; viz. that the Blessed Virgin is a pure creature,—that she is to be honoured no otherwise than as such; or, as St. Epiphanius expresses it, '*non ultra modum et decorum*,'—not beyond the bounds of moderation and decency. Finally, that it is a sacrilege and idolatry to offer sacrifice to her, or pay her that worship which is due to God alone. But, though she be a pure creature, we may safely say she is the most excellent that ever was created. And this suffices abundantly to justify the titles and honours decreed to her by the church, and all the pompous eulogiums of her transmitted to us in the writings of the holy fathers.'

I shall now proceed to show, that if Catholics of the present day be "idolaters" in the respect they pay the ever Blessed Virgin Mary, the most learned and most holy men in every age have been "idolaters" also. It will also appear that if the names or titles which we now give her be considered by prejudiced or ignorant persons as "abominable and impious," those assigned her by the venerable witnesses of the faith in the best and purest days of Christianity must be deemed more so. The truth is, that the fathers often speak of Mary as they do of Christ,—without considering it derogatory to the divinity,—in the same manner as they often apply terms to St. Peter, as head of the church, which, in strict language, can be only applicable to Christ himself. Hence St. Basil says,—"Christ gives away his dignities, not as if he were deprived of them, but retaining what he bestows. Thus 'He is light,' yet He says to the apostles 'Ye are the light of the world.' He is a priest, yet he makes priests. He was a sheep (led to the slaughter), yet he says to his disciples, 'Behold I send you as sheep amidst wolves.' He is a rock, and he makes a rock:—'Thou art Peter, and upon this rock,' &c."—*28 Hom. de Pénit.*

(To be continued.)

SCRAPS.

IMPROVEMENT OF TIME.—Could we, after each day, take a just retrospect of the time past, and its various modes of occupation, it would be found that there were several, perhaps small, portions of it, which passed away unheeded and unimproved. Nothing immediately claimed our attention, and nothing was therefore actually attended to. But a book at hand would have filled up those lesser blanks of time to good purpose; five minutes now, and ten minutes then, would, in a comparatively short time, get through a volume. Some morsels of instruction, like the specks of alluvial gold obtained from the sand, would in time become a valuable store. It would not be wise, in those who sift the rivers, to say such little bits are not worth regarding; see how the heap rises; nor let the youth give up the habit of reading, because it is only a few minutes at a time which he can lawfully devote to it.

When there is a book at hand, the excitement of the mind is kept up; it can seek its gratification readily, and it gains, although by slow degrees. Should the book not be determined on, or not be near, the opportunity might be lost in procuring it, or given up, in hope of some season occurring which

should be more favourable. This, it might be safely predicted of such minds, they will never find. He who has his author at his elbow will get through many a volume, before the other will find his opportunity of selecting a work upon which to begin.

Whatever habit we allow, and especially whatever habit we deliberately form, had need be very carefully adjusted, watched, and pursued. The resolution to read should be accompanied with a resolution to select the author, subject, and rotation, with the utmost care. A friend at hand, as has been already suggested, may be of incalculable benefit. It is needful to add, this friend should not be one young, ignorant, and prejudiced: what advice can such a one give, better than what your own unformed judgment might suggest? The case of a youth must be rather peculiar, who has not at hand, or at least within reach, one whose years and knowledge may help to guide him, if he be truly desirous of such assistance. His first care should be to gain a judgment riper than his own. Any sacrifice of self-conceit, or of pertinacity, will be well bestowed, if by such means the desired guidance may be more easily obtained.

USEFUL SUGGESTIONS.—In the course of my travels, I have seen many a promising and fine young man gradually led to dissipation, gambling, and ruin, merely by the want of means to make a solitary evening pass pleasantly. I earnestly advise any youth who quits that abode of purity, peace, and delight, his paternal home, to acquire a taste for reading and writing. At every place where he may reside long, either in England or on the Continent, let him study to make his apartments as attractive and comfortable as possible, for he will find a little extraordinary expense, so bestowed at the beginning, to be good economy at the end; let him read the best books in the language of the place in which he lives; and, above all let him never retire to rest without writing at least a page of original comments on what he has seen, read and heard in the day. His habit will teach him to observe and discriminate; for a man ceases to read with a desultory and wandering mind, which is utter waste of time, when he knows that an account of all the information which he has gained must be written at night.—*Clayton's Sketches in Biography.*

WOMAN.—The destiny of woman is not a trifling destiny—the mission of woman is not a trifling mission—the influence which she possesses and exercises is not a trifling influence. Ought then woman to be triflers? Ought their education and their pursuits to embrace only a round of elegant trifles? Should the cultivation of external graces form the chief object in the training of beings so influential and responsible? Such training adds to their influence, while it takes from them the power of directing it, and increases their responsibilities, without imparting the capacity requisite for their fulfilment. There is nothing so dangerous as the possession of influence, undirected by conscientiousness, and it seems playing with the destinies of society to allow such powers to remain in hands so little fitted to direct them.

Fortitude is not apathy. It is not divested of feeling in all its complicated shapes of misery: it only strives to hide its woes, to bear its loss with resignation.

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It is therefore a holy and a wholesome thought to pray for the dead that they may be loosed from their sins. 2 Mac. XII. 46.

How natural, delightful and consoling is that doctrine of our faith which teaches us, that we can offer for the souls of our friends in Purgatory the same intercession which we implore from those who are in heaven! Placed in the alternate relation of receiving and affording assistance, we on earth are the connecting link which forms “the communion of Saints;—that article of the Apostles’ creed, which none but Catholics understand. The saints of heaven, the saints who linger awhile in the flames of Purgatory, the saints who are combating on earth, are joined together by the mutual interchange of kind offices which they are able to render to each other. Whilst we do honour to the blest heroes of faith by asking their prayers and commemorating their virtues—virtues gained only through the merits of Christ by whom they are rewarded, they in return obtain from God’s bounty for us an abundant store of graces which facilitate the conquest of our passions. Those, who dying in the grace and friendship of God, but either with the guilt of venial sin, or with satisfaction yet due to mortal sin, of which the guilt, but not the temporal punishment has been remitted by the sacrament of penance, are detained awhile in the purging fire,—may be benefited by the prayers and alms-deeds which we offer up to God for their deliverance; and as soon as they are transported to the regions of the Blessed, which they are certain after a time to reach, they make a rich return, for the charity shown to them, in the multiplied favours which their prayers will obtain for us through the merits of our Saviour. Thus, we who live on this side the grave, and those who have passed to the other, are linked together by bands of charity, which is stronger than death: thus, death, which one

day shall no more have dominion over us, is already in part disarmed of its power by Him who conquered sin and death upon the cross.

For when our friends die in holiness, their bodies indeed are separated from us, but not their spirits, with which we may still fondly converse. Death, it is true, steals from our sight their form and features, (save at least the faint images which memory preserves,) stills the sweet sound of their voice on the ear, and arrests the grateful flow of outward kindnesses which it was as pleasing to tender as to receive. But in our belief its power extends no farther; for it cannot burst those sacred links with which charity unites us to the holy dead: it cannot prevent our souls at the footstool of the Deity from communing in prayer with the spirits of departed saints, nor interrupt the reciprocal interchange of those higher spiritual benefits, which tend to hasten or secure the possession of eternal felicity.

How consoling is the Catholic doctrine of Purgatory, which accords with the finest feelings of the human heart! There is, whatever may be its name, a certain something in the mind, which loves to commune with a departed friend, and takes a warm interest in its destiny. This feeling follows him beyond the confines of life, prompting us to implore his aid, if he be in a condition to afford it; or to proffer consolation, if he be in a condition to receive it. Have you lost a mother or a wife whom you tenderly loved? Is any thing better calculated to soothe your sorrow for her death, than to think that your spirit can still follow hers, and still testify your love in acts of invaluable kindness? Have you lost a dear friend and benefactor whose favours you cannot too highly value? Allay your grief; your relations with him are not altogether dissolved;

you may relieve him from suffering, and hasten his possession of heaven; the gratitude which you feel, may be best shown, not in your black weeds of mourning, not in your lamentations and sighs, not in favours done for his sake to his surviving friends, but in ardent prayers which you pour forth for his releasement at the throne of mercy. Will not love and gratitude rejoice, amidst the sorrows of death, to reflect, that by fervent prayer and pure sacrifice they can render to the bereaved object of their affections more valuable service than they could by temporal favours during his life? Will they not glow with ardour to think that they are able by a small act of charity to afford great consolation to their friend, who from his prison-house looks for it with the deepest anxiety, and prizes it more highly than all the wealth and glory of the world?

Oh! how sweet and soothing is it to the good Catholic on his death bed to think, that, when his spirit shall be fled and his body laid in the cold grave, he will still live, not in the memories only, but in the hearts of his relations, who are bound by a sacred duty of religion to remember him in their prayers, their sacrifices and works of charity! Before he expires, he addresses the weeping friends that stand round his bed in the words of Job: *Have pity on me, have pity on me at least you my friends, because the hand of the Lord hath touched me*; and he dies with a confiding hope that they will not forget his name as soon as the chanting of his requiem is over, but that for many a year they will pray for him each night ere they retire, and that each anniversary they will cause the solemn mass to be sung for the repose of his soul.

On the contrary how dark and dreary here is the prospect which the Protestant faith presents to its believers! When death has snatched a friend from their embraces, they can find no principle in their religion which can soothe their grief. Death in their opinion is a total separation from their friend; all intercourse with him is cut off; they can hold communication with his spirit no more than with his body that lies hidden in the tomb; their power to assist him expired the moment that he died. They can only show their regard for him in the costly pomp and feathered pageantry with which they follow his body to the grave, and in the storied monument which they erect over his bones: a trophy which they seldom see, till death draws them after another victim to the church-yard. For what motive have they, like Catholics, to visit the graves of the dead? Yet whilst the body is interred, a burial-service is read by the minister. But how cold and disconsolate is that ceremony! The words, however impressive and sublime, profit not

the departed soul for whom they are not delivered, nor are they calculated to assuage the grief of the mourners that hang wailing round the coffin; for they inform them that their departed friend has gone to a far distant country, where they shall no more have communication with him, and where if he be in sorrow, they can yield neither consolation nor relief. They feel, as they return to their homes, that their friend to them is truly dead.

Yet is there a tender-hearted Protestant who, notwithstanding the bleak and cheerless nature of his creed, can help offering up a silent prayer for the repose of a beloved wife whom he has lost? Does not a prayer burst involuntarily from his heart to the mercy-seat? Does not his fancy love to pourtray the spirit of the departed mother, still hovering round the couch of her sleeping children, and shielding them by her prayers from harm? It is nature which prompts and speaks; and we may rest assured that the dictates of true religion do not clash with the finest feelings of nature; since God who ordained both Religion and Nature intended the former as the aid and support of the latter. The doctrine of Purgatory is the doctrine of every age and of every country and of every religion, because it is the doctrine of nature. It is the doctrine of the human heart, which can never be divested of it; and the deep root which it has taken there, shews that it sprung from the seed, which was cast in it by its divine author. More ancient than Christianity or Paganism, it dates its origin from the natural religion which the first man learnt after his fall from his Creator; and whilst most of other similar truths soon became, in the wreck of time, deformed and shattered, this, with the "soul's immortality," survived in every nation, savage as well as civilized, retaining the full proportion and beauty of its form, until it was enshrined by the Apostles in the Christian Code, where it will live and flourish, immortal as the Church itself, the pillar and the ground of truth.

It is then the consolation of the Catholic to reflect, that he is united by mutual interchanges of charity with the remotest members of the Church of Christ; and that the link which binds them together, too strong to be sundered by distance or by death, stretches to another world, embracing heaven and earth and purgatory in the amplitude of its connexion. In the relative estimation of two religions, which adopt or reject the communion of saints, one may be compared to the condition of savage life, where all live in a state of sullen independence, neither assisted by the aid, nor ministering to the wants of each other; while the other resembles society in

the fullest tide of civilization, bringing together regions the most remote and people the most dissociated; spreading the benefits of its commerce through every tribe and nation, and pouring over the barrenness of one country the superfluous riches of another.

PROPAGATION OF THE FAITH.

The Members of the Society of the Propagation of the Faith in Bengal will be happy to observe from the following letter, extracted from the *London Orthodox Journal* for March, that the Central Council of Paris has transmitted to our Bishop "a large sum of money" for the purposes of the Bengal Mission. We understand however that no communication on the subject has yet been received by His Lordship.

To the Editor of the Orthodox Journal.

SIR,—You lately did me the honour to insert in your valuable Journal a letter respecting the Society for the Propagation of the Faith in which I stated, in speaking of the Calcutta mission, that the Central Council of the Œuvre had not then contributed anything to that particular mission. I have since learnt that, though it was perfectly true that at the same time the Œuvre was established at Calcutta that mission had received no benefit from the funds to which they contributed (inasmuch that the letter from my brother, of which I gave your readers an extract, contained a strong appeal to the Central Council, asking for relief), yet at the same time I wrote, though I was ignorant of it, a large sum of money was actually on its way to the Vicar Apostolic of Bengal, having been sent by the Central Council of Paris to that distressed mission, out of the first available funds in their hands. It is but justice to both the givers and receivers that this should be made known, and adds another strong example of the vigilance with which the Council of the Œuvre watches over the interests of our Catholic countrymen in the colonies.

I have the honour to be,
Yours, &c.,
C. W.

CONVERSIONS IN GERMANY.

Every Overland Mail from Europe brings intelligence of numerous conversions to Catholicism, and among the journals received by the last opportunity, we notice the following occurrences in Germany, once the most intolerant and bigoted country in Europe.

Several striking conversions have lately taken place in Germany. We have already mentioned that of Count Frederick William of Goertz, Lord of Schlitz. He made his profession of the faith on the 20th of September last, by the care of Peter Leopold Kaiser, Bishop of Mayence. The day after, he received the holy communion at the episcopal mass. This return to the Catholic Church of a Protestant

points at issue between the two Churches. The Count has rendered many signal services to the cause of primary instruction, and has acquired the love of his subjects by his public and private virtues. Two days after this, a still more glorious abjuration took place at Augsburg. M. Maurice Muglich was, for eighteen years, a protestant minister at Hundshube, in the mountains of Misnia, in Saxony. His spirit and zeal gained him the hearts of his parishioners, as distinguished for his birth as his acquirements, was the result of several years' study, and a profound knowledge of works of controversy and the at the same time that they were the means of drawing his attention to ecclesiastical and theological works of the Catholic Church; and conviction and grace soon after imbued a heart of so much candour. He renounced his curacy, the only means of living he possessed, and made his profession of the Catholic faith, under the direction of Father Barnabas Huber, Abbot of the Benedictines at Augsburg. M. Muglich has undertaken the assistant-editorship of the journal entitled *Sion*. When a Protestant, he wrote several works which might be read by Catholic readers. His conversion was preceded by that of Dr. Bartholomæ.

Another conversion of a man of distinguished learning has taken place in the North of Germany. M. Charles Gustavus Rintel, a Protestant and Master in Chancery for the Regency of Königsberg, in Prussia, had published a pamphlet titled, *Clement Augustus, Archbishop of Cologne, defended against the attacks of the Prussian government, by a Protestant*; and, shortly afterwards another, which had for its title, *Defence of the Archbishop of Gnesen and Posen*. The Prussian government prosecuted the author of the former, and condemned him, for having spoken the truth, to lose the Prussian cocard, and suffer a year's imprisonment in a fortress. Before he entered the prison, he abjured Protestantism, of which he had now greater reason than ever to be sensible of the mildness, truth, and toleration. The above brochures having appeared anonymously, the Protestant always denied that they were written by one of their co-religionists, as if the fact of being a Protestant were incompatible with defending oppressed innocence. *The Universal Gazette of Leipzig* sees a Catholic imposition and mystification in these publications; and when the author declared himself, the most simple and summary mode of defence that they could find was to hand over to the gaoler the offensive supporter of the truth.

Let us return again to the conversion of the learned German Jew, Francis-Charles Joël-Jacoby, well-known in Germany by his work: *The Complaints of a Jew*, and still better by his pamphlet, — *A Voice from Berlin addressed to the inhabitants of the borders of the Rhine and of Westphalia*, in the defence of the Archbishop of Cologne. In a reply to the attacks of the Protestants, M. Joël-Jacoby publicly declares that he has received baptism, and that he has been received into the bosom of the Catholic Church, which ceremony took place in August last, at Dresden. — *L'Ami de la Religion*.

THE JEWS AT DAMASCUS.

The Editor of the *Calcutta Courier*, in his issue of last Saturday, gives a very long ac-

count of the Persecutions of the Jews at Damascus, by the Turkish Government of Ibrahim Pacha, alleging "that the Roman Catholics, residing in the Holy Land and its vicinity, have been stirring up the worst passions of the Mussulmauns, and have given them a pretext of which they too readily took advantage, to torture and plunder their Israelitish brethren. "Last February," he continues, "a Roman Catholic Priest who also practised as a Physician and had been known for many years at Damascus as Padre Tommaso, was together with his servant *suddenly missed and supposed to be murdered. The Roman Catholics directed the suspicions of the authorities against the Jews: and although no traces could be found of the bodies; although not a tittle of evidence led suspicion against those thus bigotedly accused*, yet some of the most respectable and most wealthy of the Jewish persuasion have been subjected to torture until in their agony they were induced to confess things which they knew not."

Our contemporary who makes the above observations on the authority of English papers, seems to have lost sight of the account given in the *Expositor* of the 23rd May last and which, if we mistake not, went the round of the press at that time, not excluding the *Calcutta Courier* itself. Had he not forgotten the statement there given of the case, the Editor could scarcely have committed himself so far as to say that the priest was *supposed* to be murdered when we have the authority of the Right Reverend Dr. Caõ, Bishop of Zama, to state that *Father Thomas was murdered at the house of some Jews; that both he and his Christian servants were bound and immolated as sheep: that their bodies were cut into small pieces and cast into a sink, whence they were subsequently drawn out and buried honorably; that a great number of Catholics and Heathens attended the funeral bitterly wailing and crying.*

Common candour required that in giving the Jewish account from the English papers, the Editor should have called the attention of his readers to the previously authenticated details.

Although we sincerely reprehend the barbarous tortures which the Turkish Government have employed against the offenders yet we cannot see the reason which has led our contemporary to jump into the conclusion that "Christians have directed the persecution." Does he see no cause for the people's indignation and resentment in the diabolical murder of a priest, who had lived among them more than thirty years and by his skill in the art of physic had gained the affection of

every body whether Catholic or Heathen? for he never refused his assistance to any person, not even to the Jews. The fact is, that there are some who unhappily view every circumstance, connected with Catholics or their religion, distorted through the medium of prejudice.

VENERATION OF RELICS.

When we gave publicity in a late number to the account of the celebration of the Feast of St. Aloysius at St. Xavier's College and of the veneration paid on the occasion to the relics of the Saint, we anticipated the hue and cry which the account would raise in a bigoted quarter of the Press. We need scarcely say that our anticipations have been more than realized; but we are glad of the opportunity to lay before our Protestant brethren the doctrine of the Catholic Church on the use and veneration of relics:

The dead bodies or bones of the saints we call relics; as also whatever other things have belonged to them in their mortal life. We keep such things as these with a religious respect and veneration for the sake of those to whom they have belonged, but principally for the sake of him to whom the saints themselves belonged; that is, for the greater glory of God, who is glorious in his saints, and to whom is referred all the honour that is given to his saints.

We do this—1st, Because they have been the victims and the living temples of God, in which his divine Majesty has in a particular manner inhabited, and which he has sanctified by his presence and grace: and therefore if God required of Moses, Exod. iii. 5, and of Joshua, Josh. v. 15, to loose their shoes from off their feet, in respect to the ground on which they stood, as being rendered holy by his presence, or that of his angels, we must conclude, that it is agreeable to his divine Majesty that we should testify the like honour to that venerable earth of the bodies of the saints, which he in such an extraordinary manner has sanctified, by abiding in them as in his temples.

2dly, We know that the bodies of the saints are pre-ordained to a happy resurrection and eternal glory; and upon this account also deserve our respect.

3dly, The bodies and other relics of the saints have been, and are daily, the instruments of the power of God for the working of innumerable miracles; which God, who is truth and sanctity itself, would never have effected, if it had not been agreeable to him that we should honour and respect these precious remnants of his servants.

4thly, The relics and shrines of the martyrs and other saints serve very much to encourage the faithful to an imitation of their virtues, and to help to raise their souls from the love of things present and temporal to the love of things eternal.

Nothing is more evident, from all kinds of monuments of antiquity, than that the veneration of the relics of the saints is one of the most ancient things in Christianity. The learned church-historian Eusebius, l. 7. c. 19, relates, that St. James's chair was kept with great veneration by the Christians of Jerusalem, from the apostles' time till the days in which the historian wrote; that is till the beginning of the fourth century. The acts of the martyrdom of St. Ignatius, bishop of Antioch, disciple of the apostles, who suffered at Rome, anno 107, written by the Christians who accompanied him to Rome, bear record, that his holy relics were carried to Antioch by the Christians, and left to that Church as an inestimable treasure. The Christians of Smyrna, in the account that they give of the martyrdom of their holy bishop St. Polycarp, disciple of the apostles, informs us, that the faithful carried away his relics, which they valued more than gold and precious stones, Euseb. l. 4. c. 15. And that this veneration of relics was approved by all the most holy and most learned bishops and doctors of the Church, and condemned by none but infidels and heretics, such as Julian the apostate, Eunomius and Vigilantius, may be seen in the writings of the holy fathers. See St. Basil, in Ps. 115. T. i. p. 274. Homil. 5. in Martyrem Julittan, p. 217. Hom. 20. in 40. Martyres, p. 479. St. Gregory Nyssen, Orat. de S. Theodoro Martyre, T. 3. S. Gregory Nazianzen, Orat. 3. in Julianum, T. 1. p. 76, 77. St. Cyril of Jerusalem, Catech. 18. To pass over many others, who all agree in approving this practice; and all or most of them bear record, that God also has approved it by innumerable miracles.

We have many instances in scripture of miracles wrought by the bones of God's saints, or other things belonging to them. We read 2 (alias 4) Kings xiii. 21, of a dead man raised to life by the touch of the bones of the prophet Elisha; and Acts xix. 12, that *from the body of Paul were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.*

The kind of honour which the Catholic Church allows to relics, is an inferior and relative honour, as to things belonging to God's saints; but by no means a divine honour. And although candles are allowed to burn before them, and they are sometimes fumed with in-

cense, yet these are honours which we may give to one another; as in effect we incense in the church both clergy and people, and burn candles to our princes upon occasions of joy: for since these honours are no ways appropriated to God, either by the nature of the things in themselves, or by any divine ordinance, why may not the Church of God allow them to the relics of the saints, not as divine honours, but as tokens of our love and respect to them; of our joy for the triumphs of Christ in his saints, and as emblems of their eternal life, light, and glory?

THE REV. MR. O'SULLIVAN.

We learn from a highly respectable source, that letters have just been received from Pondicherry, mentioning that His Excellency the Governor General of that place has condemned *in toto* the proceedings of the Authorities of Chandernagore, with respect to their conduct and treatment of the Rev. Mr. O'Sullivan. Believing that the Rev. Gentleman was still in prison, he has sent peremptory orders to Monsieur Bourgoin for his immediate release. We have only to add, that the above is the result of the reference from the Acting Governor of Chandernagore himself.

CONVERSIONS.

To the Editor of the Bengal Catholic Expositor.

DEAR SIR,

I beg to send you an extract from the *Record*, London newspaper, of the 23d March last, which I do not remember seeing in your paper:—

"It is rumoured that Lord Stewart de Decies and a learned Judge in Ireland have embraced the Roman Catholic religion. A provincial journal states that the former has openly avowed his recantation from Protestantism."—*Morning Herald*.

Your's sincerely,
A READER.

July 7th, 1840.

RELICS.

To the Editor of the Bengal Catholic Expositor.

DEAR SIR,

You will certainly do a favor to our Heterodox brethren by giving insertion to this small extract, translated into English from the Greek Ecclesiastical History of Socrates, which will show them that the veneration paid to Relics by the Catholic Church is of no small antiquity.

Ecclesiastical History of Socrates.

Helen the mother of the Emperor being admonished in sleep, takes a journey to Jerusalem, and when she had arrived at the old Jerusalem, which in the language of the Prophets is styled the watch of the Orchard, she carefully sought the monument and sepulchre in which Christ was laid and out of which he arose. The work being in itself difficult, she was assisted by the Almighty in her endeavors. The difficulty which attended the Invention of the Holy Cross I shall describe succinctly. Because the primitive Christians in their zeal for the honor of their Religion held the monument of Christ in the highest veneration, those opposed to the truth of Christianity filled the sepulchre with a vast quantity of rubbish and built thereon a temple dedicated to the Goddess Venus, and having in a manner obliterated the name of the place, erected an image of the impure Goddess: and this fact has been thus transmitted to us. But when the mother of the Emperor was assured, that, that was the place, she throws down the image, digs up the place, and having cleared it of all rubbish and filth, she meets with three Crosses, one of which was the same blessed one on which Christ suffered: and with one of the three was found the inscription which Pilate had written in different language with different characters: but still it being uncertain which was the Cross desired, the mother of the Emperor was seized with no small grief. After a short time she addressed Macarius, Bishop of Jerusalem, to this effect, that she was doubtful, being perplexed. He then, by virtue and greatness of faith, put an end to the matter, for he asked a sign of God, which was like unto the following; that he was to apply the three Crosses one after the other to the body of a certain woman, a native of the place, who was by sickness at the point of death; and if the venerable Cross of the Saviour were to touch her, she would to a certainty be restored to her pristine health. When the two first Crosses were applied to the sick woman's body, she was in no wise the better; but when the third, the Blessed Cross of Christ, was laid upon her, she instantly was restored to health. After this manner was the wood of the Cross found: the mother of the Emperor had a noble and magnificent temple built on the spot where the monument was, which was called New Jerusalem. Having left one part of the Cross encased in a silver shrine for the use of the Pious, whom religious curiosity might draw thither, she sent the other part to the Emperor. When the Emperor received it, the city I think was free from all pestilence. The Emperor kept it in the market-place of his own city Constantinople (which is a name drawn from the Emperor's itself) on a huge pillar of porphyry. This I asse only from hearing, but others who reside in Constantinople affirm it as a fact without the smallest doubt.—*B. 1 Chap. 12.*

The Chapter concludes with an account of the foundation of many splendid Churches by Constantine, who flourished in the year of our Lord 308, and with the death of the Empress Helen, who expired in the 80th year of her age in the odour of sanctity.

A CATHOLIC LAYMAN.

To the Editor of the Bengal Catholic Expositor.

DEAR SIR,

Permit me to congratulate you on the success you have experienced in your laudable undertaking, and which has enabled you to enlarge your instructive paper, without increasing its price. The enlarged size will I hope enable you to present your readers with a greater variety of reading matter. I do not wish you to lose sight of the object for which the *Expositor* was established: I mean the dissemination of religious information; but you can occasionally entertain your readers with something light and yet instructive. As a specimen of what I propose, I beg to send you the *Englishman* of the 24th June, and beg you will extract the article entitled, "The Bricklayer's Labourer."* It beautifully exhibits the benign influence of the poor Irish Laborer's religion. I trust you will not refuse me the favor of inserting the article because it has appeared in one of the Calcutta papers. You will bear in mind that a great number of your readers are *poor Irishmen*, and do not see any of the expensive papers. Your "Scraps" are excellent of their kind. I hope you will continue them.

A POOR MAN.

Saturday, 4th July 1840.

CHURCH SERVICE FOR THE ENSUING WEEK.

12. SUNDAY. (5th after Pentecost) S. John Gualbert C. doub. 9 l. of hom. and com. of Sunday and H. MM. in lds. and mass. gosp. of Sunday at the end. At vesp. com. of Monday and foll. W.

13. Monday. S. Anacleto P. M. semid. as on 10th Inst. vesp. of foll. com. of preced. R.

14. Tuesday. S. Bonaventure, B. C. D. doub. Cr. At vesp. com. of foll. W.

15. Wednesday. S. Henry, Emperor, C. semide as 10th Inst. vesp. of foll. com. of preced. In the hymns. *Jesu tibisit.* W.

16. Thursday. Feast of B. V. M. of Mount Carmal gr. doub. Cr. Pref. *Et. te in Commemoratione.* At Vesp. com. of foll. W.

17. Friday. S. Alexius, C. semid. as on 10th Inst. vesp. of foll. com. of preced. and S. Symphorosa and comp. Mm. W.

18. Saturday. S. Camellus, C. doub. 9 L. and com. of H. Mm. in lds and Mass vesp. from chap. of foll. com. of preced and Sunday. W.

* Vide Selections.

Selections.

APOSTOLICAL LETTER FROM HIS HOLINESS POPE GREGORY XVI.

(From the London Catholic Magazine, April 1840.)

Although this interesting letter will have been read by or made known to every Catholic in Great Britain before it can appear in our pages; yet as one of those important documents connected with the progress of Catholicism in this country we must put it on record as one to which recourse may be had in after-times by those who may delight to dwell on the pleasing associations which now surround us, or love to relate to their children's children the glorious triumphs of the faith, to which they had in part contributed. It has never been the practice of the successors of St. Peter to decide hastily upon any new measure having for its end the advancement of religion, and in the present instance it was not till after the most mature deliberation that His Holiness Pope Gregory XVI. came to the determination of giving the sanction of his high name and apostolical authority to the Catholic Institute. Upwards of a year ago His Holiness was made acquainted with the nature and objects of the Society, through the medium of a full and detailed Report, drawn up by its Secretary; but dear as was the accomplishment of these objects to the paternal heart of the Holy Father, he deferred giving any public recognition of the Institute till it should appear how far the proposed *modus operandi* was calculated to produce the beneficial effects contemplated in its formation. His Holiness accordingly was no sooner informed of the beneficial workings of the Institute, than he was most graciously pleased to express his approbation thereof in the following apostolical letter, which, as emanating from the Chair of St. Peter, the centre of Catholic unity, cannot fail to excite the most lively sensation in the breast of every sincere Catholic who desires to extend the blessings of his religion to the children of error. To the projectors of the Institute and their co-operators it must be peculiarly gratifying to have received such a marked approbation of their proceeding from the Head of the Church, and we have no doubt that this very distinguished recognition of their zealous labours will stimulate them to fresh exertions in the holy enterprise in which they are engaged.

The utility and importance of the Institute are now no longer a question amongst Catholics, whatever misgivings may have before existed in the minds of some cautious persons, who, from imperfect information of its nature and organization, or some other cause, had doubts of its being rendered available for the ends proposed. Every doubt, every difficulty has now been completely removed; and before the Institute shall complete another year of its existence, we have no doubt that it will include in its list of members not only the entire Catholic aristocracy, but also numerous accessions from every other class of the Catholic community.

POPE GREGORY XVI.

To our beloved Son, JOHN EARL OF SHREWSBURY,
President of the Catholic Institute of Great Britain.

Beloved Son, Health and Apostolical Benediction.

Whilst filled with sorrow on account of the ever increasing calamities of the Church of Christ, We have received such abundant cause of gladness, as has not only relieved Us in the bitterness wherewith

We were afflicted, but has excited in Us more than ordinary joy. For We have been informed that by the care of yourself, and other noble and pious men, the Catholic Institute was, two years ago, established in Great Britain, with the design especially of protecting the followers of our Divine Faith in freedom and security, and, by the publication of works, of vindicating the Spouse of the Immaculate Lamb from the calumnies of the heterodox. Since, therefore, these purposes tend in the highest degree to the advantage of the English nation, You can easily understand, Beloved Son, the reason why such joy should have been felt by Us, who have been, by Divine appointment, constituted the Heirs of the Name and Chair of that Gregory the Great, who, by the torch of the Catholic Faith, first enlightened Britain, involved in the darkness of idolatry. We are encouraged to entertain the cheering hope that the light of Divine Faith will again shine with the same brightness as of old, upon the minds of the British people. We desire nothing with greater earnestness than to embrace once more with paternal exultation the English Nation, adorned with so many and such excellent qualities, and to receive back the long lost sheep into the fold of Christ. Wherefore, Beloved Son, we cannot refrain from strenuously exhorting you, and all the members of the pious Association, over which you preside, to offer up fervent prayers with Us to the Father of Mercies, that He would propitiously remove the lamentable darkness which still covers the minds of so many dwelling unhappily in error, and His clemency bring the Children of the Church, who have wandered from her, back to the bosom of the mother whom they have left.

Meanwhile, to you and to all your countrymen who belong in any way to the Catholic Institute, We most affectionately impart our Apostolical benediction.

Given at Rome at St. Peter's, on the nineteenth day of February, M DCCCXL. the tenth of our Pontificate.

GREGORY P.P.XVI.

Letter of the Earl of Shrewsbury to the Secretary.
Rome, February 19, 1840.

DEAR SIR,—I inclose the original letter with its translation, which His Holiness has just addressed to me as President of the Institute. I hope its publication will not only impart additional zeal to its present members, but will be the means of inducing others to join us who have hitherto kept aloof from the Society; for it is only by our united efforts that it can ever attain to any great good, while the success which has so far attended our exertions, is, I trust, an earnest of our future advancement.

I have the honour to remain,

JAMES SMITH, ESQ.

Catholic Institute,
14, Soho Square, London.

Dear Sir,

Your obdt. Servant,
SHREWSBURY.

Moments are the most precious treasures we possess, and by them most frequently is the fate of man decided. The ultimate effects of the impulse or accident of an instant will frequently give a colouring to the whole picture of our future life: either shadow it with sorrow or brighten it with prosperity. Moments, therefore, ought never to be neglected: they ought never to be wasted in idleness, nor remain unguarded by vigilance, for in their passing they hurry on our fate, and on their occupation and event our happiness here and hereafter depends.

CHOICE OF RELIGION.

(Continued from our last.)

To place therefore the argument drawn from scripture authority in its proper light, I will suppose for a moment, that in lieu of your and my having embraced the faith of the real and genuine revelations of Jesus Christ, which we trust we have, the contrary should exactly be the case; and that the established religion of this realm, which I name as most honourable among those divisions of Christianity, which are dissenting from us, should by the Reformation have cleared away from the old Church the errors and superstitions which had crept into it, and happily have drawn back the minds of men to a sincere belief of the pure and uncorrupted doctrines of Jesus Christ. In this case, not they, but we should be the real heretics. The belief of our seven sacraments, of the spiritual supremacy of the pope, of transubstantiation, of auricular confession and priestly absolution would be as alien from the pure word of God as the contrary are at present. But, in this supposition, I ask in what language would the learned teachers of the Protestant establishment accost us? Their natural courtesy and civility would first engage them to pity our mistakes, as I have known many of them do; but being securely possessed of the genuine books and right interpretation of the scriptures, and knowing that Catholics cannot elude the authority of the sacred writings, which they themselves acknowledge, they would certainly after this avail themselves of the authority of those scriptures to confute our unfortunate errors, and to convince us that we neither had, nor could have a right to appeal from their decisions in religious matters in order to choose another religion for ourselves.

This I say would be their language, and I am authorized to say so from what you and I know to have been said and done by them. The doctrine of exclusive salvation, which your learned and estimable friend the Right Rev. Dr. J. T. Troy, in his late pastoral instruction, clearly proves to be the doctrine of the established Protestant church, is an undeniable argument of the truth of what I here advance. For no one can attach exclusive salvation to the belief of his own tenets without denying all disbelievers, that is, every other description of believers than his own, a right to choose and a possibility of being saved in a different religion from his.

In this supposition therefore an archbishop Laud, had we been coeval with him, would certainly have told both you and me, however secure we might imagine ourselves in our own presumptuous notions of religion, that *without faith*, that is, the genuine and orthodox faith of Jesus Christ, *it is impossible to please God*. (Heb. 11, 6.) A Tillston would have declared to us in the words of the unerring Founder of Christianity itself, that *whoever believeth not shall be condemned*. (Mark, xvi. 16.) A Warburton would press us home with that known text of St. Paul to Timothy, *the church of the living God is the pillar and ground of the truth*; (1 Tim. iii. 15.) and what should we answer, or what could we oppose to these unexceptionable scripture authorities? Whether from the mature reflection of age, or from the early impressions of youth, I may differ from these great men in religious principles, I cannot be induced to believe that they would act a part so inconsistent with their character, so little coherent with common sense, as to declare themselves to be

in certain possession of the true and genuine doctrines of Jesus Christ, and allow other men a right and privilege of adopting a belief contrary to theirs. They would pity our ignorance, as I said before: probably they might forbear reasoning with us upon a subject where reason would not be attended to: *because of the harshness of our heart* (Mark, x. 5.) they would allow us to run on in our wanderings, but they would never demean and debase their own character so far as to seem to give a sanction to error by declaring that we had a right to choose a religion, which they knew for certain to be erroneous.

Whence I will venture to assert, that except perhaps Dr. Rogers and some few others, who seem to have been more intent upon forming a system of religious policy to conciliate the minds of men to an established government, than to settle a reasonable and instructive plan of religious belief for the saving of souls, you will find it difficult to point out to me one single Protestant author of note, who has not avowedly held the language I mention. The principles of exclusive salvation, which I have already observed, they hold in common with us, demonstratively prove this fact: and I am only astonished that you, who, from your earliest youth were inured to a belief of the same doctrine in the Catholic Church should have adopted in your *Jura Anglorum* a language so contrary to your belief. But as I before said you were engaged in embarrassing circumstances, and for the peace of your country you wished to conciliate principles, that were never made to coalesce together.

But I conceive on this subject you have imbibed notions as well as adopted a language irreconcilable with the truths of your religion. This mistake is easy, and I am persuaded happens every day to many well meaning and orthodox persons, who do not thereby forfeit their title to remain members of the Catholic Church. Nay so great are the difficulties and intricacies generally attending religious inquiries, that I hardly conceive it possible for men, not thoroughly versed in and inured almost all their life to the reading of our best theologians to determine with due accuracy and precision many questions, that may daily be brought before them on the subject of religion. I confess that the only advantage which I can with any assurance challenge to myself from the years I have spent in theological study, is prudently to doubt of the nature and import of a theological proposition, upon which I am called to decide. And happy do I deem myself if my former reading enable me to recollect the passages or treatises of those great men who have examined the subjects at their leisure, and gathered together all the light, which revelation affords concerning them. No wonder then if in the very wide career which you have embraced in your *Jura Anglorum* concerning the conscientious rights, liberties, duties, and powers of men as well in a state of nature as in a state of civil and religious society, you should have run into infinite mistakes. To a man unexperienced in the nicety of theological disquisition, and inclined as is natural to reduce all things to the rules of his own learned profession, error must have been strictly unavoidable.

But to proceed to the question before us, you have not only, I say, adopted an unwarrantable expression in calling that a *right of choice* in man, which I have proved to be only a *natural power of choosing* his religion; but you embrace the principle it-

self imported by your words, and openly maintain, that man has not only a right, but is sometimes even bound by a conscientious obligation to embrace a religion which is not true. As I wish not to mistake your meaning in so important a point, I shall cite your own words, and for further caution refer my readers to the passages themselves from whence the extracts are made, that by examining the whole context they may be fully satisfied what your real opinion is upon this subject.

Page 85, you have the following words: "Every individual human being has not only a right, but is under an **INDISPENSIBLE OBLIGATION** to adopt that religious cult or mode of worship, which after due deliberation in the sincerity of his heart he thinks his Creator requires of him. It follows of course that a society composed of such individuals must, collectively taken, enjoy the same right, and be under the same duty and obligation." And in page 187, applying this principle to the established religion, which according to your known profession of the Catholic faith you avowedly acknowledge to be false, you say: Whenever the majority of the community shall have concurred in the adoption of a religion, the maintenance and preservation of it stand upon the same principles of **RIGHT AND OBLIGATION**. At the time of the revolution, the majority of the community did, as at this day they do hold the free enjoyment of the Protestant religion as their first and most important liberty;" and then you conclude with saying, that "if any individuals did not choose to submit to the effects of this judgment of the majority of our ancestors at the revolution, they had the liberty to quit the society, but not to resist or impose the act of the majority." Once more, in page 100, you fix a double *obligation upon all Dissenters* from the national church of England to submit unto the establishment of the same, *because they are supposed*, as you say, "to join and concur in all the acts of the legislature, by which the church receives the civil sanction of the state." Such, Sir, are your words, and I trust that you will give me credit for not having mistaken the meaning of them, when I attributed to you the sentiment above mentioned.

But to examine whether this sentiment is agreeable to the received principles of the Catholic Church, we must state what the principles of the Catholic Church are. If I or any other should deny the orthodoxy of your positions on reasons which seem just to us, you might dispute the accuracy of our decision by opposing other reasons that would appear more just to you; and our readers, embarrassed between the subtleness of contending parties, would not know in whose favour to decide the cause. In effect the previous conditions of *due deliberation, sincerity of heart, and good faith*, upon which you ground your supposed case of the choice of a false religion, carry with them such an appearance of reason, and such a show of uprightness of heart, that few persons I presume will at first sight suspect yourself being the dupe of that very *good faith*. But your personal orthodoxy being no ways suspected by me, I shall first give you the clear decisions of our Church upon the subject, which to a Catholic must be an unanswerable argument, and then endeavour to unravel, I hope in a satisfactory manner, the subtleties that give birth to your error.

The Catholic Church therefore, which in defining articles of faith is accustomed to speak immediately to the point itself in debate, without considering it

through the medium of borrowed and adventitious circumstances, declares to us in as clear terms as human tongue can utter, that in no possible case can a man be *saved out of the true Catholic faith* of Jesus Christ: from whence it follows of course, that since no one can have a *right* much less a conscientious *obligation* to damn himself, there can neither be a *right*, nor an *obligation* to choose any other than the true Catholic faith of Jesus Christ. *This true Catholic faith*, says the creed of Pope Pius V. *out of which no one can be saved*, I. N. *N. do at this present freely profess and sincerely hold*. And the Athanasian creed, in words equally clear and unequivocal, says, *This is the Catholic faith, which if any one do not faithfully and firmly believe he cannot be saved*. I shall add no further authorities of our own Church upon this subject, lest the multiplication of texts should seem rather to obscure and confuse than clearly and pointedly ascertain the article in debate.

You will allow me however to state to you, though from a different authority from what I alleged before, what the belief of the established church is upon the same head. For as you seem to have been drawn into error, and to have explained away the faith of your Church only with a view of removing from us certain aspersions not unfrequently thrown out against us, and in particular to ascertain to government the sincerity and fidelity of our late oath of allegiance, if the faith of the established church and our own perfectly coincide as to this point, it is plain you need not have adopted the means of defence which you have, nor endeavoured to justify us by the concealment or denial of principles, which are common to us and the established church of the land.

Non tali auxilio, nec defensoribus istis Tempus eget.

Besides therefore the authority of the Athanasian creed just cited, which creed is equally admitted and believed in the Protestant church as our own, I beg you to turn your attention for a moment to the religious service sanctioned by the decrees both of church and state in this realm, and read publicly in all the established congregations on the first day of Lent, and at other times as the ordinary shall appoint. *Cursed*, says the minister, *is he that maketh any carved or molten image to worship it*. And, according to the direction of the Common Prayer book, *the people shall answer and say Amen. Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow. Answer, Amen, &c.*

Now let us suppose, Sir, for a moment, that you or I should have the misfortune to *make any carved or molten image to worship it* as our God, for that I take to be the genuine sense of the expression; or that you by adopting in your *Jura Anglorum* doctrines that are alien from the true doctrines of Jesus Christ, should have *made the blind to go out of their way*; or that by a false exposition given by you of the Christian tenets, you should have *perverted the judgment of the stranger, the fatherless, and the widow* concerning the merits of the true Church of Christ; in all or any of these suppositions you or I should as unequivocally and emphatically incur the censure and reprobation of the whole established church, as they or any other persons can be rejected and anathematized by us, when we pronounce in the creed of Pius V. that *no one can be saved out of that individual true Catholic faith* which that creed teaches. In neither case do either they

or we make the smallest exception in regard to persons, who, in the sincerity of their heart, or with greater or less deliberation espouse the tenet, that is respectively reprobated by us: we simply condemn the doctrines or practices themselves, fully and unequivocally pronouncing them to be incompatible with the truth of Christ's gospel, and the salvation of men, and by a necessary consequence we deny all men a right, much more a conscientious obligation to adhere to them.

(To be continued.)

THE RESPECT WHICH CATHOLICS PAY TO THE BLESSED VIRGIN MARY.

(Concluded from our last.)

What should we say, if we bear in mind all that the holy fathers, sainted heroes, and illustrious champions of Catholicity have spoken and written in praise of the ever glorious Virgin, and that in the days considered by Protestants pure and spotless? Does not St. Justin style her "*the arbiter of our lot*;" for as an arbiter decides between two parties, Jesus permits his Mother to decide between Him and us?

Does not St. Cyprian observe on the passage of Genesis, "I will put enmities between thee and the woman" (iii. 15), that God does not speak in the present tense, but in the future. He does not say I put enmity between thee and the woman; but I will put enmity, to prove that it was not of Eve he spoke, who was then living, but of another woman of her race, who was to procure a greater good to mankind than what had been lost by the first sin. And do not St. Ambrose, St. Jerome, St. Augustin, and St. Chrysostom understand, with the Council of Trent, those words, "*Ipsa conteret caput tuum—she shall crush thy head*"—as relating to the Holy Virgin as the vanquisher of satan?

Does not St. Athanasius, the renowned defender of her honour against Nestorius, say, that "Mary has been filled with graces, and made queen of the universe, that she might become the way of our salvation, and the road by which we may ascend to our celestial country?" Does not St. Ephraim call "Devotion to Mary the key of heaven," and describe her as the "surest port of the shipwrecked"—and as "Multoculam," as her compassionate eyes are always opened on us, and seem to be multiplied for the relief of our wants? "I salute you (continues this father), hope of my soul, protectress of sinners, rampart of Christians, and saluation of the world. Queen of Heaven, never cease to protect us, since after God, you are our only hope." Does not St. Irenaeus, in answer to the question, "Why was not the mystery of the Incarnation accomplished, without the consent of the Virgin," reply, "because God wishes she may be the principal of all good in the law of grace?" Does not St. Ambrose say, "In the most pure womb of Mary there was sown one sole grain of wheat, yet it may be called a garden of wheat, because all the elect were included in this chosen grain—the first-born among many brethren; and that she who gave him life, by bearing this only seed, became the mother of a great multitude?" Does not St. Jerome assure Eutochium "that Mary not only assists her servants in their last hour, but comes to meet them, and presents herself before the Judgment as their intercessor?" Does not St. Cermanus call Mary "our guide in the pilgrimage of this world—the strength of our

weakness—the riches of our misery—the balm of our wounds—the soother of our pains—and the deliverance of our bonds?" Does not St. Basil tell sinners "not to fear if they be penitent, but in all their necessities to call for the aid of Mary, and to invoke her intercession, as she is the universal succour?" Does not St. Gregory say, "that the city of God, of which such glorious things are said, is no other than the most pure Virgin?" Does not St. John Damascene call Mary "the hope of the desponding," and say "that her authority of Mother gives an irresistible force to our prayers?" Does not St. Augustin describe her in language much stronger than commonly used, as the only HOPE OF SINNERS—"Unica spes peccatorum;" and St. Lawrence Justinian call her "the hope of the guilty—*spes delinquentium*?" Does not Saint John Chrysostom exclaim "Hail, Mother of God, our Mother also; heaven where God makes his abode; throne whence the Lord dispenses his favours; intercede with Jesus for us, that by your prayers we may obtain pardon here and eternal salvation hereafter?"

And to proceed onward to our times. Does not St. Bridget say, that "Jesus said to his blessed mother, 'You offer your hands to those who wish to amend their lives; there is no one sent from you without consolation?'" Does not St. Peter Chrysologus say, that "Mary, indicates chastity, so that he is sure to preserve untarnished, this precious virtue, who in the hour of temptation invokes this blessed name?" Does not St. Anselm say: that "she prevents those who desire her protection and obtains graces for them even before they ask them?" Does not St. Hugo say: that "whilst the sun is a figure of Jesus Christ, whose splendid rays illuminate the just, who live in the day of grace, the moon is typical of Mary, whose mild lustre illumines sinners amid the dreary night of sin?" Does not St. Thomas Aquinas say, that when Jesus said at Cana, "my hour is not yet come," that he only insinuated, if any one else asked him, he would have deferred the miracle?" Does not Albertus Magnus on the text, "*Haste let us enter into the place, and there we shall keep silence*," say, that "this strong hold is the sacred Virgin, established in grace and glory," and that she is "the co-adjutrix of our redemption?"—Does not St. Ildephonsus address her thus:—"O glorious lady, the Lord has confided to you all the gifts he wishes to dispense to his creature," declaring that all the treasures of grace are committed to her care—and desiring to be "the servant of Mary, that he might be the servant of her Son?" Does not St. Francis, of Assisium, in his Sermon on the Epiphany, say, that "Jesus is never found but with Mary, and that we seek Him in vain if not with His mother?" Does not St. Bernard call her "the ladder of sinners; *scala peccatorum*" that God has constituted her the ordinary dispensatrix of His graces, and that no one should think that the glory of Jesus Christ is diminished, by increasing that of His mother; for the honour of the Queen mother, reflects on the King her Son?" Does not St. Bonaventure, call Mary, the salvation of all who invoke her with suitable dispositions; and that she sends the blessed spirits to succour the faithful in their last hour that they may protect against their enemies, and conduct to heaven such as have been faithful in invoking her during life? Does not Pope Innocent compare Mary, to the Aurora; as this star is the termination of the night, and the commencement of the day; thus Mary's appearance, announced to

the world, the end of the night of sin, and the dawning of the day of grace." Does not St. Francis of Sales tell us that he experienced in the most signal manner the efficacy of St. Bernard's prayer to Mary (given in our ordinary prayer books) entitled, *Memorare, &c.*—that she, as the virgin mother of God, is the most beautiful of the daughters of the celestial Sion—that she was his advocate with her Son, when he dared not recur to him direct on account of his sins? Does not St. Richard, of St. Laurence, explain the text of "the strong woman—the heart of her husband trusteth in her," and he shall not want spoils, in reference to the holy Virgin, as the heart of the man God trusts in Mary, he shall not want spoils, for she has snatched from hell its prey, to enrich with spoils our Lord Jesus Christ? And, again, "she is a strong tower which not only shelters sinners from the pursuits of divine justice; but preserves the just from the assaults of hell?" Does not St. Bernardine call her "the mistress (or conqueror) of devils;" and St. Antonius describe her as "the throne of grace?" Does not St. Arnold say that "Mary is a mediatrix with her Son; and that as He exhibits to His Eternal Father the wounds He received, so she reminds Him of the womb that bore Him?"—Does not Erasmus call Mary "the terror of hell—*salve inferorum formido*"—whilst Cardinal Hugo declares, that "she will never cease to intercede or exercise good offices for us until time shall be no more—*et usque ad futurum, seculum non desinam*?"

In fine, does not the pious à Kempis anticipate the language of St. Francis Borgia, St. Peter Danuan, St. Alphonsus de Liguori, and all the subsequent saints, doctors, and theologians, when he says—"If we wish to be consoled in tribulation we should recur to Mary—venerate, invoke, and commend ourselves to Mary—weep, pray, walk, and seek Jesus with Mary—and desire to live and die with Mary, that we may eternally rest with her before the throne of her divine Son."

Why, then, should I be ashamed to say with Father Pallu (on Salvation):—

"Mary our Queen, our advocate: Mother of Jesus our King, our Saviour, and our God, reconcile us to your Son, be our representative with Him. Through you He designed to become a partaker with us of the infirmities and miseries of human nature; through your intercessions may He also vouchsafe to make us one day partakers of His happiness and glory."

We feel the necessity of salvation, and we fear the many obstacles that are in the way of attaining it! help us, therefore, by your prayers, to your Son, who is God, blessed for ever. Amen. B.

It is in the forest that spring exhibits all the beauty of awakened creation; with the wood is associated the new life of animal nature—"the still small voice of speechless adoration expressed in joyful existence," there sounds in our ears. The luxuriant prodigality of vegetation—its beautiful hues and forms—its rich and varied perfumes—all unite to charm the senses and the soul; and, in despite of the sins and sufferings of weak or guilty man, we there feel our hearts elevated to sublimity, and acknowledge, with the delightful emotions of true religion, that God is love!

THE BRICKLAYER'S LABOURER.

(From Heads of the People.)

BY MRS. S. C. HALL.

Most people have heard the story of the Bricklayer's Labourer, who laid a wager with a 'a boy' in the same 'trade,' that he would carry him, on his hod, to the summit of a five-storied house in perfect safety. The feat was accomplished; and the delighted carrier capered with glee at his triumph. 'Ah, be dad!' exclaimed the carried, who most unquestionably would have been dashed to atoms if the other had made a false step; 'Ah, be dad! I had grate hopes once, whin, a little more than half way up, *ye made a stumble!*' It is impossible not to laugh at this recklessness of consequences, so very characteristic of my poor countrymen. The story may be called 'a Joe' or 'a jest'; but there is no mistaking the nationality of its detail and its moral. Paddy's whole body and mind is imbued with a love of 'fun': no matter what the hazard may be, he will have his fun out; he never could, never can, never will, trim his barque carefully, and sail quietly down the stream of life. Not he, indeed! He will feather his oar with the breakers a-head; and mingle death and laughter together. Not that he is unfeeling; oh, no! Paddy's heart is full of the most generous sympathies and affections. He will weep at the misfortunes of others, but laugh at his own.

The Bricklayer's Labourer lives upon one-third of what is required to support an Englishman, and he does a third more work; he eats his mid-day meal, brought to him by a fair-haired *colleen* or a rosy boy, under the wall he is building; he does not heed the weather; he does not, if he can help it, heed the reproaches flung in his teeth by those who feed on bread and bacon, while he is content with a herring and potatoes; he sacrifices (without thinking it a sacrifice) a portion of his earnings to keep his old mother from the parish. His charities are voluntary: an Irishman, no matter how poor, is generous; if he has not money to bestow, he gives his sympathies, his time, his affections; his heart is never closed, though his pocket may be empty. There is Lawrence Larkin, or, as he is called, Larry Larkin—I cannot select a better specimen than Larry—whom I have known long, and whose virtues I honor—I do not care whether a man's shoulder bears an epaulette or a hod, if he has a generous and feeling mind—I honour *it*, and not the badge he wears. Larry, in his calling, is a genuine Bricklayer's Labourer; a creature perpetually moving between earth and heaven, continually ascending and descending; whose existence depends on the soundness and safe placing of a ladder, and the balancing of a hod. See him as he stands in the very act of preparing for his ascent, his hod heavily laden with its usual freight; he rubs his hands together to rouse their dormant circulation; then weighs it, as it were, but the motion is to ascertain if the bricks are securely in; and then, having found all right, places it on his shoulder, which he jerks so as to fit on the hod as if it were a part of his dress: all this is done carefully, treating the hod as if it were a badge of honour; and so it is, Larry—the badge of honourable industry.

The hod being fixed, up he goes, firmly and lightly, rapidly too, considering the load he carries—and now observe him: his figure is not very tall, but it is muscular and compact: has he not less of the gay-hearted Irishman in his manner, while at his work, than any other out-door labourer? those who

labour within doors are always more silent, more shut down, as it were, by the roof that covers them—less buoyant, less gleesome than those around whom the fresh, free air, even of a city blows, during the hours of toil; but Larry Larkin's business, though out of doors, is both laborious and careful; a false step, on the ladder, would be his destruction, and he knows it; he does not sing at his work, though he is happy his jacket of white flannel is powdered with the mingled dust of lime and brick; his stockings are of white worsted, similarly spangled; his brogues, guiltless of blacking, and his cap, a low, flat, round cap of grey skin, does not descend low on the back of his head, so that you see his thick, bushy, lime-powdered hair, curling beneath it; his great bodily attribute is strength—his mental one, patience; there is no variety in his occupation, no change; consequently the Bricklayer's Labourer is the most steady of all Irishmen. Sometimes when the wind blows the smoke in an opposite direction, and clouds disperse, he leans his arms for a moment on the hod which he has rested on the corner of the parapet wall of that tall house, turns up his face to the clear, blue sky, and fills his ample lungs with a long draught of heaven's elixir. Who can tell, within the compass of a few moments the torrents of ideas, the floods of precious memories, that rush back into his heart; he does not know how they come—those mysterious visitors—but they are there, winged by the western wind from his own isle. The dream of his country is over, the romance is past; he is the poor, patient, plodding Bricklayer's Labourer, descending with his hod, but the spirit of the poor man is revived within him, and his step, in descending, is more firm, his eyes more bright than it was.

Larry occasionally, when out of work, does a small job for his neighbours: he will come over hours, repair a drain, mend a wall, or even dabble in what he calls '*Roman Cimint*—God bless it! The greenhouse flue has been 'touched up' by Lawrence half-a-dozen times; and the last time he came 'to look at it,' he was reproached with the fact, 'that it smoked as much as ever—that the plants were suffocated!'

'See that now!' he replied; 'See that now! didn't I know it! I said to Peggy, 'Peggy,' says I, 'I'm sent for to the Rosery, and I'll go bail it's that vagabone flue again. Sorra a plant 'ill be alive with it by Lady Day!'

'But that is your fault; you assured me you would cure it.'

'And so I did! but it's got bad again; it's had what the Doctor calls a railapse, and how can it help it—the craythur! Sure the air o' London would smotherificate any chimbley that ever was built: has n't it smothered myself, and Peggy, and the childre all out—bad cess to it for air: sure its thick enough for mate and drink; though bad as times are, we're not beholden to it, God be praised.'

During the latter part of these observations, Larry had been investigating the state of the flue, and, despite the air, again declared he could cure it.

'For how long, Larry?'

'Ah, thin, what doctor could answer such a question as that? we'll get rid of the disease for the prisint, any how; and then I must go home, where I am wanting; for ye see I am raythur tired to-day, and I'll tell ye how it was:—When I quitted the sod (left Ireland,) I left no one at home with my poor mother but my little brother, Barney, a slip of a boy, and her heart and soul was in the child; but

he turned out wild, and left the country. It's little I could do for the poor lone mother; and she so far off, but I often thought of her, and would send her a thrifle now and again, and a word, telling how I was treading the ladder of life—now up, now down, the same as the quality, who, many of em, are done up, like the houses, with the *Roman Cimint*—God bless it—to look like what they aint: but that's not my business; only there's nothing like the rale lime and stone, afther all. Well my wife says to me one day, or raythur night—it was of a Sathurday; and I had earned a power that week, for it was task-work, and I had slaved overhours, and felt wake in myself, and she was making me a sup of punch, and I had taken out my money, and laid a couple of shillings together for a throwel for the neighbour's jobs, and another thrifle for a pair of shoes, besides the rint; and there was a little over, and Peggy says to me—'Larry,' says she 'our Heavenly Father's very good to us in a strange country,' says she, (for she was always a God-fearing woman); 'and ye'r a good husband, and a good father, and the quietest man in or out of Ireland when the drop's not in,' she says (I'd be ashamed to be praising myself, only them war the very words she spoke); 'and I often see ye sit solid as a pillar, looking out of yer eyes, straight forward, saying and seeing nothing, until yer eyes, avourneen, swim in tears! and thin, Larry, I know you do be thinking of your ould mother, and she alone in her lather days: and here,' she says, taking out the rimnant of a leather apron, tied into a bag,—'here is what will bring her over; what I've saved out of my washing at the laundry; and put that thrifle to it; I havn't touched a drop of beer, nor would n't, for the last four months; and ye'll be happy all out then, Larry; and we'll make the ould woman happy; and sure she'll take delight in the grand-childre. Often, when I've been putting the bread in my mouth I've thought that your mother had nothing, may-be, but a *vet* payatee! And do, Larry, send for her, in God's name; we'll be nothing the poorer for it, *for a mother's breath is a blessing in a poor man's house*. Well, I had Peggy in her young days; and at first her two cheeks war like two roses, and now they're as white as lime; but I thought I never see anything look so handsome as she did then; and while her poor, hard, slaving hand trembled in mine, I could n't spake, but I had my face in her apron, and cried as much tears as would make a hod of mortar:—the poor craythur! denying herself—and for *my* mother!

'Well, the ould woman came, and we would have been very happy, only the poor mother could not forget Barney, the boy that left her; and this very morning, we war mighty busy entirely with the new houses—and the masher gives a hand's turn to many a boy (God bless him for it!)—and I see two or three strangers among them—the labourers, I mane—and one poor looking fellow; and I observed him mighty wake. 'My man,' says I, 'do n't fill the hod; for you'll not be able for it; and keep steady,' I says, 'and I'll go behind ye.' With that, he shoulders it mighty awkward, like a young soldier with his musket on first drill, and with a laugh. 'I never could keep steady,' he says. Well, the laugh, and the look of his pale, rowling, but bright eyes, dull and starved looking, made my flesh creep. Death is bad enough to look at when it is cold and stiff; but just so much life left as keeps fire in the eye, while everything else is all as one as dead, is shocking to see; and somehow, as I followed him up the ladden, I felt as if I was following a *corpse*.

'He had not gone up six rungs of the ladder when he stumbled; but I let my own load go, and cotched him just as he went over the side. I carried him down; he was as light as a child of two years old—no weight in him. With that, one of your half-gentlemen, who was passing, looks at him:—He's drunk, he says. I could n't make him no answer, for I was choked with the injustice of the world (*the boy's breath had been on my cheeks not three minutes before, and was as innocent as a new born babe's*;) but Jerry Clure—a fine tongue has Jerry, when he lets it go, and fine edication—makes answer, 'He is drunk from the fullness of want: sorra a bit or sup has passed his lips these twenty-four hours: and it is a sin and a shame for the likes of you, who have plenty, to turn such a word on a stranger. If a poor boy reels with the wakeness of starvation, *he is drunk*; if a rich one reels afther a dinner that would satisfy a wife and five children, *he is excited*,—them war his words; and at the same time, just as we war all gathered about him, one with wather, another with whiskey—all according to their ability—my poor mother comes up with the bit of dinner. 'What's the matter?' she says: and some one told her: and with that, she makes into the throng; for she's a feeling woman. 'Give him air,' she says; and as they drew back, she looked in his face; and then—my grief!—the shriek of her would pierce a heart of stone. She just threw up her arm in the air, with one wild cry, and fell upon the poor stranger.

'I knew *who* it was *then*,' said Larry, turning away to conceal an emotion which does honour to a man, and which, nevertheless he is always ashamed of; 'I knew the poor boy was—my own brother!' He paused, and then added, 'I wonder has any of the grate people made out, in these improving times, what it is that draws people's hearts together without a reason or a knowledge. I'm too oold to take much to strangers; but I felt my heart turn to that boy from the minute I seen him—a something stir in my breast to him—little thinking what it was. It's natur', I suppose; turn it which way they will, it's natur'; they can't go beyond it nor get past it, with all their larning; it will have its own way—why not?'

I asked how he was.

'A wild life, ma'am; but I hope the end will be peaceful; he can't live, he's too far gone: but sure his mother and people are with him—and the Lord is merciful!'

Lawrence Larkin shouldered his hod—the usual stealy expression of his features returned—he, as I have said, shouldered his hod, and departed. Few, if any who pass him in the street will vouchsafe a thought upon him. During the week, he is a Bricklayer's Labourer: a creature born to the destiny of carrying a hod and making mortar—and that is all—on Sunday, he is confounded amid the hosts of 'poor Irish,' 'disorderly Irish,' 'labouring Irish,' 'dirty Irish'! hated with a bitter, but most unworthy and undeserved, hatred by his own class of English fellow-subjects, while the more refined consider him as a disorderly being, to be either feared or laughed at.

Does Larry Larkin the Bricklayer's Labourer, deserve to be so looked upon? Believe me, English reader—you with whom justice is always a duty—believe me, amongst the class you either overlook or despise, Larry is by no means an uncommon character.

INTELLIGENCE.

Rome, March 13, 1840.—The Emperor of Russia has signified his intention of sending to the Pope, for the basilica of St. Paul's, four candelabra, wrought in gilt metal and malechite, which His Imperial Majesty has ordered to be made at St. Petersburg. To this magnificent donation, he has added a quantity of the same precious and valuable material, which will be sufficient to incrust the walls of the two chapels in the transept.

Mehemet Ali has also promised four columns of oriental alabaster of the finest quality, the quarries of which he has succeeded in discovering. It was originally proposed to purchase them from him, but when he learnt that they were for His Holiness, he immediately offered to send them as a present to the Pope for the basilica of St. Paul's, which he knew he was rebuilding.

While sovereigns of a different faith are thus concurring in honouring the Pope, and decorating the temples of the holy city, we must not forget that the Emperor of Austria has already joined in the same glorious work, or that since the contributions sent from the different countries of the world have been exhausted, the whole expenses of this immortal undertaking are defrayed by the Papal Treasury. The columns sent from Egypt will support the canopy above the apostle's tomb, and that country which furnished marbles and obelisks for the city of the Cæsars, will again, in our days, under a milder and far different influence, contribute to the triumphs of the city of the apostles.

The anniversary of the elevation of His Holiness to the chair of St. Peter, has been celebrated with great rejoicings throughout the states. An inundation has recently desolated the territory comprised in the Legation of Ravenna; and its ravages might have been much more considerable, but for the exertions of the clergy and people. His Holiness has conferred distinctions and pensions on several of the persons who were most active on this melancholy occasion in arresting the course of the flood.

The Very Rev. Dr. Wiseman has been elected by acclamation, a member of the Literary and Scientific Academy of Borgo St. Sepolcro. He is at present engaged in giving a course of Lectures on the Catholic grounds of Faith, on alternate days, in the Church of *Jesu e Maria*, in the Corso. The course comprises six Lectures.

We understand that the Rev. Dr. Baggis, Vice-Rector of the English College, has in the press a work on the Papal Mass, as celebrated by the Pope in St. Peter's, on Easter Sunday, Christmas Day, and the feast of St. Peter and St. Paul. It will form an appropriate addition to the two learned and useful works published by him last year, on the Papal Chapel, and the Ceremonies of Holy Week, and will, we are sure, present the same diligence of research, and accuracy of details, which distinguish his former works.

At the Liturgical Academy, on the 10th of March, the Very Rev. Dr. Wiseman read a Dissertation, in Italian, on the various rites of different churches in the celebration of Mass, and on their care in preserving them. He briefly reviewed the four great liturgies of the ancient churches, the Roman, Alexandrine, Oriental and Antiochian. Monsignor Acton, and other distinguished personages, were present, and the academy was numerously attended.

We rejoice to mention that among the gaieties of the Carnival, the Fathers of the order of St. Philip Neri have succeeded in restoring the Oratorios, or performances of sacred music, with scenic representations, which were instituted by the Saint for the purpose of withdrawing the youth of Rome from profane and dangerous amusements. The attempt was attended with the most complete success.

An interesting discovery has been made at Cerveteri (the *Cære Vetus*, of the ancients) of nine statues, all of which are beyond the natural size, and one of them is of colossal dimensions. They seem to have been concealed in the place where they were discovered. Unfortunately, the head of one only has been found; it is that of the Emperor Claudius, but it is probable that the remaining eight will not be long lost to the world, and it has been conjectured that they will form an important addition to the series of busts of the Emperors, existing in the Capitoline and Vatican Museum.

About the end of last month, Dr. Wiseman had the honour of presenting to His Holiness, a splendid copy of Dugdale's *Monasticum Anglicanum*, sent as a tribute of

respect by the superior of St. Cuthbert's College, Ushaw. A letter announcing the present had been already presented, and most graciously received. The Pope was sensibly affected by this appropriate token of attachment from his distant children, expressed his deep interest in the welfare of that excellent ecclesiastical establishment, and emphatically observed that the letter of its worthy and learned superior should be answered in the manner it deserved. We trust both letter and answer will be communicated to the public. We sincerely rejoice at such intercourse carried on between the chair of Peter, and Catholics in distant countries. It is in the spirit of old times.

SCRAPS.

MARRIAGE.—No vulgar maxim has proved more detrimental to female happiness than *that a reformed rake makes the best of husbands*: in almost every instance the direct contrary has happened. For in the first place, if the maxim were true, it is far from certain that matrimony will produce a reform. The vanity of an enamoured female may flatter her that her amiable qualities will effect a reformation; but experience tells us that the reformation must go deeper than that which is only the momentary effect of an impetuous passion: it must extend to the moral principle; to the whole mode of thinking. A *rake* is but another term for a *sensualist*, which in itself implies the quality *selfish*; he has been accustomed to sacrifice the best interests of others to his personal gratification; and there are more ways than one of trifling with the happiness of a fellow creature. Further, the *libertine* has acquired a *despicable opinion of the sex* from conversing only with the depraved part of it: and we know that matrimonial tyranny usually originates from a contemptible opinion of the female sex. Lastly, in marrying a rake there are many chances to one that a woman marries a *drunkard* or a *gamester*; and these are perhaps the only vices which are never to be reformed. We might add, that without some notion of religion, morality has but an uncertain basis—and what *rake* would be thought to entertain any respect for religion?

CAUSES OF CONJUGAL QUARREL.—For Pope's exquisite good sense take the following, which is a master-piece:—"Nothing hinders the constant agreement of people who live together but mere vanity—a secret insisting upon what they think their dignity or merit, and inward expectation of such an overmeasure of deference and regard as answers to their own extravagant false scale, and which nobody can pay, because none but themselves can tell readily to what pitch it amounts." Thousands of houses would be happy to-morrow if this passage were written in letters of gold over the mantel-piece, and the offenders could have the courage to apply it to themselves.

HONOUR.—True honour, though it be a different principle from religion, is that which produces the same effects. The lines of action, though drawn from different parts, terminate in the same point. Religion embraces virtue, as it is enjoined by the laws of God; Honour, as it is graceful and ornamental to human nature. The religious man *fears*, the man of honour *scorns*, to do an ill action. The letter considers vice as something that is beneath him; the other, as something that is offensive to the Divine Being. The one, as what is *unbecoming*; the other, as what is *forbidden*.

It is of much consequence in the education of the young to encourage their instinctive taste for the beauty and sublimity of nature. While it opens to the years of infancy or youth a source of pure and permanent enjoyment, it has consequences on the character and happiness of future life which they are unable to foresee. It is to provide them, amid all the agitations and trials of society, with one gentle, unrepining friend, whose voice is ever in alliance with goodness and virtue, and which, when once understood, is able both to soothe misfortune and to reclaim from folly. It is to identify them with the happiness of that nature to which they belong, and to give them an interest in every species of being which surrounds them; and, amid the hours of curiosity and delight, to awaken those latent feelings of benevolence and of sympathy, from which all the moral and intellectual greatness of man finally arises.

REALITIES OF LIFE.—Realities are seldom the pleasantest parts of life. Hope, memory and even enjoyments are more than half imaginative. Every thing is mellowed by distance; and when we come too near, the airy softness is lost, and the hard lines of truth are offered harshly to the eye. Half our sorrows are the breaking of different illusions: some times they must be broken; but, when without danger to himself or injury to others, man can enrich the scene before him with ideal beauties, he is foolish to examine minutely the objects of which it is composed. The cottage, with its broken thatch and shining piece of water in the foreground, is picturesque and beautiful in a landscape; but what is the reality? The dwelling of misery, decorated with a horsepond! The splendid pageants that dazzle the lesser children at a theatre, are but dirty daubs of paint and tinsel; and it is the same with the stage of the world. It never answers to be behind the scenes.

CONSCIENCE.—In the commission of evil, fear no man so much as yourself; another is but one witness against you; you are a thousand; another you may avoid, yourself you cannot. Wickedness is its own punishment.

There are many virtues which want an opportunity of exerting and shewing themselves in actions. Every virtue requires time and place, a proper object and a fit conjunction of circumstances for the due exercise of it. A state of poverty obscures the virtues of liberality and munificence. Some virtues are only seen in affliction, and some in prosperity; some in a private, and others in a public capacity. But the great Sovereign of the world beholds every perfection in its obscurity, and not only sees what we do, but what we desire to do: he can discover the martyr and confessor without the trial of flames and tortures, and may hereafter dispense to many the rewards for intended actions, which they had never the opportunity of performing. He who judges of a man's character from the exterior exhibited to the world, sees it through a deceitful medium, which will often give a false colouring to its object: so that on every account, our great Creator is the only proper judge of our perfections, who does not guess at the sincerity of our intentions from the goodness of our actions, but weighs the goodness of our actions by the sincerity of our intentions.

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'One body and one spirit—one Lord, one faith, one baptism.'

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PURGATORY.

As our opponents are very fond of asserting that the doctrine of a Purgatory is unscriptural, it may be worth while to consider how far the statement is correct. If this article of our faith had not a single passage of scripture, but only the testimony of the Catholic Church, to support it, it would still rest on the *same pillar and ground of truth* as the scriptures themselves, which we know to be authentic and divinely-inspired only from the universal authority of the Church. It is evident from the writings of the Fathers, and the records of the Church, that the doctrine of Purgatory, anterior to the birth of Christianity, has been believed by the faithful in every age down to the present. Setting however aside such authority, we are willing to meet our adversaries on their own ground, and to prove from scripture that the doctrine of Purgatory is not unscriptural. Protestants admit as well as ourselves, that there is a heaven into which none but the undefiled are admitted, and a hell to which the reprobate are condemned without hope of releasement. Besides heaven for the good and hell for the wicked, we believe, (and on the authority of scripture too,) that there is a middle place, which we call Purgatory, where those who are too impure for the former, yet too righteous for the latter, are detained until they have purged away their venial faults, or undergone the full punishment which remained due to their mortal sins, after the guilt of them before death had been effaced by sincere sorrow and repentance. For though God freely remits the essential guilt and eternal punishment of mortal sin as soon as we humbly confess and repent of it, yet in his justice and wisdom, he exacts on our part some satisfaction, which, though altogether inadequate to the offence,

yet is accepted by him on account of the infinite merits of Christ's sufferings. It is our object to examine, not whether Scripture any where uses the word Purgatory, (for it does not—no more than the word Trinity), but whether it teaches that there is a third place, besides heaven and hell, where certain souls are detained for a time after death: for this is what we understand by the word Purgatory. There are two kinds of texts which we will adduce; 1st, those which speak of or allude to the place itself; and 2nd, those which necessarily presuppose its existence by recommending prayers for the dead.

It is clear, in the time of the old Law, there was a middle place, where the Prophets, Patriarchs and holy men were detained, until their redemption had been achieved by our Lord; who after his death, says the Apostles' creed, *descended into hell*, not the hell of the damned, but the prison of the captive Saints. It is of this middle place that St. Peter evidently speaks when he says, 1 Pet. iii. 19, *Christ died for our sins; being put to death in the flesh, but enlivened in the spirit; in which also coming he preached to those spirits that were in PRISON*. It is to this place that our Saviour himself alludes in the history of the rich man and the beggar, where he describes Lazarus reposing in *Abraham's bosom*. This place could neither be heaven, nor hell: not hell, where the rich man lay buried, tortured in flames, and separated by a wide chaos from Lazarus who was enjoying repose; not heaven; for besides the inaptness of the term "*Abraham's bosom*" for the abode where God resides in his glory, the gates of heaven were closed against all mankind before our Redeemer's ascension.

If it is manifest from scripture, that former-

ly there was a middle place where the souls of the just were detained, there will be little reason to deny the existence of a third or middle place under the Christian dispensation. Let us however examine how far holy writ will support the truth of the fact. In the parable which we read in St. Luke c. XII, our Saviour describes three kinds of guilty servants. The first, who, thinking *his Lord long a coming, begins to strike the men-servants and maid-servants, and to eat and to drink and be drunk, shall have his portion with unbelievers. The second who knew the will of his Lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes. But he that knew not and did things worthy of stripes, shall be beaten WITH FEW STRIPES.* Here three distinct kinds of punishment are awarded respectively to three distinct grades of guilt. If the first servant is condemned to eternal flames with unbelievers, the last is chastised with a temporary punishment. For *he is beaten only with a few stripes.* As the numbers of stripes is restricted, the duration of his chastisement is limited; which is nothing but the temporary punishment of Purgatory. Our Saviour at the close of the chapter, reverts again to this place of temporary punishment. *Lest perhaps he draw thee to the judge and the judge deliver thee to the exactor, and the exactor cast thee into prison. I SAY TO THEE, THOU SHALT NOT GO OUT THENCE UNTIL THOU PAY THE VERY LAST MITE.* Here a prison is described from which the culprit will at length be discharged, but not until full satisfaction has been made. As this prison cannot be hell, *out of which there is no redemption*; it must be understood of Purgatory, where imperfect souls are detained until every sinful stain has been effaced. It is in this manner that the passage is explained by Tertullian, St. Cyprian, Origen, St. Ambrose, and other ancient Fathers of the Church.

There is a powerful passage in St. Paul's 1 Cor. c. iii., where he not only states the existence of such a place as Purgatory, but declares the nature of the punishment and the causes for which it is inflicted. *Other foundation, he says, no man can lay, but that which is laid; which is Christ Jesus. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon: he shall receive a reward. If any man's works burn, he shall suffer loss: BUT HE HIMSELF SHALL BE SAVED YET SO AS BY FIRE.* From the last words of the above

text it is clear, that, though some will have to pass through fire, yet they will at length *be saved.* This can be no other than the fire of Purgatory. For the fire, which is here spoken of, cannot refer to Hell-fire, whence none can *be saved*: nor to the fire of the last day, which will consume, not our bad or imperfect actions, but the material world and the things that are upon it. Nor can it be understood SOLELY of divine justice, which, like a fire, reveals and tries of what sort each man's work is,—for those even who suffer no loss in the burning of their works will be saved in passing through this fiery ordeal;—but it must signify also a fire *which burns*, and in burning, punishes, whatever is imperfect in the works of man: a fire which shall make him *suffer loss*, though he shall at length *be saved.* Wherefore the fire, here spoken of, is both a figurative and a real fire, the Apostle sliding naturally from one to the other. God's justice is represented as a fire which tries, and as a fire which burns, whatever it finds impure in the works of a man at his death. In trying, divine justice is only figuratively a fire, because it searches with the keenness of that element; but in burning, divine justice is, in a stricter sense, a fire, because he uses fire as an instrument to burn. The fire here becomes real, since the burning of whatever is imperfect in man's works is real, and *the loss which he suffers* is real. Hence, when St. Paul says, *some shall be saved yet so as by fire*, he means a real fire—the fire of Purgatory which punishes, but does not destroy.

It will give additional weight to our interpretation of the passage, if the context be examined. St. Paul declares that there is *but one foundation, that can be laid*, of justification, *which is Christ Jesus*; or, as he says elsewhere—*faith working by charity in Jesus Christ.* All those who can show this foundation in the particular judgment which each one undergoes at his death, will be saved, because all such die in the grace and friendship of God. Yet they will not all be saved without loss or without passing through the purging fire. For though each one has the one solid and essential foundation, yet each may not have used equally solid materials in building upon it. Different kinds of superstructure may be raised. Some build upon it works, which are like gold, silver, or precious stones on account of the purity of intention with which they are performed: others build upon it works which, done from imperfect motives, resemble wood, hay or stubble. The day of the Lord, which is the day of judgment for each one after his death, will try and manifest, *for it is revealed in fire*, of what sort is each man's work. Those works which, like gold, abide the fire of God's

scrutinizing wisdom, shall have their proportionate reward in heaven; but the works, which, like wood and stubble, cannot abide it, shall be burnt in the fire prepared by God's justice. He who built them, shall suffer loss; but since he has the right foundation—which is faith working by charity in Jesus Christ, he shall be doomed, not to the eternal flames of hell, but to those of Purgatory: and when the stains of his imperfections shall have been burnt out of his soul, he himself shall be saved, yet so as by fire, and admitted undefiled into the regions of the Blessed.

As this article has run to greater length than we expected, we will put off till next week the proof of Purgatory drawn from those passages of Scripture which recommend or enforce the doctrine of praying for the dead.

THE COURIER AND JEWS AT DAMASCUS.

We beg to differ in opinion from the Editor of the *Courier*, who pretends to have, concerning the affair at Damascus, information of more authority and of a later date than what we have published.

10. Our letter from Dr. Cao, the Bishop of Zama, is dated 24th March, whereas the latest intelligence received by the *Morning Herald* is dated 15th March. The Bishop of Zama is an authority respectable from his known worth, character and age; and unprejudiced, because unconnected with either party. The letters, received by the *Morning Herald*, appear to come from Jews or friends of Jews, who are anxious to clear their countrymen of a charge which, if true, ought justly to entail upon them the severest punishment.

20. But even this authority, such as it is, does not bear out the *Courier* in his assertion, "that the Roman Catholics directed the suspicions of the authorities against the outcasts of Israel." For his official account declares "There is every reason to suppose that the sufferers have been the victims of some odious machination, invented for the purpose of levying a heavy tax upon them and perhaps upon the whole community. IF THIS BE THE REAL FACT, which we see no reason to believe, the government, which gains by the tax, will be to blame, not the Catholics who cannot benefit by it.

30. The account from Beyrout dated Feb. 20th says: *The whole town was in tumult. Turks and Christians wanted to murder the Jews because it was supposed they had murdered Father Thomaso.* Turks are fired with indignation as much as Christians: men, opposed in religious belief, are united in one common determination to bring criminals to

justice. Is this the spirit of persecution? Thus from the *Courier's* own account it is evident, that the indignation against the Jews was not a feeling of religious rancour, but of outraged humanity.

40. As for the story of the bones being the bones of an animal, little credit is due to it: for it somewhat contradicts itself. If the local authorities sent surgeons to examine the bones, it is evident that they wished to act fairly; yet they are accused of seeking a plea to tax the Jews. When the surgeons made their report on the bones (we should like to have been favoured with a sight of it,) did the local authorities stop proceedings against the Jews? No. They must therefore have judged the surgical report, if there was one, of no weight, otherwise they would not have openly gone against it, after they had ordered it with as much prudence as justice.

50. The *Courier*, in winding up his attack on Roman Catholics, brings two charges against them, which absolutely neutralize and destroy each other. He accuses them of *ready ignorance* in mistaking the bones of an animal for the bones of Father Thomaso: 2d, of *basely sanctioning* the suspicion that the Jews were the murderers. If the Catholics from ignorance *mistook* the bones, how can they be accused of *basely sanctioning* the slander? If they *basely sanctioned* the slander, they must have known that the bones were not those of Father Thomaso but an animal's. If there was malice, there could be no ignorance. But the *Courier* could not let "the bones" pass without a hit at Catholic relics, though it destroyed the main point of his argument. The *Courier* asserts that *Catholics persecute the Jews with bigot hate.* We solemnly declare that persecution is directly opposed to the spirit of our faith, and that, as to the Jews, Rome is emphatically styled "THE PARADISE OF THE JEWS."

60. The story of the mistake in the bones opens a fine opportunity to the *Courier* for a little display of wit on the subject of relics. He laughs at the relic of the "True Cross" (which by the way is better authenticated than any profane remnant of antiquity) and at the "Tears of St. Peter," which, he says, are kept in the bottles of good Catholics. Though we believe in the "True Cross," yet we know nothing of "St. Peter's tears." Perhaps the *Courier* mistakes them for the "Lacrymæ Christi."—The latter, kept in well-corked bottles, is so precious a relic, that the *Courier* even would not scruple to worship it with the *deepest* devotion. It is a capital Ionian wine.

* "Tears of Christ." This is a name used by Protostants, who profanely invented it.

ORIGIN AND PROGRESS OF THE ANABAPTISTS OR BAPTISTS.

(Continued from page 4.)

The intelligence of the revolution in England, was received by the Military in Ireland and Scotland, with open murmurs on the part of some, and a suspicious acquiescence on that of others. In Ireland, several of the principal Officers in most of the garrisons, made no secret of their dissatisfaction; and in one case, they even drew up a remonstrance against the government of the empire by a single person. But Cromwell, by his prudence and firmness averted the storm which threatened him. He sent his son Henry on a visit to Fleetwood, that he might learn the true disposition of the military; the more formidable of his opponents were silently withdrawn to England; and several of the others found themselves suddenly, but successively, deprived of their commands. In most cases, interest proved more powerful than principle; and it was observed that out of the numbers, who at first crowded to the Anabaptist conventicle at Dublin as a profession of their political creed, almost all who had any thing to lose gradually abandoned it, for more courtly places of worship. Even the Anabaptists themselves learned to believe, that the ambition of a private individual could not defeat the designs of the Lord, and that it was better for men to retain their situations under the Protector, than by abandoning them, to deprive themselves of the means of promoting the service of God, and of hastening the reign of Christ upon earth.

In September 1654, Harrison, one of the Anabaptist leaders, who had lately been released from prison, but who was again found busy with his partizans, in collecting signatures to a petition against the government being invested in the hands of Parliament and a single person, was ordered to be taken into custody a second time. The Anabaptists and other republicans, then seeing that their opposition was subdued by violence, began to ask each other, how they could conscientiously sit quiet, and allow so much blood to have been spilt, so much treasure to have been expended, so many tears to have been shed, and so many vows to have been offered in vain? If they hoped to look the King of terrors with confidence in the face, if they sought to save themselves from the bottomless pit, it was necessary once more to espouse the cause of him, who had called them forth in their generation, to assert the freedom of the people, and the privileges of Parliament. Under these impressions, different pamphlets were published, exposing the hypocrisy and perjury of the Protector; letters and agitators passed from

regiment to regiment; and projects were suggested and entertained for the surprise of Cromwell's person, and the seizure of Edinburgh, Hull, Portsmouth and other places of strength. But the vigilance and firmness of the government eluded and defeated all their schemes. Three years after, Cromwell elevated his views to the acquisition of the regal dignity. His ambitious designs met with the open disapprobation of the Officers. At the head of the dissatisfied was Lambert, the Commander of the army in England, the idol of the Military, and second only to the Protector in authority. Then came Desborough, Cromwell's brother-in-law, and Major General in five counties, and Fleetwood, the husband of his daughter Bridget, and Lord deputy in Ireland. The marked opposition of these men, gave energy to the proceedings of the inferior Officers.

Nor was the spirit of resistance long confined to the army alone: in all companies men were heard to maintain that, to set up Monarchy again, was to pronounce condemnation on themselves, and to acknowledge themselves guilty of all the blood which had been shed to put it down. But no where did the proposal excite more cordial abhorrence, than in the conventicles of the Anabaptists, who began to call themselves by the new name of the fifth Monarchy-men. In their creed the Protectorate was an impiety, Kingship a sacrilegious assumption of the authority belonging to the only King, the Lord Jesus. They were his witnesses foretold in Apocalypse; they had now slept their sleep of three years and a half; the time was come when it was their duty to rise and avenge the cause of the Lord. In the conventicles of the capital, the lion of Judah was chosen for their Military device; arms were prepared, and the day of rising was fixed. They amounted, indeed to no more than eighty men; but they were the champions of him who "though they might be as a worm, "would enable them to thrash mountains." The projects of these fanatics did not escape the penetrating eye of Surloe, who for more than a year, had watched all their motions, and was in possession of all their secrets. Their proceedings were regulated by five persons, each of whom presided in a separate conventicle, and kept his followers in ignorance of the names of the brethren associated under the four remaining leaders. A fruitless attempt was made to unite them with the levellers. But the levellers trusted too much to wordly wisdom; the fanatics wished to begin the strife, and to leave the issue to their heavenly King. The appointed day came: as they proceeded to the place of ren-

devious, the soldiers of the Lord were met by the soldiers of the Protector; twenty were made prisoners; the rest escaped with the loss of their horses and arms, which were seized in the dépôt.

In the meanwhile the new form of Government had received the sanction of the house. But the resistance of the Officers caused Cromwell to abandon the lofty hopes to which he had so long and so pertinaciously clung. Although he had declared, that he could not undertake this Government with the title of King, the supreme authority was vested in him and the two houses of the Parliament were restored. The republicans indulged their resentment in murmurs, complaints, and menaces; but the Protector, secure of the fidelity of the army, and supplied with multiplied precautions for his own safety, despised the feeble efforts of their vengeance and encouraged by his vigour, the timidity of his counsellors. At last, on his fortunate day, the third of September, in the year 1658, this extraordinary man breathed his last amidst the tear of his attendants. It might have been expected, that he would have felt some compunctious visitings, when from the bed of death, he looked back on the strange and eventful career of his past life. But he had adopted a doctrine admirably calculated to lull and tranquillize the misgivings of conscience. For being told by Sterry, one of his chaplains, that it is not possible to fall from grace, then with a dreadful security exclaimed the dying man, *I am safe: for know that I was once in grace.* For brevity's sake, we are obliged to pass over in silence the intrigues, in which the Anabaptists took part under the following Protectorate and Commonwealth, till the re-establishment of Royalty. Never, perhaps, did any event in the history of England, produce such general and exuberant joy, as the return of Charles, to take possession of the throne of his Fathers. To the abolition of Monarchy, men attributed all the evils which they had suffered; from its restoration, they predicted the revival of peace and prosperity. But notwithstanding the general demonstrations of loyalty, it could not be doubted, that there were many,—who secretly lamented the ruin, and ardently sought the restoration of the Commonwealth. The Royal ministers were in consequence placed in a situation, in which even a superfluous degree of vigilance or severity might be vindicated, or, at least, excused, on account of the probability of danger. But, while they secured the more prominent and suspicious characters, such as Overton, Desborough, Day, and Courtenay, they appear to have overlooked or despised a conventicle of fanatics in Coleman Street, under the guidance of a wine cooper, named Venner. The King was gone to Portsmouth in company with the Queen mother; and, on the afternoon of the following Sunday, Venner called on his hearers not to pray but to act, to take up arms in the cause of their King Jesus, to whom alone allegiance was due, and never to sheathe the sword, till Babylon should be made a hissing and a curse. To raise their courage, the enthusiast held out to them the conquest of the whole world: they should first lead captivity captive in England; from England, proceed to possess the gales of the earth; and then bind Kings in chains and Nobles in fetters of iron. What, if they were few in number, not more than sixty? They would fight for Him who had promised that one should chase a thousand, and two put ten thousand to flight. Arms had been prepared; the soldiers of the heavenly King hastened to St. Paul's, drove before them some of the trained bands, traversed the city, and withdrew, during the night, to Caen-wood, between Highgate and Hampstead. The next morning about thirty were apprehended by the Military, and a persuasion existed that the remainder had dispersed; but on Wednesday they were seen in different streets, hastening towards the residence of the Lord Mayor, and exclaiming, "the King Jesus and their heads upon the gates." More fanatics had joined them; several rencontres took place with the guards and the trained bands; and the injury, which they inflicted was equal to that which they received; but after the loss of two and twenty men killed on the spot, twenty, most of them wounded, yielded to their opponents, and the remaining few escaped. Four of the prisoners were acquitted through want of evidence; most of the others expiated their crime on the gallows. But the failure of the enterprise had not shaken their faith. They died in the same sentiments in which they had lived, proclaiming the sovereignty of their heavenly King, and denouncing his vengeance against the usurpers of his prerogative, the Kings of the earth. From the Diary of Whaley, Goff, and Dixwell, it appears that the Anabaptists looked on the execution of the enemies of the Monarchical government, as the slaying of the witnesses foretold in the book of Revelations, and that the prediction of a revolution in their favour, was to be fulfilled in the mysterious year 1666. The year passed and their hopes were disappointed; but they consoled themselves with the persuasion, that there was an error in the date of the Christian era, and that the accomplishment of the prophecy would speedily arrive. Since that time 174 years have elapsed, and we are still

tics in Coleman Street, under the guidance of a wine cooper, named Venner. The King was gone to Portsmouth in company with the Queen mother; and, on the afternoon of the following Sunday, Venner called on his hearers not to pray but to act, to take up arms in the cause of their King Jesus, to whom alone allegiance was due, and never to sheathe the sword, till Babylon should be made a hissing and a curse. To raise their courage, the enthusiast held out to them the conquest of the whole world: they should first lead captivity captive in England; from England, proceed to possess the gales of the earth; and then bind Kings in chains and Nobles in fetters of iron. What, if they were few in number, not more than sixty? They would fight for Him who had promised that one should chase a thousand, and two put ten thousand to flight. Arms had been prepared; the soldiers of the heavenly King hastened to St. Paul's, drove before them some of the trained bands, traversed the city, and withdrew, during the night, to Caen-wood, between Highgate and Hampstead. The next morning about thirty were apprehended by the Military, and a persuasion existed that the remainder had dispersed; but on Wednesday they were seen in different streets, hastening towards the residence of the Lord Mayor, and exclaiming, "the King Jesus and their heads upon the gates." More fanatics had joined them; several rencontres took place with the guards and the trained bands; and the injury, which they inflicted was equal to that which they received; but after the loss of two and twenty men killed on the spot, twenty, most of them wounded, yielded to their opponents, and the remaining few escaped. Four of the prisoners were acquitted through want of evidence; most of the others expiated their crime on the gallows. But the failure of the enterprise had not shaken their faith. They died in the same sentiments in which they had lived, proclaiming the sovereignty of their heavenly King, and denouncing his vengeance against the usurpers of his prerogative, the Kings of the earth. From the Diary of Whaley, Goff, and Dixwell, it appears that the Anabaptists looked on the execution of the enemies of the Monarchical government, as the slaying of the witnesses foretold in the book of Revelations, and that the prediction of a revolution in their favour, was to be fulfilled in the mysterious year 1666. The year passed and their hopes were disappointed; but they consoled themselves with the persuasion, that there was an error in the date of the Christian era, and that the accomplishment of the prophecy would speedily arrive. Since that time 174 years have elapsed, and we are still

waiting for its fulfilment. We think these extracts from the history of England are sufficient to evince clearly, 1st, that the English Baptists have as great connexion with the Munster enthusiasts, as descendants have with their ancestors; 2dly, that the individuals, whom the Modern Baptists praise in their tracts as godly men and martyrs of their sect, were very far from totally and unreservedly condemning the whole of the rebellious conduct of their founders; 3dly, that of the leading articles of faith, which have been stated as forming the Creed of this people, almost all and the principal of them are held by the Baptists.

The history of England supplies us with many other instances to evince the truth and soundness of our assertions, but we think it useless to add them here because they will not convince any one of those who do not wish to be convinced. The Modern Anabaptists blushing at their true origin, deny it, and exert themselves to draw their line of descent from the Apostles even from John the Baptist. Their pretensions on this point are so absurd and unfounded that it seems needless to refute them; let it suffice to say, that in every age of the Church, there have been heretics: whatever were their other tenets, if they only either rejected the baptism of infants, or observed the baptism of adults, these modern sticklers for a name maintain, that they were good staunch Baptists, and through them do they trace back their religion to the first periods of Christianity.

NATURE *versus* PHILOSOPHY.

We have a short reply to make to the *Commercial Advertiser's* very philosophical remarks on the subject of relics. We honor those things as relics which we are certain belonged to the Saints, and consider as profane whatever may have belonged to them. Whatever may be the component parts which entered into the formation of St. Paul's hand, it was St. Paul's hand when he died; and it still remains St. Paul's hand, and not another's. If the Editor of the *Commercial Advertiser* has a lock of his wife's hair, will he not always consider it a lock of his wife's hair? Will he refuse to honour it, if he retain any affection for his wife? Will he ever spurn it from him with contempt, because, in his philosophical theory, it might once have been a tuft in a jackal's tail? We appeal to nature in the Editor of the *Commercial Advertiser* against his bad philosophy.

ADDITIONAL SUBSCRIBERS TO THE URSULINE FUND.

Mrs. O'Shaughnessy,	Rs. 50
Mrs. H. Torrens,	32
Mr. Twidale,	10

KURNAUL.—We understand that the Rev. Mr. F. Francis, who had been sent by His Lordship the Vicar Apostolic of Agra, to afford spiritual aid to the Catholics of Her Majesty's 44th Regiment at Kurnaul, has been recently appointed by Government as the Catholic Chaplain to the same Regiment, at the request of Colonel Shelton, commanding at Kurnaul.

SINGAPORE.—The friends of Catholicism in the East, cannot but rejoice to see the rapid progress our Holy Religion is making throughout India. The best proofs of the increase of its members is the want of larger Edifices for the accommodation of the faithful. We have now before us a Circular appealing to the charity of the Christians of Singapore for pecuniary aid "in order to erect another Church of double the size of the present one." We think we cannot do better than to lay before our readers the circular itself: should any of them be disposed to assist the meritorious project we shall be happy to receive and forward their contributions to the Vicar Apostolic at Singapore.

TO ALL FRIENDS OF CHRISTIANITY.

SINGAPORE GROWS DAILY IN IMPORTANCE.

It is to be hoped that Christianity, most certainly the best civilization to be introduced into the world, will add to its improvement.

The French Missionaries have resided now some time in Singapore, and their zeal has not been unfruitful, as it is well known to those who have any knowledge of them. It is an acknowledged fact that the Chapel, under the direction of these Reverend Fathers, falls far short in size required, and such as is due to the Majesty of Divine Worship.

Therefore the Right Reverend Bishop Vicar Apostolic proposes to all liberal and well-attached Friends of Christianity, to unite in a Voluntary Subscription, in order to erect another Church, double the size of the present one, of a greater solidity (the present not being so) and of such a Majesty as should become its holy cause.

All Nations, be their Creed what it may, are zealous to have fine Edifices in honor of Religion. The Christians of Singapore as well as those who may become casually Residents or Visitors thereof, would not wish to be thought indifferent on such a commendable subject.

The Vicar Apostolic and his Clergy will receive with satisfaction and gratitude all Subscriptions, and in return will offer up their Prayers that the Divine Goodness will recompense with his Gifts; even in this life, all Subscribers desirous to add to His glory.

Singapore, April 23, 1840.

DR. PEZZONI.—Our friends at Agra will be glad to learn that the Right Reverend Dr. Pezzoni is now on his way to that presidency. His Lordship left Calcutta on the 9th instant, and after staying at Chandernagore to arrange some affairs relative to the Agra Mission, proceeded on his journey on the night of the 13th. Our readers will heartily unite with us in wishing this venerable Prelate a prosperous and pleasant passage to Agra, where we are confident His Lordship will be welcomed back with sincere delight.

CONVERSIONS.

To the Editor of the Bengal Catholic Expositor.

DEAR SIR,

I have the pleasure to inform you, that, on Sunday last, the 28th June, our Catholic Congregation at Agra was highly edified by the conversion to the Catholic Faith of a respectable young Lady, Miss Jessy Mary Beatson. The solemn ceremony took place in the Principal Catholic Church, and our Right Reverend Vicar Apostolic received her abjuration of the Protestant tenets before a numerous Congregation, after which, he addressed an excellent and pathetic English Sermon to the young Convert, having taken his text from the 6th Chapter of the Canticle of Solomon, 12th verse, and then administered to her the Sacrament of Confirmation. At the end of the Pontifical Mass, the new Convert approached the Holy Table, with several others of the faithful.

Many of our dissenting brethren who were present at this sacred ceremony, testified the happiest dispositions at so edifying an example. The cause of the young Lady's conversion arose from her having attentively perused a work entitled "The Conversion of the Reverend John Thayer, a Protestant Minister of Boston, to the Roman Catholic Religion in 1798," and many other valuable Catholic works in English, with which she compared the assertions of a weekly *Anti-Catholic* journal,* which she found to her very great surprise, was circulating the most absurd misrepresentations that the malicious imagination of man can invent against Catholic doctrines; she therefore, after an effectual struggle with the delusive charms of the world and her friends, firmly embraced the Catholic Religion on the 28th ultimo.

Two months ago, our Prelate received also the abjuration of another respectable Lady, who under apprehension of causing domestic unhappiness wished her name should be kept private.

* The Calcutta Christian Advocate, we presume.—Ed.

I likewise take this opportunity to acquaint you, that the Association for the "Propagation of the Faith," has been established throughout this Apostolic Vicariate, and that in Agra alone, a number of Native Christians, besides one hundred and twenty European Catholic Soldiers, have responded to the laudable appeal of our worthy and learned Bishop. With all our best wishes for the success of the *Catholic Expositor*,

I remain,

Yours faithfully & truly,
Agra, July 1, 1840. A CORRESPONDENT.

GAJETIES OF CARNIVAL.

To the Editor of the Bengal Catholic Expositor.

SIR,

I am astonished! I am confounded! Is it then a fact, as the Orthodox Journal asserts, that in the eternal city, *last Carnival*, the *Fathers of the Order of St. Philip Neri succeeded in restoring Oratorios with scenic representations, which the Saint had instituted for the purpose of withdrawing the youth of Rome from dangerous amusements?** Could such an attempt have been made under the eyes of our Holy Father, at the footstool of St. Peter's throne, *with complete success?* Has there too been found an English Catholic Journal, so lost to every feeling of piety and religion, as to think such an irreligious event worthy of being chronicled, as a subject of joy, *among the gajeties of Carnival?* Gajeties of Carnival forsooth! And what gajeties should be permitted at Carnival? If at the approach of night the day knows how to temper its beams, ought not at least the soft twilight of sorrow to be shed over Shrovetide which precedes the season of ashes, haircloth, mourning and gloom? Oh! tell it not in Gath! Oh! publish it not in Ascalon! What! Scenic representations instituted at Rome, by a Saint, under the plea of virtue, during the *gloomy* season of Carnival; restored *with complete success* by his holy followers; recorded as a matter of congratulation by the Editor of an English Catholic Journal!!! Monstrous profanation! Oh the degeneracy of our manners! Shame on the times in which we live! Has then Rome, the Empress of the Christian world, the model of Catholic piety, the unshaken rock of our faith, the pride and glory of our religion, has Rome, I say, so forgot herself as to rejoice at Theatrical exhibitions got up during the very *serious* time of Carnival, and for the purposes of virtue too? Alas! How fallen is the crest of her pride! How obscured is the brightness of her glory!

* Vide Bengal Catholic Expositor, p. 27.

And when the Pontiff and his Clergy and people were found to give their concurrence to the scenic representations which the Fathers of the order of St. Philip Neri had restored, was there no one bold enough to raise his voice against measures approved of by the whole Roman Priesthood? Did no honest Catholic Layman who had caught the true Italian accent with the *true* spirit of the Gospel from some *Genevan Biblical* instructor, step forward and denounce such exhibitions as a waste of time, immoral, profane, impious and sacrilegious? No! There was no lay-stranger in Rome who, confident in the goodness of his Italian, as in the goodness of his cause, had the courage to oppose his judgment to that of St. Philip Neri, to condemn the whole clerical body acting upon or approving the Saint's plan, or to assert that those who could get up innocent theatrical exhibitions on Shrove Tuesday, were capable of representing the worst plays in the language on Good Friday. All assented to the profanation! and plays—pious if you will—but plays were acted *with complete success* at the weeping time of Shrovetide!!

Why! We have in Calcutta a bold hero that Rome cannot boast of! Yes! Far more *virtue* and *zeal* have been exhibited in this iniquitous town, where, says a daily newspaper, vice shows its front more openly than in any other city in the world. I am astonished! I am confounded!

A POOR MAN.

CHURCH SERVICE FOR THE ENSUING WEEK.

19. SUNDAY. (6th after Pentecost.) S. Vincent of Paula, C. doub. 9 L. hom. com. of Sunday in Lds and Mass. gosp. of Sunday at the end. vesp. from chap. of foll. com. of preced. Sunday, and S. Margaret, V. M.

20. Monday. S. Jerome Emilian, C. doub. 9 L. and com. of H. V. in Lds and Mass. vesp. from chap. of foll. com. of preced. of S. Praxedes. V.

21. Tuesday. S. Basil, B. C. D. doub. (from 14th ult.) Cr. 9 L. and com. of H. V. in Lds and Mass. vesp. from chap. of foll. com. of preced. W.

22. Wednesday. S. Mary Magdalene. doub. Cr. vesp. from chap. of foll. com. of preced. and S. Liborius B. C. W.

23. Thursday. S. Apollinaris. B. M. doub. 9 l, and com. of H. B. C. in lds. and Mass. vesp. from chap. of foll. com. of preced. and S. Christina, V. M. R.

24. Friday. Vigil. S. William, Abb. doub. (from 25th ult.) 9 L. of hom. and com. of Vig. and H. V. in Lds and Mass gosp. of Vig. at the end. Vesp. of foll. com. of preced. W.

25. Saturday. S. James, Ap. doub. 2 cl. com. of S. Christophorus, M. in Lds. and in private Masses Cr. Pref. of Ap. At vesp. com. of foll. and Sunday. R.

SAINTS, FOUNDERS OF RELIGIOUS ORDERS.

Month	Day	Names and Orders.	Died.
Jan.	15	St. Paul, First Hermit.	342
—	17	St. Anthony, Patriarch of Monks	356
—	29	St. Francis of Sales, founder of Visitation	1622
—	31	St. Peter Nolasco, Order of Blessed Lady	1258
Feb.	7	St. Romauld, Comaldoli,	1027
—	8	St. John of Matha, Trinitarians.	1213
March	11	St. John of God, Order of Charity,	1550
April	2	St. Francis of Paula, Order of Minims.	1508
—	8	St. Albert, Compiler of Carmelite Rules.	1214
May	19	St. Peter Celestine, Celestines, ..	1296
—	26	St. Philip Neri, Oratorians,	1595
—	31	St. Angela of Brescia, Ursulines,	1134
June	6	St. Norbert, Premonstratensians,	1134
—	9	St. Columba, ab. Monasteries, ..	597
—	19	St. Juliana Falconieri. Mantel-latæ,	1340
—	25	St. William, Monte-Vergine,	1142
July	12	St. John Gualbert, Vallis Umbrosa,	1073
—	18	St. Camillus, Visiting the Sick, ..	1648
—	19	St. Vincent of Paul, Lazarites, ..	1660
—	20	St. Jerom Æmilianus, Reg. Cler. gy.	1537
—	31	St. Ignatius of Loyola, Society of Jesus.	1556
Aug.	4	St. Dominick, Preachers,	1221
—	7	St. Cajetan, Theatines,	1547
—	12	St. Clare, Poor Clares,	1253
—	21	St. Jane Frances, Foundress of many Convents,	1641
—	21	St. Bernard Ptolemy, Olivetans,	1348
—	27	St. Joseph of Calasanz, Pious Schools,	1648
—	28	St. Augustin, B. D., Augustinians,	430
Oct.	4	St. Francis of Assisium, Francis. cans,	1226
—	6	St. Bruno, Carthusian Monks, ..	1101
—	15	St. Teresa, Barefooted Carmelites	1582
—	21	St. Ursula, Patroness of Ursulines, ..	650
Nov.	4	St. Charles Borromeo, Patron of Dittos,	1584
—	20	St. Felix of Valois, Trinitarians,	1212

A Novena is a devotion of nine days in honour of some mystery of our Redemption, to obtain a particular request; or in honour of the Blessed Virgin, or any of the Saints; to beg their intercession in obtaining a favour from God. It may be made of any prayer according to each person's devotion, and is certainly a holy practice, which has often been found successful in obtaining favours from God. Those who perform it with the conditions necessary for prayer; in particular, with a lively hope of having their request granted, and perfect resignation, should it be refused, may be assured that Christ, who has said, *ask and you shall receive*, will grant them some grace or blessing as the fruit of their prayer, though in his infinite wisdom and mercy, he may refuse the particular favour which they implore. "If" says St. Augustine, "he seems deaf to their cries, it is only to grant their main desire, by doing what is more expedient for them." God alone knows what is good for us: how often is the refusal of our requests a far greater favour than would be the grant of them!—*Madras Catholic Directory*, 1940.

ON THE CHOICE OF RELIGION.

(Concluded from our last.)

But if any man, through mistake and ignorance, which represents the objects to him in a different light, should espouse such tenets as harmless and innocent, or even as revealed by God when they are not so, such man's conscience we do not pretend to judge. The determination of his particular case is turned over to the great searcher of hearts, who will hereafter pronounce how far his ignorance has been voluntary or involuntary: but as makers of creeds and lawgivers only regard the general circumstances of a point brought before them when they have pronounced upon the propriety or impropriety of it, it is explicitly demanded of all those, who are subject to their jurisdiction, to submit to the plain definition which they make. No Catholic or Christian can hold a language or maintain a proposition censured and condemned by the Catholic or Christian Church. Though the *mature deliberation*, therefore, the *sincerity of heart* and *good faith*, of which you speak, should be the real cause of the choice of a false religion, which any individual or a community adopt, still it would be unjustifiable in you to maintain a *right and obligation* in the said individuals or community to make the choice they do, since the Church reprobates that choice, and, as I have clearly proved to you, allows of no right or obligation to choose a false religion in any case whatsoever.

But that you may be rather satisfied with the propriety than restrained by the sole authority of your Church's definition, you will allow me to explain to you the case in point according to the received rules of philosophy. When we speak of the choice of a thing, it is plain that in the common acceptance of human language, we speak of the free adoption of an object that is known and understood by the person who chooses it *Ignoti*, say philosophers, *nulla fit optio*. That a false religion therefore may be chosen, it is necessary that the nature of that religion, that is, its falsehood should in some manner be understood. Now the moment the falsehood of a religion is either directly or indirectly understood, or even suspected by the human mind, at least from that moment all *sincerity of heart* and *good faith* cease in him who makes the choice of it; and of consequence there can neither be a conscientious right nor a conscientious obligation in persons so circumstanced to make choice of a false religion that is proposed to them.

There may indeed, as all our theologians teach, subsist in a conscientious and well-meaning Christian, at one and the same time, a doubt concerning two opposite religions, the one false, the other true; or the bias and prepossession in favour of the false one may even be more preponderant. In which circumstances our divines agree, that the doubting person ought not precipitately to abandon the false and adhere blindly to the true religion without considering the respective merits of each; since such choice would be unreasonable and imprudent, which qualities are incompatible with the discretion and good sense which must always attend a supernatural act of divine faith.

But he is bound to examine and weigh the motives on each side of the question; and if it be an express article of the Christian revelation that *the true light of God enlighteneth every man that cometh into this world*, (John, i. 9.) or as St. Paul told

Timothy that a merciful Saviour will have all men to be saved, and to come to the knowledge of the truth, (1 Tim. 24.) we must infallibly conclude that "*light and grace*" to discern the truth will be communicated by Almighty God to every sincere and upright searcher of it: which "*light and grace* becoming personally binding upon the individual to whom they are communicated," as you acknowledge, will of course fix the indelible stain of guilt upon the mind of that man who rejects such "*light and grace*," to adhere to a false religion. But supposing still, in order to give full play to your argument, that in the unsearchable decrees of Providence an individual or individuals should occasionally be withdrawn from life before they have the full and complete means granted them of settling their doubts, which is the only case of invincible ignorance that you can imagine, is it, I say, or is it not true, that in that given case a man is saved under the choice of a false religion, or in other words, *without that true Catholic faith* of Jesus Christ which the creed of Pius V. teaches? I answer that it is not true.

Either then the party concerned, for I am speaking to a Christian who acknowledges the necessity of Christian baptism for salvation, has received the sacrament of baptism or he has not. If he has not the happiness of having had the merits of his Redeemer applied to his soul by baptism, though innocent of all personal misdemeanors as he was the moment he first issued from his mother's womb, you will acknowledge that he is not entitled to the joys of eternal life; since, according to the received doctrine of our gospel, *unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God*. (John, iii. 5.) But being baptized, he mistakes the true religion of Jesus Christ. In lieu of conforming to the tenets of that faith, which you and I know to be genuine, he espouses every contrary article. He neither admits our written creeds, our traditions, our number or interpretation of the scripture books, our sacraments, transubstantiation, mass, purgatory, praying to saints, indulgences, or the supremacy of the pope. But his errors concerning all these points are involuntary: he labours under invincible ignorance in regard to the divine revelation of them, and he is actually so disposed, if he knew that they were revealed by an all-knowing and veracious God, that he would instantaneously espouse the belief of them with his whole heart; in any other supposition his ignorance would not be invincible. What I ask is the real religion of this man?

That he received the habit of the true faith of Jesus Christ in baptism, you, I, and theologians I believe of every description among Christians will readily allow; and if any good deserving of eternal life had hitherto been done by him, it is certainly only in virtue of the supernatural habit of faith which he received in baptism that such good was performed; since no effect can exist without its cause, and *without faith* we know it is impossible to please God. (Heb. xi. 5.) But according to the received doctrine of all the divines of our Church, the habit of supernatural faith still remains in this man; as it is not every crime committed against good morals and the laws of the gospel that destroys faith in the soul of a Christian, but only wilful disbelief or heresy, which our catechism defines an *obstinate error in matters of faith*. (See Doway

Catech.) If then this man received the genuine Catholic faith in baptism, not having wilfully erred against such faith, he undoubtedly is, and to all intents and purposes remains, before God as much a real Catholic as he was on the day of his baptism, and if he is saved hereafter, he will be saved as a Catholic and only in virtue of the Catholic faith.

It would be preposterous therefore in the common acceptance of human words to say that such person had changed his religion and adopted a false and vitiated cult, whilst he retains in his soul the original faith which was given him in baptism. The reason whereof is and can be no other than what I assigned above; viz. that all choice necessarily presupposes a knowledge of the object chosen; the choice of a false religion requires that the falsehood of such religion should either be directly known or indirectly suspected; a doubt or suspicion concerning the truth of a religion, renders an acquiescence in that religion criminal before God, unless the nature of it be duly investigated, and when that is done, it becomes strictly impossible, according to the established laws of Providence, for man to fix a conscientious choice upon a religion which is not that revealed by God.

In arguing this case with you, I have all along supposed the Roman Catholic to be the true religion, because you and I professedly acknowledge it such, and it is only to yourself as a Roman Catholic that I have undertaken to write. But the force of the argument would be exactly the same if the contrary were the case, and Catholics unfortunately in point of religion were the deluded men instead of being the true believers in Jesus Christ. For in that case if any of us were saved in virtue of our invincible ignorance, which alone could then save us, we should be saved not as Catholics but as Protestants, Presbyterians, or whoever else might be the true professors of the Christian religion. This must be particularly noticed, as my view in writing the present letter is not to engage even indirectly in religious controversy with any description of Christians, but to bind down yourself and Roman Catholics in general to a steady adherence to the principles of the religion they profess, together with all the necessary consequences ensuing from them. A Roman Catholic cannot harbour a moment's voluntary doubt of the merits of his faith, since a full and undeniable certainty of divine revelation standing exclusively in its favour is a previous condition, as I signified before, to any persons being admitted members of their church. If any have not this certitude, they belong not to us; but with a clear and undeniable mental conviction of the truth of this fact, we still are not intolerant in the absurd and unreasonable manner in which intolerance is generally objected to us.

That Catholics, who know the ground of their religion are in the full and complete sense of the word intolerant of error, I readily acknowledge. Nor do I conceive that men of principle and good sense, who are satisfied of the inerrancy of any truth, can be otherwise. Protestants, as I showed before, are sovereignly intolerant of whatever they look upon as erroneous in ourselves or others: and I own, that upon no other score than at least a pretext of the conviction of our errors, could I forgive them what during the last two hundred and fifty years they have done to our Church. For though I am fully satisfied in my own mind, as our best

authors seem to be, that hurry and precipitancy of temper gave birth to the whole Reformation rather than cool Christian reflection, and a desire of effecting a rational reform,* yet the crime of overturning the innumerable monuments of our ancestors' piety, and more so that of depriving so many of their fellow-creatures of their spiritual helps which the ancient church afforded them, is so unwarrantable in its nature if done through the mere impulse of a capricious humour or a desire of revenge, that I should be unwilling to lay so heavy a weight of guilt to the charge of my countrymen, without their having had at least a colourable pretext for their proceeding in the innumerable errors, which they were falsely taught to believe, were subsisting among us.

But of personal intolerance, which is a very different thing, I believe that neither we nor Protestants of the established Church at least at present are justly accused. The world generally attributes this change of sentiment to the increase of philosophy and the prevalence of religious toleration. But, for my part, as far as personal indulgence to a weak and sinful brother is justifiable, according to the rules of reason and of revealed religion, I think it proceeds from a very different source. In the first days of Christianity, we find the head of the apostles, Peter himself offering an apology in favour of the Jews for the greatest crime that was ever committed, that of crucifying Jesus Christ: *Now, brethren, I know that you did it through ignorance, as did also your rulers.* (Acts, iii. 17.) And Paul afterwards told the Corinthians, that if any of the *princes of this world had known the wisdom of God, they would never have crucified the Lord of Glory.* (1 Cor. ii. 7, 8.) These inspired men knew that they could not fully and entirely justify the delinquents under the enormous guilt they had incurred, on which account they preached to them penitence and conversion of heart. *Repent therefore and be converted, that your sins may be blotted out.* (Acts, iii. 19.) But they were willing that the excuse of ignorance should go as far as it could; and perhaps among those who cried out *crucify him, crucify him,* (John, xix. 6.) there were some, who, in the presence of God, had not even an indirect suspicion of the import of their words. But as the unravelling of this secret belongs exclusively, as I said before, to the great Searcher of hearts, it becomes not man to pronounce on the demerits or merits of his fellow-creatures, provided that by the patronage he gives a delinquent brother he does not seem to patronize error itself.

But as I certainly should not dare to consign to damnation for heresy any man who is not a wilful heretic, so I think it highly presumptuous and encroaching upon the prerogative of the Almighty to usher immediately into his company in heaven, as soon as they depart out of this life, those who die out of the true Church of Christ, because I have not been able to determine during life whether their ignorance of this true faith were voluntary or not. Certainly if their error was wilful, if in spite of the

* Mr. Hume, in his life of Henry VIII. is exactly of this sentiment. "Reason," says he, "bore not any considerable share in opening men's eyes:" and again, "the rapid advance of the Lutheran doctrine, and the violence with which it was embraced, prove sufficiently that it owed not its success to reason and reflection."—See Mr. Hume's *Hist. of Eng.* Vol. vii. 32. Dublin edition.

light of grace and of a rational instruction, which were either proffered or given them, they continued in their incredulity to the end, fearing not to give the lie to the unerring word of God during the whole course of their trial, that man must be superlatively bold, who should pretend to people the Almighty's heaven with subjects, with whom he would have disdained to keep company here on earth, if they had shown a familiar contempt of, and offered a similar opposition to, his own word. Hence St. Paul and the scriptures in general are so severe on the crime of heresy, and so emphatically exclude the heretical man from the enjoyment of eternal life: *if any one preach to you a gospel besides that which you have received, let him be anathema.* (Gal. i. 19, *et. St. Paul, passim.*)

Thus, Sir, I have endeavoured, through some length, to examine your pretensions for upholding in man a right to choose his religion; which as it is the leading principle of your work, so it seems to be the chief source from whence your other mistakes have proceeded. With a Catholic the authority of his Church is sufficient to engage him to disavow any unwarrantable expression, which may have been incautiously advanced in opposition to her tenets; and I trust that the authorities which I cited are sufficient to make known to you what the unalterable decision of your Church is upon this head. If any reasons, which I have added in confirmation of her doctrines, have the good fortune to meet with your approbation, it will be an additional pleasure to me to find that the world will have no longer occasion of saying that only upon religious matters you are contradictory to yourself.

In closing this debate, however, I must remind you and all other Catholic gentlemen, that whatever possibility there may be of forming a difference of judgment in favour of different religions, that possibility cannot subsist at once in the mind of one and the same man. This is an undeniable corollary following from the above premises; which, if true, ought to serve as a corrective to the inconsistent liberty of thought and expression into which so many are incautiously betrayed. Though various men may form various opinions, yet no single man convinced to a degree of the most perfect moral certitude of the inerrancy of his own Church, as is, and always must be, the case with Roman Catholics, can admit a probability or even a possibility of the divine revelations being found in any other, and therefore he is bound, if he is consistent to himself, to exclude from all other churches whatever can only be the effect of a divine belief in a divine revelation, such as Christianity teaches, is the enjoyment of eternal life. A learned judge discovering a flaw in a will or deed that induced a wrong heir to take possession of an estate, may in proportion to the intricacy of the case and plausibility of the error disculpate the wrong possessor from intentional malice in invading the property of another man; but whatever may have been his good faith, he never will allow that he had, much less after the detection of the flaw and publication of it by his lawful decision, that he has a right to remain in the possession of a property belonging to another. The case in regard to the choice of, and right of choosing, a false religion is nearly the same.—*London Orthodox Journal.*

FOUNDATION OF A CHURCH IN AUSTRALIA.

We have been favored by a correspondent with the following report of the address delivered by our Excellent Bishop to the Inhabitants of the Lower Hawkesbury and the McDonald River, upon the occasion of laying the foundation of a new Church there. We are proud to be able to quote so valuable a testimony to the moral worth of the much-calumniated portion of our population. Even the boldest will admit, that no man is better able to estimate the character of any portion of the people than a Catholic Bishop. Let those heartless beings, then, who without any claim to superior virtues themselves, would crush the emancipist population of this colony, read the following report of the testimony of one whose character and means of information will not admit of being questioned. Let those unchristian disturbers of social harmony read the following attestation of the character of those they would trample upon, and let them either leave these shores, or live quietly and inoffensively among a people who are many of them more innocent, and many, like Magdalen and Peter, more precious before God than they:—

“Three Years have elapsed since from the height of yonder mountainous tract I first beheld the lovely valley which extends its sinuous course on either side of us, through the morning mist I discerned the sparkling waters of the river which gives its name to your district, and the tracts which, in the highest state of cultivation, fringe and border its course, and as I descended the precipitous path by which you hold communion with the outward world, I said to myself,—O that my God may grant me strength, when the decrepitude of age warns me that ere long I must pass to my dread account, to creep to these quiet scenes before me: and there, whatever of worldly wealth I may possess, shall be devoted to the erection of a Church, wherein I will left up my hands to offer sacrifice for my people, and the remains of a voice and of an energy almost extinct, shall be consecrated to the instruction, consolation, and support of their simple minded inhabitants. And I thought that years, many and tedious, must elapse before a temple would be raised amongst you unto the living God. How could I have lost sight of the consoling assurance we have heard this day from the pen of the prophet, that every hill should be brought low, every valley filled, every crooked path made straight, in order that all flesh may see the salvation of God;—words not merely understood of that victorious influence of divine truth manifested in the destruction of the prejudices, machinations, and determinations of paganism; but generally prophetic of the removal of every difficulty from the path of the Gospel, holiness, and truth. Four months have not elapsed since I attended your invitation to commence an oratory which might also be used as a school, some few miles hence, and now we are assembled to erect a Church, a temple of the living God. Does not this zeal confer honour on you? Your school has been hitherto supported entirely at your own expense, yet you hesitate not to embark in a building which will require considerable contributions. It is thus that He in whose hands are the hearts of men, models them to His own purposes; it is thus, as we expected, that your souls having become, by a holy life, the

spiritual temples of God, your zeal will not be satisfied until the material temple, which is the Church, shall be raised, wherein, after the wont of your forefathers, you may worship in spirit and in truth.

"A noble instance of disinterestedness, a gratifying proof that the right use of riches is not altogether forgotten, as the Church we are about to found will record. The land on which we stand is given by Mr. Watson who also deposited 300*£*. as his contribution. The Almighty has blessed his labours, and he deems it right, thus to return a part to the service of the children he and his excellent wife have adopted for their own. Placed by him on farms purchased by his own honest and well deserved earnings, he enjoys the highest and most exquisite feast it is for man in his present state to make unto himself in their happiness and prosperity—For their use and for the public benefit, he devotes so large a sum to the erection of this church. I may mention another circumstance which, in my mind, lessens not the value of that donation, nor diminishes my estimation of the man. Thirty years ago, in a moment of thoughtlessness, that was done, which has been the cause of great regret—Is not this amply expiated and atoned for? Is the stain of such a fault to be made more enduring than the justice of God? Not so thought that Blessed Legislator from whose code, as illustrated in his own example, we are accustomed to draw our rules of life, when the publican Zaccheus, nay, even the chief of the publicans, by the aid of adventitious circumstances, sought, and he succeeded to see Jesus; was he not forthwith recognised by the Saviour, and desired to prepare to receive him in his house, for that he intended to abide with him. What were the dispositions of Zaccheus? "Lord," says he "I give one half of my goods to the poor, and if I have wronged any one, I restore to him fourfold." And when we see those who have followed Zaccheus in his aberration, imitating him in their return, striven by honest industry to raise themselves that they may see Jesus, and merit to be recognised by him who came to save the sheep that was lost, shall we hold in eternal remembrance the fault of one moment? It is not thus we shall prove ourselves the ministers nor even the disciples of Jesus Christ; never,—never will be seen in the conduct of the true disciples of Jesus symptoms of aversion and contempt for a large class of his fellow citizens, in which, if there be found the object of punishment well deserved, there are, and must be, from the nature of human institutions many victims of misfortunes. I have not read, to a fruitless purpose, the history of Ireland for the last two Centuries, I have not seen, with my own eyes, the miseries of that once unhappy country but now disenthralled, I trust, from the tyranny of a besotted and heartless faction, the details and consequences which always result when the arm of power is stretched forth to uphold a party against a people without coming to a conclusion which right reason suggests, which religion sanctions, which is exemplified and illustrated in the conduct of the incarnate wisdom of the Godhead.

"I cannot fasten my judgment to the ever-turning wheel of fashionable opinion. I am not prepared to deem Joseph a degraded character, though sold as such by his malevolent brethren—nor to pronounce the blessed Jesus guilty, though condemned as such by those leagued together for his destruction, or too pusillanimous to disregard human respect—nor to throw a stone at the bidding of every Pharisee—I

regard not of what classes the settlers and cultivators of the soil are composed. Wherever I go, and I have largely traversed this country, I meet men of industrious, domestic habits, solicitous to give their children an education superior to their own. I perceive a deferential respect where respect is due—attachment combined with that proper sense of independence which in my mind evinces a sense of propriety totally incompatible with vulgar or mean thought. Take for instance this beautiful valley with its inhabitants. See those plains! How zealously has not the plough pursued its claims to the very mountain foot! Not a weed is visible amongst these families of corn-plants, who bend their deep green flags to the breeze—emblem, dear children in Jesus Christ, of your own state, who are now truly the Cultivation of the Lord. How often have I not reposed, when neither lock, nor latch, nor fastening protected—save from the midnight air. You support your School—you give proofs of the proper sense of the value of wealth, and the purpose for which it is given—of which you may be justly proud. Such being your state—your dispositions—why should the minister of peace make enquiries odious and uncharitable—Most willingly do I bear my testimony, that in no part of England, and I have seen much of her rural population, have I observed a middle class possessed of qualities more valuable, or by their conduct more deserving of estimation, and of trust, than it has been mine to meet here and in other parts of the colony which, in the discharge of my pastoral duties, I have visited. But to return from digression to the immediate purpose for which we are this day assembled, let us not imagine we have done a great thing, even when we have bestowed our whole substance in charitable doings, we can claim no right to meritorious giving when we have none to possess. Oh, no; we cannot suppose that the Lord requires a temple built by mortal hands for his worship. The temple in which we are now assembled, in which the earth spreads out her flooring under the arch of Heaven—in which man surrounded by creation, animate and inanimate, appears as its representative, whilst the adorable Victim, once offered on the cross, is offered in his own stead, for he is in himself vile—unfit for the sacrifice—to the Father of all is the most becoming!—yet, for man's accommodation, God condescends to accept his worship in a temple built by mortal hands; and he deems that which is given towards its erection as bestowed upon himself. To the individual whose munificent donation we have before mentioned, we think it right to offer publicly a proof of our approbation. In your name, dearly beloved, we present to him a treasure, whose value money cannot reach. We present to him a copy of the written word of God—the Book of life—the Holy Scriptures. And we feel an especial gratification in thus publicly with our own hands presenting a copy of this most sacred Book to one of our beloved flock; because we are not without hope that the false idea which evil-minded men have spread abroad, relative to unjust prohibitions and restrictions, will be thus dissipated. The Catholic Church is said to be hostile to the distribution of the Holy Scriptures!—Would to God I could deposit a copy in the cottage of every one disposed to read it with proper dispositions. No, the Catholic Church neither now nor at any other period prohibited her children from reading the sacred Volume. It is true that when those wicked men, whose object was

plunder and sensual gratification, under the pretext of the Reformation of Religion, translated from the ancient languages in which they were written the words of God in the sacred Scriptures, and fashioned them to their own purposes—to gratify their misdeeds and their rebellion,—they transformed the truth into a lie, the church warned her children against these empoisoned fountains of error, and hence the outcry raised against her—hence the calumnious charge repeated a thousand times. Keep this Book with reverence; let its laws be thy guide—its counsels thy support and consolation. When thou hearest its words or readest it, remember God speaks unto thee, and be as the Jews near the Mount Sinai, or the devout St. John near the Cross of thy dying Redeemer.”

His Lordship then proceeded to the celebration of the Ceremonies usual on the solemn occasion. It was most gratifying to observe the devotion of the Protestant part of the assemblage—the union of heart which seemed to predominate. The meaning of the ceremonies used was explained; and all present, on bended knees, having received the Blessing of the Bishop, the Ceremony thus concluded, which by reason of its interest, will long be remembered with delight by the inhabitants of the Lower Hawkesbury, and of the M'Donald River.

ERIGINA.

Australasian Chronicle, }
14th January, 1840. }

LUTHER'S INTIMACY WITH THE DEVIL.

(From the Madras Expositor.)

Ignorance is very adventurous.—Where men of mind and knowledge would hesitate or doubt, or blush to make an assertion, in such a case a writer without information or prudence will rashly hurry on to aphorisms and conclusions.—His unfurnished mind can supply him with no motive for delay.—Just so the inexperienced seaman, who enjoys a happy ignorance that his course lies through shoals and rocks, never shortens sail or casts a line.—I could illustrate my observations by a reference to one or two periodicals published in this presidency.—In fact I could point out men, who paddle in their shallows and speak as if they had sounded the depths;—who dispute the existence of every thing that does not come within the range of their vision;—who impugn every truth unfavourable to themselves, unless they have met it in their ill-directed, limited reading.—Lest there be any, who from ignorance or mistaken piety would be disposed to deny that Luther, the magnanimous parent of the Reformation, enjoyed a close intimacy with the prince of darkness and with the interesting subjects of this ruler of the principalities, we subjoin the following extract.—It is taken from the preface to the new edition of the *Encyclopædia Britannica*.—The preface, as all are aware, is the production of Dougald Stewart.—His deep prejudice against the Catholic Religion will serve as a passport, to warrant his Orthodoxy and statements.

Melancthon, as appears from his letters, was an interpreter of dreams, and a caster of nativities; and Luther not only sanctioned, by his authority, the popular fables, about the sexual and prolific intercourse of Satan with the human race, but seems to have seriously believed that he had himself frequently seen the *arch enemy* face to face, and held arguments with him on points of theology.

“Innumerable instances of Luther's credulity and

superstition are to be found in a book entitled *Martini Lutheri Colloquia Mensalia*, &c. first published, according to Bayle, in 1571. The only copy of it which I have seen, is a translation from the German into the English Tongue by Captain Henrie Bell (London 1652). This work, in which are “gathered up the fragments of the divine discourses which Luther held at his table with Philip Melancthon, and divers other learned men,” bears to have been originally collected “out of his holy mouth” by Dr. Anthony Lauterback, and to have been afterwards “digested into common-places” by Dr. Auri-faber. Although not sanctioned with Luther's name, I do not know that the slightest doubts of its details have been suggested, even by such of his followers as have regretted the indiscreet communication to the public, of his unreserved *table-talk* with his confidential companions. The very accurate Seckendorff has not called in question its authenticity; but on the contrary, gives it his indirect sanction by remarking, that it was collected with little prudence, and not less imprudently printed; “*Libro Colloquiorum Mensalium minus quidam caute composito et vulgato.*” (Bayle, article Luther, Note L.) It is very often quoted as an authority by the candid and judicious Dr. Jortin.—

“In confirmation of what I have said of Luther's credulity, I shall transcribe, in the words of the English translator, the substance of one of Luther's *Divine Discourses*, “concerning the devil and his works.”—The devil (said Luther) can transform himself into the shape of a man or a woman, and so deceiveth the people; inso-much that one thinketh he lieth by a right woman, and yet is no such matter; for, as St. Paul saith, the devil is strong by the child of unbelief. But inso-much as children or devils are conceived in such sort, the same are very horrible and fearful examples.—Like unto this it is also with what they call the *Nir* in the water, who draweth people unto him as maids and virgins of whom he begetteth devil's children.—The devil can also steal children away; as sometimes children within the space of six weeks after their birth are lost, and other children, called, *suppositi* or changelings laid in their places. Of the Saxons they were called *Kill-crops*.—

“Eight years since,” said Luther, “at *Dessau*” I did see and touch such a changed child, which was twelve years of age; he had his eyes, and all members like another child; he did nothing but feed, and would eat as much as two clowns were able to eat. I told the Prince of Anhalt, if I were Prince of that country, I would venture *Homicidium* thereon, and would throw it into the river Moldaw. I admonished the people dwelling in that place devoutly to pray to God to take away the devil. The same was done accordingly, and the second year after the changeling died.—

“In Saxony, near unto Halberstad, was a man that also had a *kill-crop*, who sucked the mother and five other women dry, and besides devoured very much. This man was advised that he should in his pilgrimage at Halberstad, make a promise of the *kill-crop* to the Virgin Marie, and should cause him there to be rocked.—This advice the man followed, and carried the changeling thither in a basket. But going over a river, being upon the bridge, another devil that was below in the river called and said, *kill-crop! kill-crop!* Then the child in the basket (which never before spoke one word) answered, ho, ho.—The devil in the water asked further, whither art thou going? The child in the basket said, I am going towards Hocklestad to our loving mother to be rocked. The man being much affrighted thereat, threw the child, with the basket, over the bridge into the water. Whereupon the two devils flew away together, and cried Ho, ho, ha, tumbling themselves over one another, and so vanished.”—(pages 386, 387.)

“With respect to Luther's Theological disputes with the devil, see the passages quoted by Bayle, Art. *Luther* Note U.

“Facts* of this sort, so recent in their date, and connected with the history of so great a character, are consolatory to those who, amid the follies and extravagancies of their contemporaries, are sometimes tempted to despair

* This conclusion—which Dougald Stewart draws from the extravagance or madness of Luther is beyond all criticism.—We question your protestant readers will derive consolation from such acknowledged diablerie.

of the cause of truth, and of the gradual progress of human reason."

We also insert the following from a work of Dr. Lingard, entitled "Lingard's remarks."—The high authority in which this writer is held by protestants in general, will speak for the truth of this statement:—

"As Luther did not choose, I am unable, to inform the reader of the name or rank of this controversial devil. The German apostle, however, appears to have received frequent visits from the inhabitants of the infernal regions. Some of them, he informs us, were malicious devils, who cracked his nuts, and rolled empty barrels down stairs while he slept. Others were good natured devils, who attended him in his walks by day, and went to bed with him at night. But there were two, whom he so admired for their abilities and erudition, that he declared "they could not be every day devils, they were marvellous devils, probably doctors of divinity in the universities below." *Non vulgares sed magni dæmones, imo doctores theologia interdiabolos* (Colloq. Mensal. Germ. edit. fol. 275. See the whole of that strange work.) And it is on the authority of this madman, that the Bishop of Durham would have me believe that the points in discussion between the two churches have been decided!!!"

INTELLIGENCE.

Though the last among our contemporaries of the press, to announce the royal warrants in favour of St. Cuthbert's College at Ushaw, and St. Mary's at Oscott, we cannot avoid adding our meed of congratulation at this auspicious circumstance, so honourable to our youthful sovereign, and flattering to those establishments. The warrants, which are the same, *mutatis mutandis*, are addressed to the President and Professors of each College, and which after reciting the letters patent under the great seal, granted to the University of London, enabling it to grant certain degrees, authorises the said Presidents and Professors "to issue to such persons as may be desirous of becoming candidates for the respective degrees of Bachelor of Arts, Master of Arts, Bachelor of Laws, or Doctor of Laws, to be conferred by the said University of London, certificates to the effect, that such candidates have completed the course of instruction, which the Chancellor, Vice Chancellor, and Fellows, of the said University of London, by regulation in that behalf, shall have determined." The warrants are dated 18th February, 1840.

GRAVESEND.—It is with feelings of great pleasure that we are able to announce, that a small chapel, (149, Windmill-street,) was opened in this favourite place of resort, on the 1st ulto. The happy thought occurred to the Rev. G. Stasiewicz, a Polish exile, and for a short time the pastor of the German congregation, Great St. Thomas the Apostle, Bow lane, Cheapside, (a care he was obliged to relinquish on account of bad health,) the thought occurred to this zealous clergyman, that Gravesend, from its proximity to London, and as a place of resort for Catholic visitors during the summer months, was suited for the nucleus of a congregation. Mr. S. accordingly went to Gravesend, a perfect stranger, and by a series of diligent enquiries, he soon ascertained that there were sufficient materials at Gravesend with which to commence a new mission. He in fact found a resident population of about eighty Catholics, whose existence was almost before unknown except to themselves: they, on being made acquainted with the Rev. gentleman's plan, and that he acted with the entire concurrence of the Right Rev. Dr. Griffiths, entered warmly into his views, and accordingly, a house was taken, the lower part of which has been fitted up as a chapel, and was opened as such, on the day mentioned. On the 8th of February, the bishop addressed the Rev. Mr. Stasiewicz as follows:

"Golden Square, 8th February, 1840.

"Rev. Dear Sir,—The account you give me of the prospect of providing for the spiritual wants of the Catholics residing at Gravesend, gives me consolation. I will assist you according to my means, and I implore a blessing from the Almighty upon those who enable you, by their contributions, to support a small chapel, where the adorable sacrifice may be offered, and the sacraments administered.

Wishing you every success and blessing from heaven upon your undertaking, I remain, Rev. Dear Sir,

With sincere respect,

Your very faithful servant in Christ,
+ THOMAS GRIFFITHS."

Thus by a singular, a providential, combination of circumstances, we may say, has this Polish exile, driven from his native land by a relentless despotism, been the means of founding a mission in a district, in which not a single Catholic chapel has been erected, since the Reformation! In a letter to a friend, Mr. Stasiewicz emphatically says, "I thank God I am saved from the Russian power and persecution. I hope the Russians will never have power in England, to persecute our holy religion or the Polish refugees, as they do constantly in my country. I hope that I am no longer a stranger among my Catholic brethren and friends in England. I am well aware that all Catholics in the whole world are as one family, that they have one country, viz. Heaven, and one father, Almighty God; and I fully hope and expect that all Catholic friends will come forward and support my Missionary undertaking at Gravesend."—*London Catholic Magazine*, April, 1840.

SCRAPS.

PASSIONS AND PREJUDICES.—Let us keep our minds as free as possible from passions and prejudices; for these will give a wrong turn to our observations both on persons and things. The eyes of a man affected with the jaundice give a yellow hue to all he looks upon; and the mind tinctured with any passion or prejudice diffuses a false colour over the real appearances of things, and disguises many of life; it never beholds things in a true light, nor suffers them to appear as they are. Whensoever, therefore, you would make proper observations, let self, with all its influences, stand aside as far as possible; abstract your own interest and your own concern from them, and bid all friendships and enmities stand aloof and keep out of the way in the observations that you make relating to persons and things.

If this rule were well obeyed, we should be much better guarded against those common kinds of misconduct in the observations upon men; the false judgments of pride and envy. How ready is envy to mingle with the notices which we take of other persons! How often is mankind prone to put an ill sense upon the actions of their neighbours, to take a survey of them in an evil position, and in an unhappy light! And by this means we form a worse opinion of our neighbours than they deserve; at the same time that pride and self-flattery tempt us to make unjust observations on ourselves in our own favour. In all the favourable judgments we pass concerning ourselves, we should allow a little abatement on this account.

HAPPINESS.—It has often been observed, that notwithstanding the apparent inequalities of the various stations and conditions of life, as witnessed in the rank and splendor exhibited in one class of society, and the poverty and misery in another, true happiness is more equally distributed amongst us than we generally imagine. Those who will take the pains to reflect deeply on the subject, may be assured of finding this to be true. One fact cannot have escaped the observation of persons who at all contemplate the manners of the community, which is, that the labouring classes, and those most subject to a condition of poverty and apparent wretchedness, seldom exhibit those traces of corroding care, and soul-harrowing affliction, which are so continually distinguished in the possessors of power, rank and riches.

THE BENGAL CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

No. IV.]

JULY 25, 1840.

[Vol. III.

PURGATORY.

SOME SINS FORGIVEN IN THE NEXT LIFE. THE DEAD HELPED BY THE PRAYERS OF THE LIVING.

The scriptural texts, which we adduced in our last, demonstrate the existence of a temporary place of punishment, where certain souls after death are detained, until they have purged away their venial stains, or paid the full debt of satisfaction due to mortal sins. The existence of this middle place, between heaven and hell, which we call Purgatory, will be proved still further, if it can be clearly shown from scripture, that certain sins may be forgiven after death, and that the souls of the dead may be benefited or released by the prayers of the living. When to the texts, which assert the existence of Purgatory, we add those which necessarily presuppose the existence of it, it must be admitted, that our scriptural proof acquires immense force from the mutual support, which the two distinct kinds of texts render to each other.

If scripture teaches us, that there are certain sins which are forgiven in the other world, it will necessarily follow, that, besides heaven and hell, there is a third place, to which souls, infected with these venial stains, are condemned for a time after death. For every sin, whether it be small or grievous, mortal or venial; whether it be a crime of revenge, or a fault of impatience, a lie of detraction or a lie of excuse, is defilement; and *nothing defiled entereth heaven*. On the other hand, as *in hell there is no redemption*, nor forgiveness, the sins, which are punished there, can never be pardoned. If certain sins therefore are forgiven in the next world, there must needs be some prison, where pardon and a certain degree of defilement may coexist. It cannot be heaven, where neither defilement nor pardon is found, nor hell where there is black defilement, but no pardon. In Math. c. xii. v. 32. Jesus Christ solemnly declares, that there

is a sin (viz. obstinate resistance to the Holy Ghost) *which shall not be forgiven either in this world or in the world to come*. From these words it is obvious that *some sins* are forgiven in the world to come.

But an objection has been raised against this passage by a cotemporary journal: which says, "*We think that no reader of common sense will have much difficulty in coming to the conclusion that the expression, NEITHER IN THIS WORLD NOR IN THE WORLD TO COME, is neither more nor less than a strong expression, signifying that the event shall never take place at all.*" If no sins whatever are forgiven in the world to come, the expression, so far from being strong, would be both weak and absurd: which cannot be supposed of the divine wisdom of our Saviour. When a person asserts all that is necessary or important to be known, he does not strengthen his language by adding that which needs no declaration. If we should say, "You shall marry neither in this world nor in the next," or "You shall not eat bread again either in my house or in the grave," or, "you shall not ride my horse again either on land or on the sea," any person of common sense would instantly admit the absurdity of the additions; because they affirm, that, what cannot possibly be in nature, shall not take place by man's will. If then no sins are forgiven in the next world, (and none *are*, unless there be a Purgatory,) the only important thing for our Saviour to declare was, that blasphemy against the Holy Ghost should not be pardoned in *THIS* world. For this world is a place for pardon, but the world to come is no place for pardon at all. If then it would be absurd to say, "*you shall marry neither in this life*" (where marriages do take place) "*nor in the*

next life," (where there can be no marriage,) it cannot be deemed less absurd to say, "*This sin shall neither be forgiven in this world*" (where sins may be forgiven,) "*nor in the world to come*," (where no sin can ever be forgiven). Wherefore, since it is highly injurious to Jesus Christ to think that he would have used an expression which is absurd, we must conclude that there are *some sins* which may be forgiven after death, not in heaven nor in hell, but in that prison where the number of stripes is limited; *where some shall be saved yet so as by fire; whence none shall go out until he shall have paid the last farthing*. If Protestants object to the name "Purgatory," let them adopt one of the descriptive names by which scripture designates this place of temporal punishment. We will not dispute with them about a name, provided they admit the truth of the fact.

If the text "either in this world or in the world to come," proves that some sins are forgiven after death, those which we are about to bring forward, not only state the same truth, but moreover affirm that these sins may be remitted, and the punishment due to them mitigated, by virtue of prayers offered up for the dead. Let it be granted that prayers are beneficial to the dead, and the truth of a Purgatory is at once established. For the souls in heaven, as well as the souls in hell are incapable of receiving help from us. The latter have stains of guilt too black and deep ever to be effaced; the former have none at all. The lot of the blessed not less than the doom of the damned is unchangeably fixed for eternity. The saints are infinitely above our assistance, the reprobate infinitely below it. There must therefore be some middle place, where souls are detained who need assistance and are capable of receiving it: which cannot be heaven, where no help is wanted, nor hell, where none can be received. That the dead can be assisted by our prayers is clear from St. Paul 1 Cor. xv. 29. *What shall they do who are baptized for the dead? If the dead do not rise at all, to what end are they baptized for them?* St. Paul here speaks of certain penitential ablutions or ceremonies, which were performed by the early Christians for the benefit of the dead; and from this practice he deduces an argument to prove the immortality of the soul and the resurrection of the body. The establishment of this great point is the purport of the whole chapter. After several reasons which he brings forward, he at length appeals to the practice, then prevailing among the Christians of Corinth, of undergoing penitential ablutions for the sake of the dead: and he asks, *If the dead do not rise at all to what end are they baptized for them?* If the Chris-

tians of Corinth underwent a baptism of penance for the dead, it is clear that they believed that it would profit them; but it could not profit them unless their souls survived to be again united to their bodies. Hence, St. Paul concludes, since the dead are benefited by those who are *baptized* for them, it is certain that death is not the termination of man's existence. He pursues the same line of argument in the next verse, which throws still greater light on the passage already cited. *If, says he, (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? Let us eat and drink, for to-morrow we shall die*. But it did profit him to fight with beasts at Ephesus, and therefore the dead do rise again. Since then the soul survives the death of the body, it follows that in the same manner as the fighting with the beasts at Ephesus profited St. Paul, so the penitential ceremonies, undergone by the daily Christians for the dead, availed those for whose sake they were performed. From St. Paul therefore it is clear, that amongst the dead there are some who may be helped and benefited by our prayers. But what dead? Not those whose souls have been admitted into the mansions of eternal felicity, for they stand not in need of help: not those who have been *sent cursed into everlasting fire*, for they have been cast far beyond the reach of assistance. The dead therefore who may be assisted by our prayers can only be those, who are suffering in that prison, *where none shall go out until he has paid the last farthing: where some are saved yet so as by fire*.

Waiving some other texts which might be adduced, we come now to that passage of holy writ, which establishes in the clearest and most incontestable manner the whole Catholic doctrine on the subject of Purgatory. For it declares, 1^o. that there are some who die with sins from *which after death they may be loosed*; 2^o. that those, stained with these sins, are such as *fall asleep with godliness and have great grace laid up for them*; 3^o. that *they may be loosed from their sins* by the prayers, almsdeeds and sacrifices of the living; 4^o. that *it is a holy and wholesome thought to pray for the dead*, because to loose them from their sins is an eminent act of charity. The passage, to which we allude, is found in 2 Macc. xii. 43. *And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice, to be offered for the sins of the dead, thinking well and religiously concerning the resurrection*. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.) And because he considered that

they, who had fallen asleep with godliness, had great grace laid up for them. It is THEREFORE A HOLY AND WHOLESOME THOUGHT TO PRAY FOR THE DEAD, THAT THEY MAY BE LOOSED FROM THEIR SINS. It is worthy of remark that this sacred writer, like St. Paul whom we quoted above, proves the resurrection of the dead from the prayers which are offered up for the benefit of the dead. As it would be superfluous and vain to pray for the dead if they should not rise again, so it would be equally superfluous and vain to pray for them, if after death they could be either only raised to heaven, or condemned to hell. Since then there are some who dying with *godliness*, have great grace laid up for them, though stained with sins; since they *may be loosed from those sins* by the prayers of the faithful, it is evident, that, besides heaven, where none but the undefiled can enter, or hell, which is the portion of the ungodly and unbelievers, there is a certain PRISON *where stripes are given but limited in number; where some are saved yet so as by fire; whence no one shall go out until he has paid the last farthing.* This prison is Purgatory.

It will be objected by Protestants, that the book, from which the above-cited passage is extracted, is not one of the Canonical books of scripture. It is true that they do not admit the 2nd Book of Machabees into their Canon; but it has been rejected by them without cause. For its divine inspiration rests on the same sure ground as other parts of scripture,—viz, the authority of the Catholic Church, by whom alone we know that any portion of scripture has been inspired. It is from her, and not from the Jews, that we learn what is the word of God, and what is not the word of God. If the Jews in Palestine did not enrol the books of the Machabees in their scriptural Canon, it was because the Canon had been completed by Esdras according to the letters of the Hebrew Alphabet, before these two books were written. They were admitted however into the Greek translation of the Bible, and regarded by the Hellenist Jews in the same light as the books of Moses. Though excluded from the Hebrew Canon, they were held in the highest veneration by the Jews of Palestine. The Catholic Church who received them from the Apostles, has always considered them divinely-inspired. The council of Carthage, held in the year 397, registers them in the scriptural Canon which it draws out in full;—a Canon which accords in every point with the present Catholic one. Regarded even by Protestants as a most true and authentic account of God's chosen people after the building of the second temple, they are bound up with the rest of the

sacred volume, because they supply what otherwise would be defective in the Jewish history, and record instances of heroic virtue unparalleled in any other portion of the Old Testament.

The books of the Machabees are admitted then by the Protestant Church to be an authentic history of the Jewish people, written before the time of our Saviour. This is sufficient for the validity of our argument. For this history informs us, in a public and notorious fact which it relates, what were the belief and practice of the Jewish Church respecting prayers and sacrifices for the dead. The sending of twelve thousand drachms to the temple by Judas Machabeus, who was both High Priest and Chief Commander; the contributions of all his soldiers who devoted their lives for the defence of their religion; the concurrence of the Priests at Jerusalem, who, well-versed in the customs of their Church, started no difficulty on the subject; the grave opinion of the ancient ecclesiastical writer, who declares it to be a *holy and wholesome thought to pray for the dead, that they may be loosed from their sins*, are broad, notorious, undeniable circumstances which prove, that the utility of offering up sacrifice FOR THE SINS OF THE DEAD was not a new opinion of Judas Machabeus himself, but the constant belief of the whole Jewish Church, which retains the custom even to the present day. As the Jewish Church at that time was the true Church of God, its faith and practice were such as had been dictated by its divine founder. If it had erred in praying for the dead, the divinely-chosen leader Judas Machabeus would not have sanctioned the custom by his authority, nor would Jesus Christ, when he appeared, have suffered it to pass without reprehension. It must therefore be a *holy and wholesome thought to pray for the dead, that they may be loosed from their sins*. Hence there are some whose sins are pardoned after death by the prayers of the living. But the saints in heaven are undefiled with the least speck of guilt, whilst the damned in hell are grimed with stains too black ever to be effaced. Our sacrifices and prayers therefore can benefit only those who, with a solid foundation of godliness, but with a superstructure of imperfect materials, may be *saved yet so as by fire* in the temporary prison of Purgatory.

A CORRESPONDENT informs us, that on Monday last the Reverend Mr. O'Sullivan left Chinsurah with the troops proceeding to Berhampore, where the want of a Priest has been long and severely felt by the Catholics residing at that station. It is expected that the Rev. Gentleman will return to his post in

about three weeks; his absence in the meanwhile will be felt not only at Chinsurah but at Chandernagore, whence several persons used on Sundays to travel to Chinsurah for Mass at Mr. O'Sullivan's little Chapel. If the Chandernagore Authorities do not take immediate measures to get a priest stationed there, they must expect to see shortly several Catholic families quitting the place.

MISSION OF COREA NEAR CHINA.

We have the pleasure to lay before our readers the following translation of a highly interesting letter, just received from the Bishop of Capse and Vicar Apostolic of Corea, to the address of the Right Rev. Dr. Taberd, describing the manner in which that Prelate, at the imminent risk of his life, succeeded in reaching the seat of his labors, and of the state of Catholicity there, the barbarous law of which place condemns Christians to cruel death, and converts to perpetual exile.

In 1832 the Right Rev. Bartholomew Bruguiere, Bishop of Capse, was appointed the first Vicar Apostolic of Corea—He left Macao for that place, but after two years of labor and misery died in Tartary. Soon after which the Holy See appointed another French Missionary who was in the Province of Sutchuen to fill the place of the deceased Bishop. Some of our readers will remember to have seen in Calcutta in 1820 two French Missionaries, Messrs. Pecot and Imbert—Mr. Pecot died at Siam, and Mr. Imbert, the writer of the following, is now the Vicar Apostolic of Corea.

MY DEAR FRIEND,

I know not by what good fortune it has happened, that I have found, among the effects of the late Bishop of Capse, a fine large sheet of French paper: it will do for you, and I shall have the consolation of entertaining myself a long time with you. For on account of the cold, which benumbs my fingers, the abundance of information, and the size of the sheet, it will take me two days to finish my letter.

The last letter which I wrote to you from Tartary in the beginning of last November, will I think by this time have happily arrived. You would have learned with some solicitude that I had still a great way to travel, and many custom houses to pass through. But the protection of our Immaculate Mother, and the assistance of the Archangel Saint Raphael, the patron of my native village in Provence, whom I invoked and implored to deign to be the companion of my voyage, delivered me from all dangers. On account of the snows in the desert, I was obliged to enter into

China. I got out by the Eastern custom house, traversed the Mantchourie, remained four days at Moukden or Chêng-yâng the capital, and reached the frontiers of Corea on the fifteenth of December. The next day the Coreans arrived, and on the eighteenth, the day of the expectation of the delivery of the Blessed Mother of our sweet and amiable Jesus, I passed through the Chinese port and custom-house at midnight, and soon found myself in the desert, meditating that strophe, *Dum medium Silentium tenerent omnia, et nox in suo cursu, medium iter haberet.** Oh my friend, how good our God is, what consolations does he impart to me! Let us pay him our most humble acts of thanksgiving. I easily passed over a route of twelve leagues as far as the banks of the river Ya lo Kiang, which I crossed dry as it was frozen over; and profiting by the darkness of the night, for which we had waited, I passed not far from the great and terrible Corean custom-house, without being perceived. My two conductors and myself, at one time crawling on our bellies on the ground, at another stooping down as lowly as we could, made the circuit of the ramparts of the city of Ychou, a distance of half a league: passed by two companies of guards, and happily entered into the southern suburb, where three men with two horses were waiting for us at an inn. There we spent a very tranquil night, which unburdened us of the fatigues and solicitudes of the preceding day. We quitted this place before day-break, and having the advantage of fine weather, and an excellent road, under the protection of the Divine Providence, after twelve days' marching and one day's delay in consequence of the rain, we arrived at the capital of Corea. I entered the city on the 31st of December, about half past three, that is to say, about seven o'clock of French time; an hour, when doubtless a pious multitude was filling the Churches and praying for us, and by the reception of the Lamb without spot, was sanctifying the end of the year, which his bounty had granted us. Mr. Mauband arrived from the country on the evening of the same day, and we had the gratification of embracing each other. Neither on Christmas day, nor on the feast of St. John had I the consolation of celebrating the Holy Mysteries. I was then on my journey, and in the poor inns of the peasants. But on the octave of your glorious Patron, I acquitted myself with great consolation of the debt, which I had contracted with you. I believe that you too do not forget the feast of St. Lawrence, and if by

* These are the words of an anthem that occurs in the service of the Church about the time of the above mentioned festival. Their meaning is, *whilst all things held a solemn silence and night had advanced half its course.*

any circumstance, you are that day prevented from offering up the divine sacrifice, do not long defer to fulfil our agreement.

My first care was to seek out scholars of a mature age, whom I could instruct, and dispose for the ecclesiastical state. In the year 1836, Mr. Mauband had sent to Macao three young men, from 15 to 16 years of age, to be instructed there in the general College of Pulo-Penang; but this is a hope which is too long to be waited for; I wanted to have, like our first Apostolic Vicars, catechists already arrived at a mature age and of a good reputation. The goodness of God has favoured me with several. 1st. Our Pekin Courier, and introducer of all the Missionaries, a man of 42 years of age. He is the son of the Martyr Augustin Ting, who generously gave his life for the faith in the persecution of 1801. 2nd, A widower of 32 years and grandson of the famous Peter Ly, who was the first Corean baptized at Pekin, and who introduced the faith into his native country. 3rd. Two young men, one twenty six, the other twenty years of age. All are occupied in reading the latin language, in which I have made it a duty to give them two lessons a day. This last summer they have learned to read tolerably well, and at All Saints, I put the two first to the study of Theology, which has been translated into Chinese characters, by the late Mr. Hamel of Sutchuen. They succeed in it very well, so that I can hope to be able after two or three years to hold an ORDINATION. I would wish to have more of these men, but it is very difficult to find persons of an advanced age, who are sufficiently disposed to study, and the dangers of persecution, to which we are continually exposed, do not permit me to have a College, where I can collect many people together.

Another not less necessary and indispensable occupation has been the translation of the daily prayers, and of another more enlarged Catechism, than that which these people had before. For it must be confessed, that the Coreans, by a singular error of judgment had imagined, that their vulgar tongue was not sufficiently noble to pray to God in: they used a set of prayers that had been brought from Pekin, translated into the Corean sounds, but not after the meaning of the Chinese characters: so that, to pray they put up some barbarous and unintelligible sounds, just as if the peasants of our own country were to pray in Greek. Neither I, nor any of the Chinese should have been able to understand a single word they said, had not our own eyes beheld the Chinese characters. Beginning to understand a little more of the language, I have, since Easter, collected four skilful and learned interpreters,

and under my direction, they have translated these prayers into the vulgar idiom. This labour has occupied me all summer. At present, the Christians, men and women, young and old, are learning these prayers with great joy. They recite them with fervour, and are beginning to be better acquainted with their Religion. As they cannot enjoy the consolation of assisting at the holy sacrifice of Mass oftener than a few times each year when the priests visit them at each station, I have appointed in place of Mass, the beautiful and pious exercise of the Way of the Cross; persuaded that the remembrance of the passion of our good Jesus is the best thing to replace the holy Sacrifice, which is the commemoration, figure and renewal of it.

My dear Brothers Messrs. Mauband and Chastan finished at the end of May the visitation of the Christians in the country. I also have heard more than 300 confessions in the city. On Ascension Day, I celebrated the first Pontifical Mass in Corea, and performed the consecration of the Holy Oils. Immediately after, we made our annual retreat, and then quietly spent our vacation, in order to leave our Christians time to attend to the cultivation of their fields. In the month of October, my missionary brethren set out on their Apostolic courses, and I too, after the departure of the Couriers for Pekin, hope to be able to make a tour through the country in December. We have 108 Christian stations. The annual Confessions have amounted to 3948, and the Communion, to 3050. There have been 1994 Baptisms of adults, and 692 of Christian children: 300 Confirmations, 213 Marriages and 78 Extreme Unctions. After my arrival I ordered that an account should be kept of the number of deaths, either of adults, which amount to 84, or of Christian children, of which there have been 141. This amount was not kept formerly. I have endeavoured to introduce the practice of baptizing the children of Pagans, when in danger of death: we have had the satisfaction of baptizing 192, of which number 154 are already in glory. Thus you see, that the Christians of Corea, who have been confided to your friend, are not so numerous as was believed. Let us pray to the Lord to increase them a hundred and a thousand fold.

The civil position of our Christians is truly deplorable; the cruel laws of 1801, which condemn Christians to death, and apostates to exile, have not been recalled. Only the mandarins, from an ordinary effect of nature, which is wearied of seeing blood continually flow, and from the pity of the Regent of the kingdom, who protects the Christians, have stopped the executions; they dismiss the apostates and detain the Confessors in perpetual

imprisonment. In other respects, the Christians are absolutely out of the pale of the law and open to all the arbitrary vexations of satellites, who, as soon as they learn that there are Christians in any place, run thither, seize all whom they can to deliver them to the mandarins, and put the rest to flight. Then forcing their way into their poor cabins, they carry off the little corn or provisions, which they find, and pull down the houses either to sell or burn the materials. Scarcely a month passes by, without our hearing of some persecution, that has broken out in one village or other. To avoid the peril of exposing their faith, our poor Christians for the most part dwell on the mountains, or in the most retired valleys; (this country is very mountainous); there, finding a soil unfertile and ill suited for tillage, they live in the most extreme poverty; mast and wild roots serve for the sustenance of a great number, and every year many die from famine. It rends one to the heart, to see them chilled with cold during the severity of a rigorous winter, when the thermometer stands from 15 to 18 degrees below the freezing point. (This last January, the species of wine froze in my chalice, a thing which never occurred to me either in France or at Moping, where the cold is excessive.) Covered with rags of goat hair cloth, their faces extenuated with hunger, and the skin stretched over their bones! O! how wretched these people are! The Pagans themselves are for the most part poor enough, because the country is not fertile and the imposts are excessive. The reason of this is, that the poor King of Corea is at once a vassal of the Emperor of China, to whom he sends an expensive embassy every year, and a slave to the King of Japan, to whom he has paid an enormous annual tribute, in rice, cloth, money, and genseng,* for upwards of 200 years. There is a small garrison of 300 Japanese to receive this tribute, stationed only in one little borough and port. In the south east point of Corea, Japanese barks come and go every five days. May the Lord vouchsafe to grant me to profit of this port, to introduce the faith into Japan. Fiat, fiat.

In an union of prayers and sacrifices, my good and tender friend, I embrace you in the sacred heart of Jesus, and in the compassionate heart of Mary. Your friend,

LAWRENCE JOHN MARY, Bishop
of Capse and Vicar Apostolic of Corea
and Lieou Kieou.

Kinkytao 25th Nov. 1838.

* This, the Chinese say, is an extremely rare root, which possesses surprising medicinal qualities, and is only found in the deserts of Tartary and Corea.

During the past and present week we have been favored with several numbers of the *Australasian Chronicle*, *The Singapore Free Press* and the *Malacca Weekly Register*. The first is a newspaper advocating Catholic Doctrine, and the last we have reason to know are friendly to this periodical. We beg to offer our thanks to the Publishers of the Journals for their kind notice of the *Bengal Catholic Expositor*. Whatever we find in their Papers interesting to Catholic readers we shall not fail to transfer it to our columns.

BISHOP OF ALBENGA.—We have been favored, by an Italian Gentleman just returned to Calcutta, with an extract of a letter from Cairo, dated 19th May last, wherein it is stated that the Reverend Raphael Biale, Canon, has been nominated Bishop of Albenga, a very extensive Diocese in the Sardinian States.—This Prelate is a younger brother of His Lordship, Lawrence John Baptist Biale, Bishop of Ventimiglia (another Diocese in Sardinia) and cousin to the Right Rev. Dr. Franciscus Xaverius, Bishop of Amata on the Malabar Coast, and Vicar Apostolic of Verapoli near Cochín.

The two first mentioned Prelates are the sons of the late John Biale of Celle, who for many years was President of the Judicial Hall in the Genoese Republic, and died in the year 1818 at the advanced age of eighty one years.

ADDITIONAL SUBSCRIBERS TO THE URSULINE FUND.

Capt. H. Huddleston, 50
The Rev. Mr. Florian, M. Ap. Purneah, .. 13
Mrs. M. Fordyce, 5

CHURCH SERVICE FOR THE ENSUING WEEK.

26. SUNDAY. (7th after Pentecost.) S. Anne mother of B. V. M. gr. doub. 9 L. of hom. and com. of Sunday in Lds and Mass. gosp. of Sunday at the end. At vesp. com. of foll. Sunday, and S. Pantaleon, M. W.

27. Monday. Ss. John and Paul, Mm. doub. (from 26th ult.) 9 L. and com. of H. M. in Lds and Mass. At vesp. com. of foll. R.

28. Tuesday. Ss. Nazarius and Comp. Mm. semid. as 10th Inst. vesp. from chap. of foll. com. of precd. and Ss. Felix and Comp. Mm. R.

29. Wednesday. S. Martha, V. semid 9 L. and com. of Ss. Mm. in Lds and Mass. 3d coll. as 6th Feby. Vesp. from chap. of foll. com. precd. and Ss. Abdon and Sennen, Mm. W.

30. Thursday. S. George, M. semid. (from 23rd April) 9 L. and com. of Ss. Mm. in Lds and Mass. 3 coll. as 6th Feb. Vesp. of foll. com. precd. R.

31. Friday. S. Ignatius, C. doub. vesp. of foll. com. of S. Paul, precd. and Ss. Machabees, Mm W.

1. August Saturday. S. Peter's chair, gr. doub. 9 L. and com. of H. Mm. in Lds and Mass. com. of S. Paul, before com. of H. Mm. in Lds and Mass. Cr. Pref. of Ap. At Vesp. com. of S. Paul. S. 1st of August. (Ant. *Sapientia*) and S. Stephen, P. M. W.

ON RELIGIOUS EDUCATION.

RELIGIOUS EDUCATION is of all others that which every parent would wish to bestow upon his children—which every enlightened man of every religion will acknowledge to surpass every other in real importance to man's welfare—which every enlightened statesman recognizes as the only secure basis and accompaniment for the intellectual culture of the main body of the people—and which our holy Church, in all ages, since its Divine Founder's memorable words, "Suffer little children to come unto me," has never ceased to impart with most assiduous and devoted attention. The religious education of a people should, therefore, be set above every thing else, and schools for its advancement be universally established, and take precedence of all other institutions. "Every people which shall observe the law of God shall prosper." (Prov. xxix. 18.) "Every people and every kingdom, not serving God, must perish." (Isa. lx. 12.) No body of men have been more strongly impressed with the importance of this right mode of cultivating the youthful mind than the Catholic clergy of Ireland; and, notwithstanding the diabolical penal code under which they for so long a period suffered in discharging this sacred duty, no terror of stripes, bondage or death, prevented their indefatigable and successful efforts in keeping the little ones of their flocks in a high state of moral and religious cultivation. We may show the existence of this feeling by quoting from the "Pastoral Instructions to all the Faithful of the Catholic Church in Ireland," published by the Bishops in 1824:—

"The fathers of families we next entreat, and by the charity of our Lord Jesus Christ, THAT THEY ATTEND ASSIDUOUSLY TO THE RELIGIOUS AND MORAL INSTRUCTION OF THEIR CHILDREN—a duty which nature and religion alike impose upon them. On the good or bad education of children alike depends not only their own future prospects in life, but also the union, the concord, the repose of the community at large, as well as the security of the state, and, what is more than all, the progress of religion and virtue. What office, then, can be more important than that of the father of a family? and how great is the responsibility which he owes to his country, to his children, to his religion, and to his God! The consideration of his duties in this regard should be his first concern; it should occupy his mind night and day; he should not cease to reflect on the trust committed to him by Divine Providence, which is to people the kingdom of God, and multiply the number of its citizens; and that to neglect so great and so sacred a duty is to be deaf to the cries of religion and nature, and to abandon his helpless offspring to as many tyrants as their own passions generated in the human heart.... Impress upon their minds all the advantages of religion, being certain that this will be the best preservative against impiety, and turbulence, and vice—evils which are progressive only in proportion as the fear and love of God, and the knowledge and observance of his holy religion are neglected and despised. ALL OTHER INSTRUCTION WITHOUT THIS IS OF LITTLE VALUE, AND MAY BE PREJUDICIAL, WHILST THIS ALONE WOULD BE SUFFICIENT TO INSURE HAPPINESS. LET IT, THEREFORE, BE THE GROUNDWORK OF EVERY OTHER EDUCATION; IT IS THE ONLY SAFE FOUNDATION ON WHICH HUMAN LEARNING CAN REPOSE; engrave it on the hearts of your children, whilst they are yet soft and flexible: if you neglect to do

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so, you will furnish to the world men corrupted in mind, bad citizens, turbulent subjects, the shame and reproach of religion, children who will bring your own grey hairs with sorrow to the grave: 'If any one has not care of his own, and chiefly those of his household (says an apostle), he is worse than an infidel, and has defiled the faith.' They may perish with you, but their blood will be required at your hands! May God avert so great an evil, and grant that you may be docile to our instructions, as your children should be to yours."

In the same year we find this same exalted body proclaiming to parliament and to the world the same sentiments, in a petition respecting the education of the poor, in the following clear and marked language:—

"Petitioners are charged by the office they hold in the Roman Catholic Church to superintend, in a special manner, the education of the youth of their communion. Petitioners, and their predecessors, have laboured unceasingly to promote the education of the poor—to check or correct the abuses which prevailed in the schools, and to prevent persons of immoral, or disorderly habits from being teachers of youth amongst the rude and simple of their communion. That petitioners are satisfied that no system of education can produce such results (improving, industrious, social and moral habits), unless religious instruction be made the basis of it—youth being so liable to error, and so easily seduced by passion, when not enlightened and restrained by the truth and influence of religion. Petitioners beg leave further, most respectfully, to submit to your honourable house, that in the Roman Catholic schools the literary and religious instruction of youth are invariably combined, and that no system of education which separates them can be acceptable to the members of her communion. That the religious instruction of youth, in Roman Catholic schools, is always conveyed by means of catechetical instruction, daily prayer, and the reading of religious books, wherein the Gospel morality is explained and inculcated. That Roman Catholics have ever considered the reading of the Scriptures by children (mark, in opposition to the present rule, according to recent, or 4th report) as an inadequate means of imparting to them religious instruction—as an usage whereby the word of God is made liable to irreverence; youth are exposed to misunderstand its meaning, and thereby not unfrequently to receive, in early life, impressions which may afterwards prove injurious to their own best interests, as well as to those of the society which they are destined to form. That petitioners most humbly suggest to your honourable house that any system of education incompatible with the discipline of the Catholic Church, or superintended exclusively by persons professing a religion different from that of the vast majority of the poor of Ireland, cannot possibly be acceptable to the latter, and must in its progress be slow, and generating often distrust or discord, as well as a want of that mutual good faith and perfect confidence which should prevail between those who receive benefits and those who dispense them. That, as the Roman Catholics of Ireland are allowed to profess freely their religion, and as teachers of it are provided for them at the public expense, it would appear consonant to the liberal policy of the house to promote education among them in a manner consistent with their religious belief."—*Orthodox Journal*, March 1840.

CONTENTMENT AND DISCONTENT.

Discontent is the universal bitter of human life! there are but few who do not complain of some want or other, though the want arises only from the caprice of their will; things go not right if they run not on the wheels of their fancy, and turn about with the windmill of their own brain; the poor man thinks he is unjustly dealt with to be defrauded, as it were, of wealth; the rich man thinks the same, because his wealth doubles his care: the divine thinks the lawyer gets all the money, the lawyer envies the parson's ease; the bachelor wants a wife, the married man would be rid of his: thus, through every station of life, there is some one thing unpossessed that ruffles our pleasure, and puts a bar to our contentment. Not to amuse ourselves with hopes or fears, but to rest satisfied with our present circumstances, is alone the way to contentment, for he who wants nothing, possesses every thing. The blessings of life are within our reach, but like fools, we suffer ourselves to be hoodwinked; gambol in the dark, and grope about in vain, for what we would catch: it is a contented mind that will give us happiness, as it will give us a constancy in all conditions.

It is the part of a prudent man, not to be elated with prosperity, nor irresolute in misfortunes: some indeed will struggle with adversity, and bear up against the tide of misery, and come off victorious: others again are so very delicate, that they think every thing an insupportable misfortune, they will even sink under calumny as a thing too much to bear, which is the same thing as if one should quarrel with the mob for being jostled in it: a brave man must expect ill usage, yet like a wise pilot, he is to keep steady, and bear away against wind and weather.

Seneca says, *optimi milites ad durissima mittuntur*, the bravest soldiers are put in the hottest service; so are the best men upon the sharpest sufferings: the good man, like the valiant soldier, will act up to his character, and behave bravely amid his trials: knowing them to be from the hand of God, therewith he will be content, and scorning to repine, will make himself happy.

The greatest cause of discontent is, that men have no definite measure to their desires, it is not the supply of all their real wants, that will serve their turns; their appetites are precarious, they hunger, not because they themselves are empty, but because others are full. Ahab, one would think, might well have been contented with the kingdom of Israel, without Naboth's vineyard; and Haman with the obeisance of all the Persian court, without the additional bow of a poor Jew. We create too often imaginary wants; could not we, if we strove, create also imaginary satisfactions? The madness would be far happier to think with the crazed Athenian, who imagined all the ships which came into the port to be his own, than to be for ever tormenting ourselves for things that are unreasonable and unattainable.

A low condition in the world seems to all a terrible misfortune; in sound it is so, and that is all. How many are really poor amid their riches; and want in the midst of plenty! Is not the street beggar happier? he is more content: he enjoys the little he can get, the poor rich miser dares not use the much he conceals. Poverty is not to be wished for, but if it is our lot, we should make it sit as easy as possible, and show our resignation with bravery.

Life is very various, and if one livelihood fails, another may succeed: if one rank of life cannot be supported, we may flourish very well in another. It is but descending a step lower, and the event would abundantly atone for the condescension. But this our pride will not suffer us to do, and we rather choose to have that very pride wounded every day of our lives, than crush it ourselves once for all.

Nothing can be so absurd as this behaviour, and yet nothing is more universal. We mistake even our own passions, and take even wrong ways to indulge them. In my opinion a man might be as proud of leaving off his sword, and going to the plough, or wearing a livery, as wearing it still in want and wretchedness, by laying himself open to insults, in entreating obligations.

Neither, indeed, can a man be said to be poor who possesses as much as he wants, and the nearer we come down to the vulgar, the fewer our demands, and the easier satisfied of course. To this may be added, that to be independent is to be rich, and to despise misfortunes is the nearest way to be happy. But men have not courage enough to undertake such desperate cures on themselves, and they had rather die of the mortification than cut off the limb.

I remember a little story of a gentleman of Gascoigne, who inheriting two thousand crowns a year from his father, commenced marquis at Paris, and being a gay volatile genius, soon got the better of his fortune, and was reduced to the lowest ebb of wretchedness. Yet, in the midst of it, never lost his spirit and courage, or impotently repined at what was not to be remedied: but with the small pittance he had left, purchased a mule, and turned water carrier. Some time after which, as he was trafficking his merchandize up and down the streets, he happened to meet two of his old companions, who would have avoided him for fear of giving him pain, at being caught in such an equipage. But he prevented them, sprang forward to salute them with his usual freedom, and when they seemed to pity his ill fortune, briskly interrupted them by saying, that he had forty thousand crowns worth of water in the Seine, but, for want of servants, he was obliged to sell it himself.—(*Orthodox Journal*.)

ADDRESS OF THE CATHOLICS OF LONDON TO THE QUEEN.

On Friday the 20th ult. a meeting of the Catholics of London and its vicinity took place at the Freemasons' Tavern, for the purpose of addressing her Majesty, and their Royal Highnesses Prince Albert and the Duchess of Kent, on her Majesty's marriage. At one o'clock, the chair was taken by Lord Camoys, and among those present we observed the Hon. C. Langdale, M.P.; John Wright, Esq., banker; J. E. Strickland, Esq. of Loughlyn House; J. Vaughan, Esq., of Courtfield; J. Hercey, Esq., F. Macdonnell, Esq.; Eneas Macdonnell, Esq., F. Lucas, Esq.; J. Keiley, Esq.; W. E. Grainger, Esq.; W. Amherst, Esq.; C. Stapleton, Esq.; Hawthorn Hill; J. A. Cooke, Esq.; R. Boyle, Esq.; C. Addis, Esq.; F. Riddle, Esq.; C. Pagliano, Youens, Rymer, Smith, &c.; Abbate di Luca, from Rome; Rev. W. Hall, Moorfields; Rev. J. Robson, Rev. T. Sisk, Rev. J. D'Arcy, Rev. W. Harris, Rev. J. Jauch, Rev. J. O'Neal, &c.

The Noble Chairman said, in introducing to the meeting the business of the day, it would not be necessary for him to occupy their time for many minutes. He could not do so without expressing the gratification he felt at being called upon to preside over a meeting of his Catholic fellow-subjects. He cordially approved of the object of the present meeting; and indeed so much so that he was almost tempted to impute some blame for the tardiness with which the present meeting had been called. While they had seen all other classes assembled for a similar purpose, he regretted to say that they were among the last to do so.—(Hear.) Whatever blame might be attached to that, however, he must take his share of it. He believed that none were better entitled to address her Majesty than her Catholic subjects, for none felt towards her more profound sentiments of loyalty, attachment, and respect.—(Loud cheering.) In the object of the present meeting he hardly contemplated any kind of discussion, and he was sure it was hardly necessary for him to ask their indulgence and support in the trifling and easy duties he had to perform. He should now call upon the Gentleman, who was about to propose the address for their approval.

Mr. LANGDALE had been requested by the Committee, to whom the charge of preparing the address had been confided, to submit it for the adoption of the meeting. He need not say that he did so with the greatest satisfaction—although he felt that there were many Hon. Gentlemen around him who were more capable of doing justice to the subject. Their Noble Chairman had alluded to the late period at which the present meeting had been called, and he certainly admitted that there was some ground of complaint on that head. It was, however, but right to state briefly the circumstances why others had preceded them on the present occasion. He was sure it would be at once admitted that it was not from a deficiency of loyal feelings on the part of the Catholics of that country.—(Loud cheers.) It was not because they did not feel a deep interest in the important event which had just taken place in the life of the Sovereign who at present reigned over them, that they had not sent up their addresses of congratulation.—(Hear, and cheers.) He believed the cause was, and it weighed powerfully in his mind, that on an occasion so generally interesting to all classes of her Majesty's subjects, it might seem almost objectionable to come forward as a distinct class of religionists.—(Hear, hear.) If that had not been the prevailing opinion among the Catholics of London, he believed they would have been the first instead of among the last.—(Cheers.) The course of events had, however, shown them that a different view of the subject had been taken by other parties throughout the country. There was hardly a class of society, and however numerous they were, he believed there was hardly a sect of religionists who had not met and addressed her Majesty. The Jews, all the different denominations of Dissenters, and even that most amiable class, the Society of Friends, had presented addresses to her Majesty.—(Cheers.) However reluctant these latter might be to come forward on political occasions, they had addressed her Majesty in those simple and beautifully expressive words, which every one present must have read.—(Hear, and cheers.) It was owing to the considerations to which he had referred that they had not come forward at an earlier period to address her Majesty, and although unwilling, on the

present occasion, to allude to unpleasant topics, he did not hesitate to say that he believed the first occasion on which pain was imparted to the heart of their Sovereign, originated in her determination to do equal justice, and to distribute equally and fairly the favours and offices of the State to those who merited them, of all classes, including, for the first time, his Roman Catholic fellow-subjects.—(Loud cheering.) He should not proceed further with that painful topic. All they asked was that they should not be debarred, in consequence of their religious opinions, from the enjoyment of those civil privileges which were distributed throughout all ranks of their fellow-countrymen. There could be but one feeling of attachment and devotion to the Throne, and there could be but one feeling of gratification at an alliance by which consolation would be afforded her under those pains and distresses which even the Throne itself was sometimes subjected to.—(Hear, hear.) He was unwilling to occupy the time of the meeting further, as there were addresses to be proposed to her Majesty's Royal Consort, and her Royal Highness the Duchess of Kent, upon which other gentlemen would address them more ably than he could pretend to do. He would therefore conclude by proposing the address for the adoption of the meeting.

Mr. ADAMS, a Chancery Barrister, seconded the address. There could not be a second opinion among the Catholics of the metropolis upon the event on which they had met to congratulate her Majesty. Loyalty and devotion to the throne was no new characteristic of the British Catholics, and they might refer with pride to the annals of their history, to prove that under all circumstances the British Catholics had been ever signalized by their devotion to the throne of her Majesty's illustrious ancestors.—(Hear, hear.) The Catholics of this country had ever been devoted to the interest of the monarchy, and had on all occasions shewn themselves ready to rally round the national flag. At the Nile and Trafalgar, Catholics were to be found fighting in the same ranks with their Protestant fellow-subjects, and at that final consummation of British valour—in the plains of Waterloo, the Catholics of these countries fought side by side with their more favoured countrymen. They shed their blood on these occasions in defence of that very country which had refused them the rights of citizenship.—(Hear, hear.) They were not actuated now by any new impulse of loyalty—they were merely about to convey to her Majesty the expression of those sentiments which they had ever entertained towards her royal predecessors. They had, however, new motives for loyal devotion, and her Majesty possessed an additional claim on their gratitude, by having extended, since her accession to the throne, her royal favours to all classes of her subjects, without any religious distinction.—(Cheers.) Yet, though the Catholics of the empire had been restored to their rights, the same spirit which had withheld them so long still prevailed among a great portion of the inhabitants of this country. Day after day they found a large portion of the press teeming with abuse and slander of themselves, and of their creed. Their loyalty and devotion to their sovereign were denied and clamours were raised at the elevation of a Catholic to any situation of trust, as if such an event were an injury inflicted on any other party. Her Majesty, however, and her Majesty's Ministers, had determined that those feelings should not be attended

to, and Catholics were now sharing in all the favours conferred on other portions of her Majesty's subjects. For these reasons he thought that the Catholics of England and Ireland had reason to look with gratitude to the short reign of her Majesty; and he would now repeat the prayer, that that reign might long continue; and that in the words of their Reverend Prelate, "her Majesty and her illustrious Consort might live to see their children and their grand-children around them." There was an obligation which they owed her Majesty, in addition to those he had already mentioned, which he did not wish to pass over. It was well known to the meeting that Catholics were not allowed to take degrees in Oxford or in Cambridge—in those very seminaries of learning which had been founded by their Catholic ancestors for Catholic purposes.—(Hear.) Her Majesty, however, had, as far as lay in her power, removed the evil of which her Catholic subjects had a right to complain, by allowing students educated at Stonyhurst to graduate at the London University. It was true that there might be persons who would be inclined to sneer at degrees given by the University of London, or at the Catholic Colleges of this country. He did not, however think that there was any reason for sneering at schools which had educated such man as Dr. Lingard and Dr. Wiseman.—(Cheers.) He believed that any Catholic would feel the obligations which they owed to her Majesty, and if there was any class which felt more interested than another in the welfare of her Majesty, it was her Catholic subjects. He believed there was no one who would not wish to see a successor to the throne in her line, and who would not prefer an heir apparent to an heir presumptive.—(Hear, hear.) Under these circumstances, he felt great pleasure in seconding the address.—(Hear, hear.)

The motion was then put, and unanimously adopted.

The Rev. T. SISK said he felt great pleasure in moving an address of congratulation to his Royal Highness Prince Albert. On an occasion like the present, he did not anticipate the slightest opposition or difficulty in submitting the address for their adoption. His Royal Highness had come among them as a stranger; he had thrown himself upon their hospitality; and as the chosen of their beloved Sovereign, he had additional claims upon their esteem and affection.—(Cheers.) In days gone by, history informed them that the matrimonial alliances of the Sovereigns were made for political or other purposes, instead of those upon which they only should be based, namely, affection. Her Majesty, however, had, he believed, selected her illustrious consort from affection alone. They had been brought up together; they had entered life at a very early age, and every thing combined to render their position in the highest degree interesting.—(Cheers.) The Catholics of this country had no feelings of pusillanimity or timidity, nor had they ever shewn any hesitation in coming forward and avowing their loyalty and attachment to the throne, when that avowal was a work of inconvenience or danger.—(Cheers.) They had been tried in the most severe manner in former times, when they shared all the dangers and disasters, without participating in any of the honours or favours of the State. If ever there was a sovereign who had peculiar claims upon the hearts and affections of her people, and more especially to the Catholics, who formed by far the largest portion of subjects, it was their present

sovereign.—(Loud cheers.) The Catholics were now emerging from the state of bondage in which they had been for so long a period immersed, and they could not but feel grateful to a sovereign who had been the first to carry these principles into practical effect.—(Hear, hear.) The Prince whom her Majesty had selected, had received the highest encomiums from all who had the pleasure of knowing him, and it was only a few weeks since that an Address had been presented to him from the University of Bonn. Those who were acquainted with that University must be aware that it knew of no religious distinction—Catholics and Protestants being educated under the same Professors. How was it in this country? Why, while the Catholics were taxed with their ignorance, every avenue to instruction was closed against them! All their foundations were of an exclusive character.—(Hear, hear)—and a Catholic could not avail himself of their advantages, without compromising that religion which was dearer to him than his life: and what aggravated the hardness to injustice was, that most of these foundations owed their origin to the zeal and the exertions of their Catholic nobility and gentry.—(Cheers.) He trusted that the illustrious Prince who had lately come among them, and who had enjoyed the blessing of education unfettered by any religious or exclusive conditions, would exert himself to promote education among the great mass of the people of this country.—(Cheers.) His Royal Highness was now a participant in the anxiety and cares inseparable from the condition of a monarch. He doubted not that his Royal Highness the Prince would so conduct such portion of them as fell to his lot, as to merit the affectionate regard and esteem of the people.—(Hear and cheers.) The office of sovereign in this country must necessarily be attended with extreme difficulty, and various questions would arise which it was extremely hazardous to encounter, but which must be considered and finally adjusted. Her Majesty's union with Prince Albert was not only auspicious to the Catholics but to every other class and creed. A great effort was made to stir up party strife, by its being said it was doubtful what religion the Prince possessed. A strict inquiry into the matter had proved that he was not of the religion which the Catholics professed, but that he was a Lutheran. Therefore there was no just ground for jealousy. But of whatever creed he was, that would not interfere with their loyalty and attachment to their sovereign.—(Hear, hear.) He begged to conclude by moving the Address to Prince Albert.

Mr. MORGAN J. O'CONNELL, M.P. seconded the Address. He had been inclined, at first sight, to agree with his Hon. Friend (Mr. Langdale), that it would be better, in ordinary cases, to abstain from taking any part as a class of religionists in public matters; but this appeared to him to be a case to which that rule did not apply, because it was the duty of all loyal subjects, not merely to yield obedience in civil matters, but to offer up their prayers, in their respective places of worship, to the Throne of Grace and Mercy, for her spiritual, no less than her temporal welfare, and that duty was particularly incumbent on them on the present occasion, inasmuch as their respected Prelate, who presided over their faith in the London district, had called upon them to perform that duty. Those penal laws to which allusion had been made, had passed away, but it was lamentable to see so much of the bad spirit that dictated them still exist, and that even in

the ashes of bigotry its wonted fires were unfortunately still alive. He trusted, however, they were but the decaying embers of that bad spirit.—(Hear.) He would not dwell upon that subject, as on that occasion their sentiments ought to be only those of joy and consolation.—(Hear.) All they claimed was to be considered as fit in all respects to discharge every duty, whether as private individuals or in the public service, as any other class of persons in her Majesty's empire —(Hear.) There was one other topic to which he wished to allude, and that was, in those unfortunate disturbances which had taken place in this country, scarcely one of the individuals who were concerned in the Chartist insurrections had belonged to the Roman Catholic persuasion.—(Hear, hear, hear.) If the Catholics of the country had not been mixed up with actual disturbances, it was because this was the first reign in which they had been as the equals of every other denomination of their christian brethren. If he may be permitted to recur to his own portion of the empire, and to cross the Channel for a moment, he found that he could make the proud boast, that, now the criminal assizes had terminated, it was found that nothing ever equalled the paucity of crimes which had of late been committed in Ireland.—(Hear, hear.) It was more than a feeling of congratulation which induced him to allude to that subject, because it showed how completely the extension of the principle of an impartial distribution of the favours of the State, without any regard to religious distinctions, had succeeded, so far as it had been hitherto tried.—(Hear.) That encouraged them to address her Majesty, and his Royal Highness Prince Albert, in the words which had just been read to them, and to proclaim the happiness they experienced in living under the mild and impartial sway of her Majesty. It was true that in the worst of times the loyalty of the Catholic body had remained unshaken, but it was no disrespect to the Throne to say that that feeling was mixed up with a sentiment of gratitude which strengthened and encouraged it.—(Hear, hear.) It was a fact particularly exemplified in that part of the empire to which he belonged, and the laws were best observed when they were not made an instrument of tyranny and oppression.—(Hear, hear.) The Hon. Gentleman proceeded to say, that in addition to the feeling they entertained towards her Majesty, they had every reason to congratulate themselves on the choice of a Consort made by her Majesty. There was no security for the discharge of public duties so good as that of private character, and it was a matter of congratulation to all good subjects to know, that all who had ever been acquainted with his Royal Highness Prince Albert, whom they were now about to address, had spoken of him in terms in which any one would feel most proud to hear his most intimate friend or nearest relative spoken of.—(Hear, hear.) His Royal Highness had now the good opinion of all classes in the country in which he lived, and they might therefore trust, that carrying into the exalted station, to which he had been called, the qualities which had through life distinguished him, he would contribute not merely to the domestic happiness of her Majesty, but that, encouraging her in the discharge of those great duties which he owed her subjects, he might promote the glory of her reign by the surest and truest means—by promoting the happiness of her Majesty's faithful subjects.—(Cheers.)

The resolution was then put, and unanimously adopted.

Mr. VAUGHAN came forward to propose a Congratulatory Address to her Royal Highness the Duchess of Kent, on the occasion of her Majesty's marriage. He was the more readily induced to come forward with the present resolution, emanating as it did from the Roman Catholics of the metropolis, because he resided in Monmouthshire, and in the district which had lately been the scene of the Chartist outrages. He found with pleasure that no Catholic had taken any part in those disturbances, and the member of their religion who had been at all connected with the transaction in question was the Rev. Mr. Metcalfe, a Catholic priest; and the manner he connected with them was this: he was engaged in administering consolation in the hour of danger to the military.—(Cheers.) The only one of the soldiers wounded on the occasion was a Catholic—it was the gallant Sergeant Daly. It was true that these circumstances had little to do with the immediate object for which they were assembled, and yet the memory of them could not be considered wholly inappropriate on the present occasion.—(Hear.) He would not however, detain them any longer, but he would conclude by pointing out the obligation which the country owed to her Royal Highness the Duchess of Kent, for the care she had given to the education of her Majesty. They all knew how much depended on early impressions, and how much was therefore owing to her Royal Highness. Whatever love of nature—whatever high qualities might be found in the breast of the Sovereign, were reflected upon her illustrious Mother, to whose care and attention she was indebted for them.—(Cheers.) Mr. Vaughan concluded by reading the Address.

Mr. F. MACDONNELL seconded it. He felt much pleasure in following in the train of one of the representatives of the ancient Cavaliers of England, and he was surrounded by others, the descendants of those who lived in the brightest pages of English history, and whose names were identified with the glorious days of Cressy and of Agincourt.—(Loud cheers.) He would not trespass at any length upon their time, but there was one remark which he could not refrain from making, namely, that young as their Sovereign was, she had already learned the great secret of governing, by considering herself not the Queen of a faction, but of the whole of her subjects.—(Cheers.) The result of the policy was already beginning to develop itself—he already saw an abatement of the virulence with which they had been assailed, and he sincerely trusted that her Majesty might continue to persevere in that just and equitable line of policy, from which so much benefit to all classes of her subjects might be anticipated.

The Address was then agreed to unanimously.

Mr. RIDDELL then moved, that Lord Camoys and the Hon. Mr. Langdale present the Addresses to her Majesty, Prince Albert, and the Duchess of Kent.

Mr. HERCY seconded the motion, which was put, and carried unanimously.

Mr. LUCAS moved a vote of thanks to the Noble Chairman, for his impartial conduct in the Chair. He could not let that opportunity pass, however, without expressing his cordial concurrence in the Addresses that had been agreed to.—(Hear, hear.) It had been said by a writer in the *Times*, with more pretensions to theological knowledge than honesty,

that the Catholics did not believe the marriage which had lately taken place between their Sovereign and Prince Albert to be a marriage at all, because it was not celebrated by a Catholic priest.—(Laughter.) He would not insult the understandings of the meeting by entering into a refutation of that statement, but this he would say, that the loyalty and attachment of the Catholics were stronger than that of any other class of the community, because they were founded on a deeper, a more permanent, and a more holy principle.—(Cheers.) Her Majesty at present enjoyed great popularity, but if the gale of popular applause should ever become a tempest, to sink her in the ocean of trouble, tumult, and distress, that body who had been faithful when persecuted, would be no less faithful to one who had shown them every favour and kindness.

The Rev. Mr. ROSSON seconded the resolution.

The resolution was unanimously carried.

Lord CAMOYS returned thanks.—*Sun.*

INTELLIGENCE.

(From the *Orthodox Journal*, March 1840.)

ROME.

We regret to announce the death of his Eminence Cardinal Francis Tiberi, at Rome, on the 29th of October last. He was born at Rieti in 1775, and distinguished himself at the bar in his earlier years. He was named Auditor of the Rota, and, in 1828, Nuncio at the court of Spain, and was created Cardinal by the present Pope in July 1831, with the title of St. Stephen's on the Celian Mount.

We have further to announce the death, on the 7th of November, of Cardinal de Gregorio, Bishop of Porto, Subdean of the Sacred College, Grand Penitentiary, Secretary of Briefs, and Grand Chancellor of the Order of St. Gregory. He was born at Naples in 1758, and was created Cardinal by Pius VII. in 1816. His learning and abilities were eminently serviceable to the Holy See, and the poor have lost in him a generous benefactor. *Requiescat in pace.*

His Holiness has, in consequence, made the following appointments:—Cardinal Lambruchini to be Secretary of Briefs; Cardinal Castracane, Grand Penitentiary; and Cardinal Del Drago to succeed the latter as Secretary of Memorials: Cardinal Mai has likewise been named a member of the Congregation of Ecclesiastical Affairs extraordinary, and Cardinal Bianchi of that of the Holy Office.

On the 22nd of November a secret consistory was held, in which the Pope pronounced an allocution on the subject of the lamentable schism of several of the Bishops of the Greek United Church of Russia to the Russian Church. In it his Holiness traces the different negotiations formerly entered into by the Russian Bishops with his predecessors, and then describes with apostolic earnestness the deep affliction of his paternal heart upon learning this treachery of those who, instead of guarding the fold committed to them in the hour of danger, have been the first to open the door to the destroyer.

His Holiness has issued apostolical letters, dated at Rome on the 3rd of December, 1839, and signed by Cardinal Lambruchini, in which the commerce of negroes is forbidden in the strongest terms, and interdicting any person, lay or ecclesiastical, from defending its lawfulness either in public or in private. The brief explains the anxiety of the Church to abolish slavery in all ages, and to extend to all

classes of men the equality and prerogatives bestowed upon them by our Lord. Zeal for the suppression of slavery has ever distinguished the Roman Pontiffs; and to the names of Pius II. (1462), Paul III. (1537), Urban VIII. (1639), Benedict XIV. (1741), and Pius VII., who are cited in the Brief, many more might be added. Amongst these defenders of the oppressed Gregory XVI. will not be forgotten.

On the twenty-third of December a secret consistory was held, in which the dignity of Cardinal was conferred on Monsignor de la Tour d'Auvergne, Bishop of Arras. In the evening the usual rejoicings and illumination took place throughout the city. The red boretta worn by cardinals was conveyed to Paris by Monsignor Pacca, and has since been delivered to his eminence.

In the same consistory three other Cardinals were reserved *in petto*, and Bishops were named for fourteen Churches (four of them Mexico, St. Sebastian, Antiquera, and Chiapa, in America.)

On Christmas Day his Holiness celebrated High Mass in St. Peter's. Cardinal Falzacappa officiated as assistant bishop, Cardinal Mattei as deacon, and Monsignor Silvestri as sub deacon.

The Very Rev. Dr. Wiseman has been named a member of the Philological College in the University of Rome, and also of the Papal Archæological Society.

A solemn High Mass was celebrated in the chapel of the English College on the feast of St. Thomas of Canterbury. The Mass was sung by the papal choir. Monsignor Vespignani, Archbishop of Tyara, officiated, and the following Cardinals of the Congregation of Ecclesiastical Immunities, of which the saint is patron, assisted:—Cardinals Barberini, Prefect of the Congregation, Della Porta, Vicar of Rome, Franson, Prefect of the Propaganda, and Orioli, Bishop of Orvieto. His Royal Highness, the Duke of Bordeaux, was present in the gallery during the Mass, and afterwards visited the library and other parts of the college. He received the rector, vicerector, and the students of the college, besides several English gentlemen, in Dr. Wiseman's apartments. In the afternoon the Rev. Dr. Baggs delivered a panegyric, in the Church of Gesù Maria, in honour of the glorious martyr.

On the same day his Holiness issued a decree, declaring that two miracles, wrought by the Ven. Sister Mary Frances of the Wounds of Jesus, who died in the city of Naples in 1791, had been juridically proved. Cardinal Pedicini, Prefect of the Congregation of Rites and Reporter of the Cause, Monsignor Fatoti, Secretary of the Congregation, Monsignor Frattini, Sub-promoter of the Faith, and the postulators and advocates employed in the cause, were present.

On the 5th of January the Rev. Dr. Baggs closed his course of English sermons in the Church of Gesù Maria, and on the 26th of the same month another course was commenced by the Very Rev. Dr. Wiseman in the same Church.

On the Sunday within the Octave of the Epiphany the usual academy or exhibition of languages was held in the College of Propaganda, and pieces in upwards of thirty different languages, were delivered by the students.

On the 4th of February the first meeting was held at the house of the Fathers of the Mission (St. Vincent of Paul) of a society, whose object is to investigate the origin, antiquities, and history of the

liturgy of the Church. The first dissertation was read by Monsignor Riario, in which, after showing the necessity of well-regulated rites for the purposes of the external worship of God, he proceeded to mention the principal opponents of the Church liturgy, as well as the leading authors, who had undertaken its defence. The subject has ever occupied the solicitude of the Roman Pontiffs, and the essay enumerated the names of Popes Victor, Innocent the Great, Siricius, Leo III, John VIII, Euginius IV, St. Pius V, Paul V, Alexander VII, and Benedict XIV, who had devoted their attention to the state of the liturgy in different parts of the Church. The last mentioned Pope was so anxious to promote this study, that he instituted an academy or society, on the model of which the present one is formed, in his own palace, and appointed as its secretary Father Sergius, of the Order of *Pii Operarii*, to whom his Holiness was peculiarly attached. After the dissertation one of the fathers of the order explained, in a brief sketch, the institution of conferences on ecclesiastical subjects by St. Vincent of Paul in the house of St. Lazarus, at Paris. That institution was encouraged by the Cardinal de Richelieu; it contained upwards of two hundred ecclesiastics and twenty bishops, among whom were the celebrated Bossuet and Fenelon. It was extended to Italy towards the end of the seventeenth century.

A second dissertation was read on the 11th of February by Monsignor Martinucci, one of the Papal masters of ceremonies, on the origin and antiquity of the word *Missa*, as applied to the holy Sacrifice of the Mass. He clearly proved it to be of Latin origin, and offered strong reasons for admitting it to have been introduced to designate the dismissal of the catechumens at the Offertory and of the faithful at the end of Mass; and he supposed that this term was used in preference to any other for the purpose of concealing the real nature of the Sacrifice from unbelievers during the times of persecution. It seems to have been used from the earliest times, and gradually came to denote the dismissal of the faithful at the end of any sacred rite, and even to signify the festival days on which such rites were celebrated with the greatest splendour.

The learned world has suffered an immense loss by the death at Rome of the learned Antonio Nibby, Professor of Archæology in the University of Rome, and member of various literary academies. He was the author of many erudite works on the antiquities and topography of Rome. His last great work is a dictionary in three large octavo volumes of all places in the vicinity of Rome, accompanied with a map of Latium and the Roman territory. He was the author also of the *Viaggio Antiquario*, a series of antiquarian dissertations on the principal scenes of classical antiquities in the neighbourhood of the city. He has left a large family to deplore his loss: a subscription has been commenced in their behalf, and Prince Borghese, with laudable generosity has undertaken to provide for one of the sons, and has bestowed a handsome dowry upon two of the daughters. A monument will, we trust, be raised to his memory, as is at present contemplated.

FRANCE.

During the last year the Church of France has lost three Cardinals:—Fesch, Archbishop of Lyons, D'Isoards, Archbishop of Auch, and Latil, Archbishop of Rheims. It has also to lament the loss of Monsignor du Quélen, Archbishop of Paris,

on the 31st of December last. He retained the power of speech till within a few moments of his end. One of his last actions was to send one of his clergy to thank the king and the members of the French Academy for their kindness in enquiring after him, and he frequently repeated to his brother these words,—“Above all, let the world know that on my death-bed I bear no malice towards any one, and that I pardon with all my heart all who have injured me.” His princely generosity endeared him to the poor and the afflicted: he never gave less than a hundred francs to a charity, nor less than five francs to an applicant. He won the sympathy of all classes, and his name will be held in benediction by many of our own countrymen, who remember his zeal in encouraging his clergy to join in offering up prayers for the conversion of our land. His exalted character gained the admiration even of those who were naturally opposed to his firm and unbending devotion to the interests of his Church. The concourse of the faithful to his solemn obsequies marked their filial affection towards their pastor. The King sent twelve thousand francs to furnish the expense of the funeral, and presented funeral ornaments worth as much more to the cathedral on the occasion; but as the family of the Archbishop had undertaken to defray the expenses, the greater part of his Majesty's gift was distributed among the poor.

NAPLES.

The King of the two Sicilies, by an order, dated the 7th of December, and published on the 2nd of January, has restored the Order of Malta throughout his dominions. Eight of the commanderies are revived in the persons of the representatives of their ancient possessors.

FREE CITIES.

M. Laurent has been consecrated bishop of Chersonesus, and is to reside at Hamburg as Vicar Apostolic of the three cities of Hamburg, Lubeck, and Bremen. This vicariate was first created in 1650, and has of late been held by the bishop of Paderborn.

PRUSSIA.

The inhabitants of Aix-la-Chapelle presented a magnificent chalice, adorned with diamonds, to the Archbishop of Cologne, on the anniversary of his feast day.

The Archbishop of Posen, as our readers are aware, was sentenced to six months' imprisonment in a fortress; but he was allowed to reside at Berlin. Upon their expiration, he wrote to inform the King that he deemed it his duty to return at once to his diocese; an answer was returned, allowing him his choice of any other city as his residence except Posen, his archiepiscopal city. The Archbishop, however, did return, but was immediately seized by the royal officers and conveyed to the strong town of Colberg, in Pomerania.

The German papers communicate the following intelligence, *Wurtzburg*, Oct. 26:—“The longanimity of the Church is at length exhausted; she possesses weapons of her own, and the venerable Archbishop of Posen and Gnesen employs them. Martin de Dunin has laid an interdiction upon these two dioceses. From this moment the bells are to be silent, and music is hushed in the Churches; solemn masses are forbidden, but private masses may be said. Confession is allowed, but communion is denied to all save the dying. No marriage can take place; no ceremony can hallow the funeral

of the faithful, save of such ecclesiastics as have not violated the interdict. Those guilty of so great a crime can be absolved by the Pope only. At the same time, the Archbishop has suspended the two chapters of Posen and Gnesen, so that all attempts of the secular power to induce them to act will necessarily be fruitless. This suspension will be received with gratitude by the chapter, and is not a punishment inflicted upon them."

One hundred and forty Catholic Churches in the province of Silesia have been seized for the purpose of being placed in the hands of the Protestant party.

SAXONY.

The state of the Catholic religion in this kingdom is rendered deplorable by the severe laws imposed upon its professors. We hope, at a future period, to give an exact account of their condition. We regret at the same time to be obliged to add, that this interference of the state with the consciences of the subject is not confined to that kingdom, but extends to the jurisdiction of the Upper Rhine, comprising the archdiocese of Fribourg, the suffragan dioceses of Limbourg, Rothenbourg, Fulda, and Mayence, as well as to the kingdom of Wurtemberg, the principality of Hesse, the grand duchy of Baden, and the duchy of Nassau.

FRENCH COLONIES.

By an ordonnance, dated January 5, 1840, the French King provides for the establishment of schools throughout these colonies for the religious instruction of the slaves. The clergy are exhorted to lend their aid, and the owners are bound to enforce the attendance of their slaves. A special catechism is to be drawn up for them, and an application for additional clergy has been made to the bishops of France. The bishop of Puy has addressed an eloquent and affecting letter to his clergy upon the subject.

(From the Catholic Magazine, April 1840.)

LEAMINGTON.—In consequence of the increasing Catholic congregation of this town, measures are in progress for enlarging the chapel. The Rev. Mr. Cunningham, the pastor, has opened a subscription for defraying the expenses, and we trust he will meet with success.

HOLLAND.

The Catholics of Holland, it is well known, owe much to the zeal and activity of M. de Curium. Under his auspices our holy religion is every day extending, and new temples are rising, in a land which was so lately hostile to it. The King himself, now entertaining sentiments more just towards the Catholics, often aids the building of churches and chapels with his own money. M. de Curium is well advanced in years, has travelled much, and speaks our language (French) well. He is bishop *in partibus* for Holland, where Lutheranism is the dominant religion, has no Catholic sees, but only administrators named by the Pope, and exercising episcopal functions. His Lordship celebrated mass at the convent of the Capuchins de la Croix-de-Reynier. This visit attracted a considerable number of the faithful to the Church. His Holiness will undoubtedly hear with great satisfaction from the mouth of this zealous prelate, the progress which Catholicism is making in Holland. The Catholics of this kingdom, comprehending the ceded territories of Luxembourg and Limbourg, amount to nearly the half of the whole population; but there is besides at the Hague an envoy of the Holy See, who is vice-superior of the missions; and four vicars apostolic not bishops. By their united labours, Catholicism is flourishing and extending in this country, where the hatred of the Spanish yoke was so favourable to Lutheranism, and where they even went so far as to decree the punishment of death against every ecclesiastic who was surprised at the altar.

SCRAPS.

ECONOMY.—All to whom want is terrible, upon whatever principle, ought to think themselves obliged to learn the sage maxims of our parsimonious ancestors, and attain the salutary art of contracting expenses; for without economy none can be rich, and with it few can be poor. The mere power of saving what is already in our hands must be of easy acquisition to every mind; and as the example of Lord Bacon may show that the highest intellect cannot safely neglect it, a thousand instances every day prove that the humblest may practise it with success.

RELATIONS.—Of all the relations of life there is none more endearing than that of a brother. In sickness and health, in joy and sorrow, in prosperity and adversity, this relationship is a balm for every wound. A family is the place where we are to look for the purest and happiest feelings which man is permitted to enjoy upon earth. A family is a community as far as it goes. All are fed from the same stock. All sit at the same table and drink of the same cup. All have a common lot, either of prosperity or adversity. All hold the same rank in society. If one should happen to be more fortunate than the rest in the world, and rise to wealth or honour, he imparts a portion of his prosperity to the others. He soothes the old age of his parent, or he makes them happy by his public honours, and by his kind and filial attentions to their wishes. He lends his hand to those of his own age, and helps them on their journey; or he superintends, directs and patronizes those who are younger than himself in their studies, their pursuits and professions. Thus, by a feeling of grateful and laudable ambition, he becomes the father of his household; and every one, at his approach, "rises up and calls him blessed."

CLEANLINESS.—There is a homely, but very forcible, expression (most homely expressions are forcible) that "cleanliness is next to godliness," meaning thereby that habits of cleanliness tend not only to health the body, but to that state of moral feeling, which becomes man as the chief creature of the almighty. One of the first acts of mental degradation is neglect of the person; filth and rags are always associated with misery, and often with vice and crime; and this remark applies to nations as well as to individuals; for we find that the nations lowest in the scale of civilization are those which are deprived of political freedom, of domestic comfort and of mental culture. A man even though the most valuable portion of his time be devoted to hard labour, if supplied through such labour with the means of procuring domestic comforts (provided he have not lost his self-respect by vicious habits) is necessarily an elevated being. Labour does not degrade him; but on the contrary, renders him respected and respectable; it makes him valuable to his country and to himself. We seldom see such a man dirty, or his family in rags; he has that within him which produces the exalted feeling that he is a free man, possessing and enjoying the rights and dignity of freedom.

To put ourselves in a passion in consequence of the misconduct of others is unquestionably very weak behaviour, but it has also something generous about it; for we are clearly annoying and punishing ourselves, when the offenders only ought to have been the sufferers.

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'One body and one spirit—one Lord, one faith, one baptism.'

No. V.]

AUGUST 1, 1840.

[Vol. III.]

THE RIGHT REV. DR. J. L. TABERD, BISHOP OF ISAUROPOLIS AND VICAR APOSTOLIC OF BENGAL.

It is with feelings of heartfelt grief and affliction that we announce the mournful intelligence of the death of the RIGHT REV. DR. TABERD which lamentable event occurred somewhat suddenly yesterday afternoon at half past one o'clock. He had been indisposed since Sunday last.

We saw His Lordship yesterday morning at ten o'clock when, after conversing on different topics, he spoke with great feeling on the Cochin China Mission observing with reference to the following letter that "the last hope of that Mission was almost gone."

We learn that he continued well up to twelve o'clock. So little apprehension of death had he at this moment, that being asked by the Rev. Vicar Fr. Antonio de Sta Maria whether he wished for any assistance, His Lordship replied that he stood in need of nothing. The Vicar apprehending no danger, departed. But at quarter past twelve a sudden change took place. The Rev. Mr. Boulogne from St. Xavier's fortunately arrived before he expired and administered to him the last consolations of the Church. His complaint seems to have been a bilious attack.

It is not necessary for us to say any thing in praise of our lamented Bishop whose unsophisticated character, solid virtue and piety gained him the esteem and affection, as his transcendent talents secured him the admiration of all who had the happiness of knowing him.—*Requiescat in pace!*

His Lordship's remains will be removed for interment from His residence at Bow Bazar to the Principal Catholic Church at seven o'clock this morning.

MISSION OF COCHIN CHINA AT BATTAMBANG.

*Translation of a letter from the Missionaries
in Cambodia, to the Right Rev. J. L. Taberd,
Bishop of Isauropolis.*

Bangkok, 21st March, 1840.

MY LORD,

The lively interest, which your goodness feels for all the flock confided to your pastoral vigilance, has doubtless caused you for a long time to desire some news from Cambodia. It is with the most profound grief, that, for the first account, which we send, we have nothing to transmit but an *account of destruction*. The Christianity of Cambodia is no more: a sudden revolution, which in a single day converted Battambang into a desert, has entirely destroyed it. The history of this calamitous event is briefly as follows.

The Prince of Battambang, brother of the one at Penompenh, having become suspected at the court of Siam, and knowing that orders had been given to convey him to Bangkok, whither one of his brothers had already been sent into exile, resolved to escape to Penom-

penh, a city the remembrance of which is still dear to every Cambodian, who dwelt there in the time of its splendour. For a long time, Ang-em, (this is the name of the prince,) was waiting for a favourable opportunity to realize his project of escaping; and at length a most splendid one was there furnished him. The Governor of Battambang, having at the orders of the Bodyn, levied a body of troops to the number of three or four hundred men, in order to surprise the Annamite custom-houses near Pursat, placed at the head of this army his chief colleagues, who lived with him in the fortress as well as the prince. The army set out on the day of the full moon in December. Ang-em seeing that he had now but one enemy before him, gave the word of command to his partizans, and on the eve of Christmas, that is to say, three days after the departure of the troops, all the conspirators armed *cap-a-pee*, entered into the fortress at sun rise, by all the gates at once. Then the prince came forth from his house, and with his sabre in his hand, put

himself at the head of his men : at his command all the gates of the fortress were shut, and the armed bands directed their course towards the Governor's residence. The Governor, who was acquainted with the prince's projects, had the evening before called a number of men to guard his house : amongst others, there were many of our Christians, in whom he had great confidence : they loaded their fire-locks, and whetted their swords and lances. But as he was persuaded, that Angem would never dare to attack him in open day, he had the imprudence to dismiss his guards at break of day ; so that when the prince presented himself, not more than ten or twelve men remained, who took to flight at the sight of the armed conspirators. These latter summoned the porter to open the gate of his master's house : and on refusal, he fell dead under the fire of the assailants. Another ball passed through the gate, killed one of the Governor's concubines, and lodged in the arm of one of his other women. The gates were then opened, and the prince ordered his brother-in-law Balat-Keo, and a disgraced Mandarin named Ream-Cathea, to go and seize the great Mandarin : the commission was not difficult, as he had no defenders. He was loaded with irons, and then conducted to the prince's house, where he was guarded until night-fall by a body of men who had orders to cut him in pieces, if he made the least attempt to escape.

All this took place within the fort, whilst we were celebrating the Holy Sacrifice of Mass. As soon as we had gone out of the Church, a confused noise was heard in our quarters. Immediately I ran towards the place whence the sound proceeded, and there I found Ream-Cathea, (or as the French call him, Gregory d'Abrew,) the most infamous villain, that the Christianity of Cambodia ever saw. Armed with a lance that was fresh from the sharpening stone, he threatened death to any who should refuse to follow him. He had risked his head by laying his hand on the Governor ; he must in consequence make himself very secure of victory in order to insure impunity. The prince had sent him and all the chiefs of the conspiracy to make recruits in their respective quarters, in order to guard the bastions of the fort, and prevent a reaction. When I came near him, seeing him surrounded by five or six Christians, whom he threatened to run through with his lance, if they refused to follow him, "*What is the matter ?*" I exclaimed ; *what mean these arms ? What do you want to do ?* He bade me keep silence, for the affair in hand no wise concerned the father.

It is your business, I answered him, to keep

quiet : and it is my duty to speak, and to direct the Christians, lest they go astray. Then addressing myself to his troop, *where, said I, are you going ?* This demand, which I thrice repeated, thrice remained unanswered. These weak and timid men, placed between the fear of displeasing me, and the threatening lance of the revolutionist, stood mute as statues. Some women who were on the spot, answered for them and said, *the king has seized on the governor's person ; they are going to assist the king.** Then I pronounced these words loud enough to be heard by every one ; *You are the subject of the king of Siam, and whoever takes up arms against the representative of his authority, puts himself in a state of rebellion against him, and God.* As soon as these words had been pronounced, Gregory set off with his troop and I retired.

About ten o'clock, the prince, now master of every thing, assembled all the mandarins, and summoned them to declare, if they acknowledged him for their master ; they all submitted without exception. As the prince intended to carry away all the population to Penompenh, he announced that the departure would take place that same day at night fall, and ordered all the Mandarins, to take with them all their respective subjects, either of their own accord or by force. In order to make them enter more securely into his design, he deceived them in the most unworthy manner, by telling them that he had made arrangements with his brother at Penompenh ; that forty Annamite barks were waiting for him on the great lake ; that an army from the East was advancing to support him ; that the revolt was general on that day through all the other cities ; and in fine that his partizans were spread through all the neighbourhood to stop those who resisted, and they had received orders to set fire to the city on the moment of departure, and to cut to peices all who refused to follow the crowd. These good people frozen with fear, believed the king's word as if it were truth itself ; and immediately prepared for the emigration. The men remained under arms ; the women and children set to work in husking rice for the voyage, which was to last for seven or eight days.

During this interval, we made every effort to preserve our little Christianity, which was ready to slip from our hands. We ran through the houses of those, whose devotedness, we were best acquainted with, and counselled them to flee into the woods when darkness came on, and to return again after the general turn out. But we were speaking to people who were possessed with fear, and who gave credit to the

* The prince had the title of king, though his authority was not equal to that of the governor.

lying words of the prince. *If we fly, they answered, we shall be massacred by the king's men, who guard all the avenues, and if I we escape their arms, on our return, we shall find our houses reduced to ashes: after all the Siamese troops will hasten hither to conduct us to Bangkok, as was done once before on a like occasion, and there we shall see ourselves reduced to the extremity of misery.* Among all our Christians, we could not find a single grown up man resolute enough to remain with us; so completely had the dread of the sabres and lances, which were seen on every side, frozen their hearts. One child only of 14 years of age, who lived with us, remained, and he left his mother to depart alone, that he might share our misfortunes.

Then seeing ourselves abandoned by our people, and on the point of remaining alone in a desert city, in the midst of a country from which escape is impossible unless in a boat or under the conduct of a caravan, we deliberated on the course to be pursued. It was easy to follow with the rest, but then we should return to a country where a price was fixed on our heads, even before we set our foot there, and into which it was impossible to enter secretly.

There was then no advantage and great danger in accompanying our Christians; besides, we were on Siamese territory, and as the efforts which we had made to hinder the departure of our flock, would never have been known at Bangkok, had we been seen thus marching in the train of a revolutionary prince, we should be taken for rebels, and what would have been our responsibility, if the Mission of Siam had suffered persecution on our account; we therefore determined rather to be cut in pieces than abandon our post. Scarcely had we taken this resolution, when the Mandarin Réam-Cathéa came to tell us from the prince, that he was charged to procure a vessel, and take care of us during the voyage. We replied, *"Go tell the prince, that the French priests, want neither a vessel nor you to take care of them, for they will not quit this spot, though they were to die for it,"* I know not whether Gregory executed the commission; but he returned to the charge three or four times, conjuring us not to persist, lest we might endanger our lives. His entreaties were vain, for he always received the same answer. The signal for departure was given at night fall, and by midnight all were gone. Some of our Christians were going to lay hands on our portmanteaus, and carry them to the boat, which Gregory had prepared for us, in order to oblige us to follow them, but they yielded to our resistance. The next day, which was Christmas day, we were the

only inhabitants of Battambang, with the exception of two old men, with whom no person wished to charge themselves.

Determined not to quit Cambodia until the last extremity, we resolved to ascend the river, and to go and fix our abode in some village in the mountains, or at least to obtain there guides, who might conduct us elsewhere. For this purpose a boat was necessary, and there were none left. However we found an old one, which I tried to calk, but it was so decayed that it was impossible for us to make any use of it. Two days after the turn out, the body of troops, which had been sent to the borders of the province of Pursat, arrived, driving before them a great number of families, who had fled along the road. Eight of our Christians made part of this troop, and we were delighted at their arrival. The city was immediately given up to plunder; the soldiers, having no longer any hopes of rejoining their wives and children, who had carried away all their little booty, endeavoured to indemnify themselves for what they had lost, and rushing into the houses, pursued the hens, ducks and pigs through the gardens: our house alone was respected. Not to be surprised by famine, we had collected before hand some fifty fowls in our house; but this provision could not last long: for these was common stock between our Christians and ourselves. Moreover, seeing that there was no longer a boat to go and fish in; that soldiers were arriving from every province of Cambodia at Battambang; knowing also, that the Siamese army was on its march to the town, we judged that our post was no longer tenable. We demanded letters of departure for Chantabun; but were refused under pretext that we should be robbed or assassinated in the mountains. Then we asked letters for Bangkok, and after seventeen days solicitations and delays, obtained them. Setting out from Battambang on the eleventh of January under the guidance of six of our Christians, we arrived at Bangkok on the second of February, after many sufferings during the journey.

Since we have been at Bangkok, we have learnt that the emigrants were stopped on the otherside of the lake by the Annamites; the prince was first conducted to Pursat and then to Penompenh; at present he is at Hué, as well as the Governor his captive. What will Minh-menh now do? nothing is yet known; all the other Mandarins, on their arrival in the Annamite territory were put into the Cangue. Only the relations of the prince are at Penompenh; as for the other families, they have been distributed among different villages, where, report says, they are plunged in the lowest misery. Some Cambodians, who have been able

to elude the vigilance of the Annamite custom house officers, and returned to Battambang, announce that our Christians are in a village situated between the lake and Penompenh. Our six guides have been retained here: of four other Christians whom we left, three are recently arrived; and the other remains with the Governor in quality of physician. The Bodyn, knowing that their wives and children, are set out, is afraid, lest they should take flight in order to join them; and it is for this reason that he has sent them to Bangkok. We have just been informed, that he has demolished our house and Church, to build his theatre in their place. The Bodyn, in his warlike humour, had intended to go and attack the Annamites immediately; the Mandarins of this place say, that the king has written to him to wait a little longer. It is generally believed that the war will take place.

That this letter may not be merely the history of a revolution, I will say a few words to your Lordship concerning our administration. At our arrival in Battambang, there were 202 Christians, amongst whom 130 had received Holy Communion. All have presented themselves at the tribunal of penance, except two persons, who were slaves to Pagan masters. Half of this number communicated at Easter, and the other half, except twelve, have partaken of the Blessed Eucharist during the course of the year. The Communions repeated amount to 258. There have been four baptisms of adults; ten catechumens remained when the Christians left Battambang. The number of baptisms administered to Christian infants was 14; to Pagan children at the point of death 150; the ceremonies of baptism supplied to 23; confirmations 12; extreme unction 1; marriages 4; deaths of Christian infants 7, of adults 2. Having no longer in our hands all the notes from which we should have prepared the catalogue of our ministry, many of the above mentioned articles only present an approximation to the real number. The poor Christianity of Battambang was in a very sad state at our arrival; indeed it could not be otherwise; for the poor Christians had not seen a Missionary since 1834; even the last that they had the happiness of possessing, did no more than pass through them. We were by the grace of God beginning to have the consolation of seeing this flock enter into a better path, when the revolution came to disappoint all our hopes. May God be praised for every thing; perhaps all this will turn out for his greater glory. But for the troubles which have taken place, we should have set out from Battambang some time during January, 1840, to go and try to found a Christianity in the province of Curad; if the Lord in

his mercy had permitted us to realize this project, it would not have been impossible to keep up a correspondence with Mr. Cuenot, who, as one of his letters informed us was directing his course into the same line with this intention. Mr. Ranfaing, apostolic missioner at Chantabun, has just sent us two copies of your beautiful dictionary, which you had the generosity to address to us. We are infinitely obliged to you for the present, which we have already begun to turn to profit. We have just settled for our passage in an English ship, that sails for Singapore, with the design of repairing to Macao, in order to be ready to enter into Cochin China, when the Divine Providence shall judge proper to open to us the gates into that country. May the Lord design to hasten this moment which we have so long desired, and to reunite us soon to our venerable pastor, whom we pray that he will be pleased to accept the sentiments of respect, with which we have the honour to be,

Your Lordship's most humble servants,
MUHE, M. A. and DUELOS.

CEYLON.

Ceylon is a very flourishing English Colony, and every day it grows more in importance. But it has far dearer and stronger claims upon our love and esteem, than those which are founded on earthly prosperity. It has a very large population of Catholics, of whom many are English, but the greater portion natives of the island. These find it necessary for the sake of business or commerce to learn the English language; and the Protestant schools which have been established, put the means in their power. But this spread of the English language is, in a spiritual point of view, a detriment rather than a gain to the rising generation of Catholics. For as the Catholic Clergy are foreigners, they are inadequate to the task of imparting religious instruction to their flock who are beginning to speak English. Thus the faith of the young is exposed to much danger, as well from the schools which they frequent as from the tracts which are put into their hands. There is indeed at Colombo, a Catholic Seminary conducted by a talented and zealous Catholic gentleman; but one school cannot meet the wants of the people. Many are required. We trust that the excellent Seminary which exists well ere long behold others not less flourishing around it.

Though the present Clergy of Ceylon are distinguished for their talents, virtue and zeal, yet, not being subjects of Britain, they cannot engage on fair and equal ground with the Protestant Missionaries, nor are they capable of

taking an active part in school-education. The necessity of having British Catholic Clergymen stationed there is most apparent; yet there is not one in the whole island. This evil is severely felt, as well by the British settlers, as by a large number of soldiers, who from one end of the year to the other never hear a word of religious instruction. It would be well if the Catholics of Ceylon would take immediate steps to procure Clergymen from Britain. If the subject were brought to the notice of Government at home, we have no doubt that it would do for Ceylon what it has done for other Colonies of the Queen. The Catholic soldiers, who are stationed there, afford good ground on which to rest a petition. We will bring this subject again before the public, as soon as we have in our possession a full detail of the facts.

ECCLESIASTICAL INTELLIGENCE.

Our esteemed Correspondent at Bombay, under date the 9th instant, gives us the following items of ecclesiastical intelligence, received by the last Overland Mail.

Letters from Rome dated 2d April, mention that His Holiness has been pleased to raise The Right Rev. Dr. Franciscus Xaverius, to the dignity of Archbishop, cancelling his present title of Vicar Apostolic of Verapoli. It is not known whether His Lordship is to be a Titular Archbishop, a Diocesan, or one *in partibus*, but the supposition is that he will be a Diocesan Bishop. His Holiness had issued orders for the preparation of a Bull for the nomination and which was intended to have been sent out by the May Mail.

The Mission of Persia which Pope Clement VIII. had entrusted to the charge of the Barefooted Carmelites of the Congregation of Italy in the year 1618, and which had hitherto existed by mere sufferance, sometimes suspended owing to continued wars and despotic acts of Emperors and Pachas, has now been happily restored with the express sanction of the Sultan of Persia. The Prefect of the Mission is the Very Rev. Fr. Vincencio, who has very recently received an accession of fellow-labourers by the arrival of four Missionaries of the Carmelite Order, one of whom is to be stationed at Bagdad, another at Persia and the rest with the Prefect at Ispahan.

By the *Colombo* from Suez 1st June, which vessel arrived at Bombay on the 2d instant, we have to announce the arrival there of two Missionaries, Rev. Father Luiz de Castellazza and the Rev. Father Gabriel da Moretta, both natives of Piedmont and of the Order of the *Franciscan minor observants*. They are destined for the China Mission, but in consequence

of the present disturbed state of affairs there, they intend to remain for some time at Bombay. These gentlemen left the "eternal city" on the 13th April last, after receiving the benediction of His Holiness, who, they say, was in a perfect state of health. Four other Missionaries for China were to follow them.

It is confidently said that the Bombay Mission is to have an accession of Missionaries who are expected there before October next.

THE RIGHT REV. DR. O'CONNOR.—From the *Madras Examiner* of the 16th instant, we learn that a meeting of the Catholics of the United Vicariate of Madras and Meliapore was to be convened on the 20th of this month, for the purpose of taking into consideration the expediency of presenting an Address to the Right Rev. Dr. D. O'Connor on the occasion of his approaching departure from the scenes of his labour in India. We hope to present our readers with a report of the meeting.

THE ARRIVAL OF NUNS AT MADRAS.

We heartily congratulate our brethren at Madras on the attainment of their long-cherished desire, the arrival of the Nuns of the Visitation, an event which will constitute an era in the annals of Church History in India. We borrow from the *Madras Examiner* the following account of the reception of the Nuns on the beach and at the Cathedral in honor of their arrival, and in doing so, we cannot help noticing the illiberal conduct of the *Madras Herald* who taunts his cotemporary with appearing "to have become the leading authority on Roman Catholic matters," and sneeringly declares that "if he is not already a member of the Church of Rome, he is certainly on the high road to the attainment of that distinction." We on the contrary think that as a recorder of public events he is bound to give a true and correct report of them without allowing prejudice in any way to influence his mind.

On Monday the 13th instant, the Nuns of the order of the Visitation arrived at Madras. This event has been, for some time, anxiously expected by the Catholics of the Town. We may venture to state, that in the large assemblage of people, who had hurriedly crowded to the beach on Monday, there was not one, whatever may be his anti-catholic prejudices, whom the very appearance of the venerable Religiouses as they proceeded in their habits, did not impress with respect and even veneration. Mrs. Smyth, the Lady Superioress of the Convent, is the Widow of an English Colonel. She speaks Italian and several of the European languages with ease and great elegance. The many sincere friends, both Catholic and Protestant, whom she has secured in the high circle to which she belongs, and which she adorns by her virtues, will find in the austere and

laborious life which she has embraced, a new and strong motive of attachment. For a lady of the highest rank, of the first accomplishments, accustomed to society and with every temptation to cultivate it, for a lady so endowed and so valued by the world to abandon what others call happiness, to immure herself in a convent and devote her life to the instruction of the young and relief of the poor—to do all this,—if it be not religion “clean and undefiled”—it strongly resembles that charity which fed the hungry, clothed the naked and suffered little children to come unto the person of the Redeemer.

At the gate of the Cathedral, the Right Rev. Dr. Carew in his Pontifical robes and attended by his clergy received the founders of the new Community and gave them his episcopal benediction.—A procession then commenced which consisted of the priests, the ecclesiastics and the 400 children of the several schools connected with the Cathedral. About 160 of these little children were females, the objects of the future care and affectionate solicitude of the sisters of the Visitation. When the procession entered the Church, the Choir commenced the “*Laudate*,” the words of which so beautifully expressed the gratitude which must have filled the bosoms of many present. From the Church the Religieuses were conducted to the Nunnery.

Many gentlemen of different persuasions were present at the Cathedral. The solemnity of the entire scene not only excited their attention but even deeply affected them. Among the clergy was the Very Rev. the kind and amiable Prefect Apostolic of Pondicherry. This Prelate was chiefly instrumental in establishing the order of the Visitation at Madras and on Monday he seemed justly proud of his good work.

A WORD IN PARTING WITH THE COURIER.

We confess the *Courier* has grown on our esteem. Its Editor has understanding enough to see that his charge against the Catholics of Damascus was unfounded, and courtesy enough to withdraw it. At least he does not renew it; and though he still keeps up some show of fight, he evidently wishes only to retreat with grace and honour.—The *Christian Advocate* however has caught up the cry; this is an ill-trained hound, that sticks closer to a scent, the falser it is: its bark will be heard long after others have found out their mistake.

The *Courier* seems to forget that we grounded our last reply on its own official accounts. Now it cannot be proved from any of the documents adduced by the *Courier*, whether they be worthy of credit or not, that “the Catholics directed the suspicions of the Government against the Jews from a persecuting hatred to that people.” The very reverse, we have shown, may be inferred from them. Our assertion is not affected by the guilt or innocence of the Jews. For if the Christians were persuaded, though on false grounds, that the Jews were guilty of the blood of Father Thomaso, yet the Christians would act with the same motive and feeling as if the grounds were true. Their zeal would spring, not from

the spirit of persecution, but from a lawful though mistaken notion of justice. We therefore flatly deny, what the *Courier* says we do not deny, “that the Christians united with the Turks to murder the Jews.” They united with the Turks to bring the Jews to justice, because they were persuaded of the guilt of the Jews.

The *Courier* expresses his astonishment that we should assert that “persecution is directly opposed to our faith.” Our faith never changes. Persecution is opposed to our faith and always HAS BEEN opposed to it. He appeals to history and asks “*why were the Huguenots hunted down?*” Because they rose in arms against their King and country. “*Why did the Irish massacre occur?*” Because the English had goaded the Irish to madness by murdering them in droves without scruple. “*Why were the Crusades preached up by papal ordinances against the Albigenes?*” Catholic Princes were obliged to put them down by force, because, as Mosheim admits, they maintained principles, so subversive of order, so revolting to decency, that they could not be tolerated in any state. They were lewd impious Manicheans and audacious rebels. “*Why was the Inquisition established?*” To preserve the Catholic faith pure and untainted in Catholic bosoms, not to propagate it where it was not. “*Why did Cranmer, Latimer, and Ridley die at the stake?*” Because, amongst other reasons, they were rebels in supporting Lady Jane Grey against their lawful Queen. It is true that some suffered for their religious opinions under Mary. But it should be borne in mind, that it was the State, and not the Catholic Religion, which prosecuted men on account of their faith. If the Editor of the *Courier* has read a true history of England since the Reformation, we think he should be silent on the subject of Persecutions. He has much cause to blush.

The *Courier* refers us to Dr. Moore's travels in France for the story of the bottled tears of St. Peter. We believe, on the word of the *Courier*, that “The Tears of St. Peter” are to be found in Dr. Moore's book of travels, but not “in the bottles of good Catholics.” The story is an idle fabrication, and we are as willing to laugh at the relic of “St. Peter's tears” as the *Courier*. The *Courier* has one admirable sentence which deserves to be remembered; “Modern History is most thickly interwoven with falsehoods.” Is not this a sufficient answer to Dr. Moore? The *Courier* seems to agree in opinion with Cobbett, who asserts, “that there are more lies in English books than in all the books of the world together.” We rejoice that our opinion accords with that of Cobbett and the *Courier*.

ON THE SCRIPTURES.

To the Rev. Brabazon Ellis, A. B., of Manchester.

REV. SIR.—A sermon, preached by you in St. Matthew's church, Manchester, has just fallen into my hands, entitled, "Dr. Hook's Test of Controversy examined; or, Holy Scripture sufficient without further Appeal."—No remark, rev. sir, would have been made on this sermon by me, were it not for the following passage in page 18:—"Whilst, then, my friends, we admit that 'what is the proper manner of opposing Romanism?' is a question of such evident importance as scarcely to require to be pompously propounded, I would add that the experience of those most competent to judge, and all our sound reasoning on the case do fully justify us in thinking, that it may be more judicious to meet Popery with an appeal to the Bible, the 'sword of the Spirit,' than with an appeal to the fathers or to tradition; and that, instead of combatting her errors with the unauthorized and inapplicable answer—'we have no such custom, neither the churches of God,' it may be more wise and more pious to say, 'the word of God warrants not your doctrine,' and therefore, as children of God, we reject it."

Now, rev. sir, all this is very fine to cram down the throats of the good people of Manchester; but you know as well as I do, that it is all fudge, and will not bear one moment's examination. I shall convict you out of the mouths of some of the greatest lights of the Anglican church. The learned Protestant, Dr. Brett, says, "It is evident, from the Scriptures themselves, that the whole of Christianity was at first delivered to the bishops succeeding the apostles by oral tradition, and they were also commanded to keep it and to deliver it to their successors in like manner. Nor is it any where found in Scripture, by St. Paul or any other apostle, that they would, either jointly or separately, write down all they had taught as necessary to salvation, or make such a complete canon of them, that nothing should be necessary to salvation but what should be found in these writings." (Dr. Brett's Tradition, page 73.) And in another part of the same work, speaking on the 2nd to the Thessalonians, ver. 6, "Here," says he, "we see plain mention of St. Paul's traditions, and, consequently, of apostolic traditions, delivered by word of mouth as well as by writing, and a condemnation of those who do not equally observe both." (pp. 32 and 33.) "Traditions instituted by Christ, in points of faith, have Divine authority as the written word hath; traditions, from the apostles have equal authority with their writings; and no Protestant in his senses will deny that the apostles spoke much more than is written." (Bishop Montague's Gagger Gagged, pp. 20 and 41.) Bishop Montague was a true Church-of-England man, for which reason the Puritans hated him, and forced Charles the First to call in his "Appeal to Cæsar." The above work remained unanswered by all.

"The controversy, which scripture is canonical, may be decided by tradition, which is a rule to judge all controversies by." (Chillingworth's Safe Way, No. 153.) This work was formed for the express purpose of providing the Scripture alone to be the sole and only judge and rule to judge all by; it was since so confutably answered by the Rev. Mr. Knott, in his learned work, "Infidelity Unmasked," that no one, as Mr. Wood confesses, ever attempted to defend Chillingworth against him. (See Athenæ

Oxonienses.) Extracted from the learned works of Julius Vindex.

"But what, you will reply, is all this to Christians? To those who see by a clear and strong light the dispensation of God to mankind? We are not those who have no hope. The day-spring from on high has visited us. The Spirit of God shall lead us into all truth. To this delusive dream of human folly, founded only on mistaken interpretation of Scripture, I answer in one word, 'Open your Bibles: take the first page that occurs in either Testament, and tell me without disguise, is there nothing in it too hard for your understanding?' " (Dr. Balguy's Discourses, page 133.) The foregoing are the words of a Doctor of the national Church—the words of a man who was guided by candour and common sense.

"We are obliged," says Luther, "to yield many things to the Papists. . . . That with them is the word of God, which we received from them, otherwise we should have known nothing at all about it." (Luth. Comment. in cap. xvi. St. John.) Thus the Evangelicals must receive the New Testament from the Catholic and Apostolic Church—the ground and pillar of truth.

"Jus imperiumque Phraatés Cæsaris accepit, Gentibus Minor?"—HOR.

The learned Protestant, Dr. Walton, says, "The Scripture does not consist in mere letters, whether written or printed; but in the true sense of it, which no man can better interpret than the true church, to which Christ committed that sacred pledge." (Proleg. to Polygl.)

The learned Dr. Marsh says, in his Enquiry, p. 4, "The poor, who constitute the bulk of mankind, cannot, without assistance, understand the Scripture."

That illustrious Doctor of the church, St. Augustine, says (Sermon 14. de Verbis Apostol. cap. 18), "The authority of our holy mother, the church, has this (infallibility); this is made good by the grounded rule of truth. Against this strength, against this insuperable wall, whoever runs against it shall be crushed." A quotation so strong, and coming from such a quarter, forced the great defenders of your cause, rev. sir, in the famous conference at Ratisbon, to answer it thus: "In this point we dissent from Augustine." (In Protocol. Monach. edit. 2. p. 367.)

Rabbi Moses de Cotsi, a learned Jew, gives several examples to prove that the text of Scripture cannot be understood without the help of oral law or tradition. This principle has been followed by the fathers of the Catholic Church in all ages. St. Augustine says, "To attain to the truth of the Scriptures, we must follow the sense entertained of them by the universal church, to which the Scripture themselves bear testimony." (Lib. Contr. Coriscon.) "To know what the apostles taught, i. e. what Christ revealed to them, recourse must be had to the churches which they founded, and which they instructed by word of mouth and by their epistles." (Tertullian, Præscript, cap. 6.) Even the prophecies of the Old Testament, cited in the new, foretelling the coming and personal character of Christ, has been applied by the apostles according to the mystical and spiritual interpretations of the moral law, as used by the doctors of the synagogue in the time of our Saviour on this important subject. Let us hear the opinions of some of the most learned Protestant divines. Dr. Chandler says, "That the application of the prophecies of Old Testament to

our Saviour hath always been esteemed as a matter very difficult and uncertain." The same is acknowledged by Dr. Sherlock. (Preface to Use and Intent, &c.) Dr. Alix asserts, agreeable to the opinion of Rabbi Albo, "That the article of the Messiah has no other foundation than tradition." (Alix's Judgment.) For, says the Doctor, "There is not any prophecy in the law or prophets that foretells his coming by any necessary exposition of it with respect to him, or which may not, from the circumstances of the text, be well expounded otherwise." (Ibid.) This is also the opinion of the celebrated Grotius with regard to all the prophecies. Dr. Alix says again (Alix's Judgment, page 24), "It is certain that the Jews had by tradition sundry explanations of the Scriptures grounded on allegories. Philo affirms this positively. St. Paul gives us several examples of it. We have one in Hebrew, iv. 9. where St. Paul thus argues from the words of David, in Psal. xcv. 11. "There remains, therefore, rest to the people of God."

"It is usual," says Dr. Dodwell, (Dodwell's One Altar) "for the apostles to reason from popular notions received among Hellenistical Jews." Halberg, whose memoirs have lately been translated from German into English, makes the following remarks:—"The reformers had no sooner effected a separation from the Catholic Church, and began to consider themselves somewhat secure, than they began to abandon their principles, and to use against the Separatists the arms which the Roman ecclesiastics had used against them," &c. This observation did not escape the penetrating judgment of Hume. (See his vol. iv., c. 31.) The private interpretation of a law, rev. sir, is the erection of a selfish tribunal in our own cause. Common sense condemns this principle.

I met lately a very learned Protestant friend of mine, who asked me why did I believe in the Bible. "I put this question to you (he said) because we Protestants imagine that your (Catholic's) answer would be,—because the church believes it; and this (he said) is like Peter giving a character to Paul, and Paul to Peter." I reciprocated the question of my friend, who replied, "I believe in the Church because I believe in the Bible." Thus the Bible and Church testify to each other in my friend's theory, and the difficulty is infinitely greater for a Protestant than for a Catholic. In fact, for a Catholic the question is not susceptible of any difficulty whatever. One word will shew that we are right. *Which was prior*—the Bible or the Church? Manifestly the Bible was the older. The apostles did not wait to have thousands of Bibles copied, to freight vessels with them, and sail as supercargoes of the heavenly merchandize to the distant nations of the earth. "Faith," says St. Paul, "comes from hearing." There were millions of converts to Christianity, whole nations were converted to the Saviour by preaching before the different books composing the present Bible were determined to be genuine Scripture and collected into one volume. This was not done before the beginning of the fourth century. The Church was, therefore, prior to the Bible; and if the Bible had never been written, the Gospel could have been preached and believed, as it was in the early ages, without its aid. How did the Apostles make converts without the Bible? They addressed themselves to the reason of the unconverted nations; they convinced them, if necessary, of the existence of God, by the spectacle of the Divine wisdom and

power, displayed in the creation and preservation of the world; they appealed to the natural law, whose precepts were written by the finger of God on tablets of flesh, the hearts of men, before they were engraven on stone amidst the thunder and lightnings of Sinai. Thus did they find the great primary truths of natural religion, with regard to both doctrine and morals, inculcated by the contemplation of the visible wonders of creation and the testimony of the human heart. They next proceeded to convince their hearers of the unity of God, and the sinfulness and grossness of idolatry, of their having departed from the moral law, of the darkness in which sin had involved the human race, of our incompetency for our own cure, of the Divine commiseration of our misery, of the descent of Jesus Christ, his doctrine, his miracles, his charity, his establishment of his church, his sacraments and the various means of grace, his promises to be with his Apostles—He and his Holy Spirit, for ever, his death, &c. The holiness of the apostles' lives, the cruel death with which they sealed the truth they had proclaimed, conciliated the belief and completed the conversion of their hearers. "I will willingly," says Paschal, "believe the witnesses who let their throats be cut to attest the truth of what they declare." The Bible could not shed its blood to attest its divine origin. The ignorant, who are a large proportion of the human race, could not read it; the learned, and the pious, and the sincere, as every one knows, found it a task far above their strength to distinguish genuine from spurious Scripture. Before the invention of printing, men could not procure Bibles; since the invention of printing they read them to introduce a flood of new sects: so that there are now as many religions almost as there are different versions or different readers of the Scriptures. If, on the contrary, there is any thing clearly taught in the Scriptures, it is the authority of the church which, without aid from the Bible, not all composed when the first apostles preached, had fully established her authority, and, independently of her miracles, proved, by the preternatural success of her preaching, that God was indeed with her as he had promised, teaching all nations and perpetually suggesting to her all truth. Hence, we believe in the church first, and on the faith of the evidences which I have enumerated, we believe in the Bible, which the church presents to us, vouching for its purity and authenticity. The Bible obtained, sanctions the authority of the church, and confirms our faith. Here, all is consistent, and our submission to the church is reasonable. The Protestant divines, Hooker and Chillingworth, allow that the Bible cannot bear testimony to itself: even Luther himself, I again repeat, was forced to acknowledge it. "We are obliged," says he, "to yield many things to the Papists; that with them is the word of God, that we received from them; otherwise we should have known nothing at all about it." (Comment on John, c. 16.) Hence the remarkable saying of St. Augustine: "I should not believe the Gospel itself if the Catholic Church did not oblige me to do so." Will you, rev. sir, inform Catholics why Protestants reject an authentic work, of great excellence, written by St. Barnabas, who is termed in Scripture an apostle, and declared to be full of the Holy Ghost (Acts, xiv. 14, xi. 24), and receive as canonical parts of the New Testament which were not written by apostles at all, viz.; the Gospels of St. Mark and St. Luke? The original text of Moses and the ancient prophets were

destroyed with the city and temple of Jerusalem by the Assyrians under Nebuchadnezzar, and the authentic copies which replaced them perished in the persecution of Antiochus. How were these books restored? Paul wrote his Epistle to the Romans, and entrusted it to the deaconess Phœbe. His Epistle to the Ephesians he confided to the disciple Tychicus. How can we be sure of these epistles as they now stand in the Testament? Was it not the corruption of the Bible by Queen Elizabeth's bishops that caused James the First to have a new translation to be made? But I should be endless if I enumerated all the insurmountable difficulties which a Protestant encounters at the very first step of his journey in quest of a religion. He must turn Catholic at the very outset, and take the Bible, as he gets it, on authority, or remain an unbeliever all his life. And he must believe that authority to be infallible, or he can never be sure that the Bible it gives him is divine. Catholics have faith by baptism as Protestants have, but the latter lose it when they adopt, on arriving at mature age, the Protestant principle, that every man must find out his religion for himself from the Bible. Many Protestants are not admonished of the danger of their situation, and do not themselves reflect on these difficulties. As long as they are sincere, and do the best they can to obey God and conscience, the Catholic church excuses them in the words of St. Augustine:—"Let those treat you harshly who know not how hard it is to get rid of old prejudices; let those treat you harshly who have not learned how very hard it is to purify the interior eye and render it capable of contemplating the sun of the soul—truth. But, as to us, we are far from this disposition towards persons who are separated from us, not by errors of their own invention, but by their being entangled in those of others. We are so far from this disposition that we pray to God, that, in refuting the false opinions of those whom you follow, not from malice, but from imprudence, he would bestow upon us that spirit of peace which feels no other sentiment than charity, no other interest than that of Jesus Christ, no other wish but for your salvation."

Now, I will venture to assert, rev. sir, that there is not a Protestant who can say, that he has found out all the tenets which he believes by reading the Bible alone. He believes them because his parents, and teachers, and minister, his catechism taught them, or a hundred other influences may have been brought to bear upon his mind and his affections favourable to those peculiar tenets. It is not at all the case with Protestant children any more than with Catholic children, that reason is the first to lead them to their belief. Let each one candidly examine his own heart, and ask himself if he were not as much educated in those doctrines which he now professes as the Catholics were in theirs.

How can he be sure, if he indeed possesses an authentic copy of the Scriptures, that he understands them?

"The word of God," says the Protestant Bishop Walton, "I again repeat, does not consist in mere letters, whether written or printed, but in the senses of it, which no one can better interpret than the true church, to which Christ committed this same pledge." (Polyglot. Proleg., ch. 5.)

I now, in conclusion, assert, rev. sir, 1st, that all necessary points of Christian doctrine, were taught and believed by Christians before any part of the New Testament was written. 2nd, all necessary

points of Christian faith would, by Christ's institution, have been effectually conveyed to after ages, although the books of the New Testament had never been written. 3rdly, the Holy Scriptures nowhere tell us plainly that they contain the whole belief of the first Christians, or that all necessary points of faith are plain to them. 4thly, it does not evidently appear that the Holy Scriptures as yet have been the only rule of a man's belief. 5thly, there is such a mixture of obscurity in the sacred writings that they never could bring all to the same faith, worship, and communion, who desired to be directed by the Scriptures alone as the rule of faith. 6thly, to say that the Scripture alone is the rule of faith, and to appeal to it for the decision of controversies, is neither more nor less than appealing to man's own judgment, from that of all mankind. 7thly, nothing was ever the subject of greater disputes or is less fit to unite Christians at present than the sense of Scripture when taken as the only rule of faith. 8thly, all necessary points of Christianity cannot be drawn from the Scripture alone. 9thly, the apostles and evangelists did not write the New Testament with the design that it might be a complete rule of the faith and worship of Christians. 10thly, the Scriptures recommend apostolical traditions. 11thly, the Scriptures recommend church authority.

When it be considered that for nearly 1,500 years or until the era of the invention of printing, the Scriptures were necessarily little better than a sealed book to the great bulk of Christians, the absurdity that they are the only rules of faith is at once apparent. To tell a man that he is to take his faith from a book he is unable to read is preposterous. It must be admitted, rev. sir, on all hands that the unwritten word, as taught by Christ and his apostles, was the first rule of Christianity; and, unless we are to be guilty of the blasphemous folly of supposing that the commission to teach all nations expired with the apostles, we must admit the teaching still forms a part of that rule; if otherwise, the immense majority of Christians are practically without a rule even now. The Protestant Dr. Marsh, Bishop of Peterborough, in his "Comparative View," p. 61. allows that, "the unwritten word was the first rule of Christianity." He saw the inconvenience and danger of the Protestant rule, and, as a remedy, gravely proposed that the Bible Societies should distribute the Book of Common Prayer along with it, as "a safeguard against the delusion of false interpretation." If you ask a Trinitarian why he receives the doctrine of the Trinity, he will answer, because it is contained in the Bible. If you ask an Unitarian why he rejects that doctrine, he will answer, because it is not contained in the Bible.

On the authority of the Bible the Church of England admits only two sacraments, in opposition to the Church of Rome, while the Quakers, in opposition to the church of England, admit no sacrament at all. From the same Bible the Calvinist admits the doctrine of absolute decrees, and the Arminian the doctrine of conditional salvation. On the Bible the Church of England grounds the atonement, which, with reference to the same authority, is discarded by the modern Socinian. If you ask a Church-of-England man why it is right to kneel at the altar when he receives the sacrament, he will answer that it is an act of reverence due from every Christian to the institution of that holy rite, at whose name it is declared that every knee shall bend. If

you ask a Presbyterian, he will answer, with the same authority before him, that kneeling at the sacrament is an act of idolatry. Equally true is the general proposition, that the Bible only is the religion of Protestants. But are all Protestants alike in their religion? Have we not Protestants of the Church of England, Protestants of the Church of Scotland, Protestants of the Confession of Augsburg, Armenian and Calvinistic Protestants, Moravians, Methodists, Baptists, Quakers, Jumpers, Dunkers, Swedenborgians, Derbyites, &c. &c. &c., all Protestants, and all take their religion from the Bible. See Lord Bolingbroke in his 5th Letter of the Use and Study of History. "Writers," says his Lordship, "of the Roman religion have attempted to shew that the text of holy writ is, on many accounts, insufficient to be the sole criterion of orthodoxy: I apprehend too they have shewn it." I again repeat, ponder well, rev. sir, on the words of St. Augustine,—“I would not believe the very Scriptures except on the authority of the Catholic Church.”

I am, rev. sir,

Your obedient servant,

VERAX,

A CATHOLIC LAYMAN.

London, March 17th 1840.

P.S.—Catholics are shamefully accused by some persons of leaving out one of the commandments, and thus hiding a part of the law of God from the people, only to conceal their errors. A short examination will soon convince any impartial man how false this is; for, upon perusing the catechism commonly used in the Catholic church, he will find two sorts, one very short, the other larger for youth. The former is so short, that none of the commandments are set down at length. As the second, third, fourth, fifth, nay, sometimes all the second (according to the Protestant division) is quite left out, being as we (Catholics) say, only an explanation of the first. But in the other sort of catechisms, which are also in the hands of the people, the second commandment with the rest is set down full and entire; hence it is plain that the leaving out of the second commandment is no order of the Catholic church requiring it to be so done. An eminent Protestant divine says, “The two tables of the law are had (it is clear) in the Catholic communion as full as in ours.”—(Essay on Catholic Communion, by a Protestant minister, page 99.) “Therefore,” says this same Protestant divine, “whatever be the censure of the shorter catechism, yet this ought to be no occasion of difference, since that church no where imposes these catechisms, but to all gives the liberty of the others.”—*Orthodox Journal*.

THE CATHOLIC ADDRESSES.

(From the London Catholic Magazine, June 1840.)

We now lay before our readers the addresses from the Catholics of London to the QUEEN, and to their Royal Highnesses Prince Albert and the Duchess of Kent, for which we had not room earlier. These addresses were presented by Lord Camoys and the Honourable Charles Langdale, M. P. The answers of Prince Albert and the Duchess of Kent are subjoined. The address to the Queen was presented at the Levee, and no answer was of course given.

“TO THE QUEEN’S MOST EXCELLENT MAJESTY; the Loyal Address of your Majesty’s Catholic subjects, residing in the Metropolis and its vicinity, in public meeting assembled.

Most Gracious Sovereign,—We Your Majesty’s dutiful and loyal subjects, the Catholic clergy and laity residing in the Metropolis and its vicinity, beg permission to approach Your Majesty with our congratulations and the expression of our heartfelt joy at the auspicious event, that has united your Majesty to his Royal Highness Prince Albert of Saxe Coburg and Gotha; a prince in every respect worthy of his high destiny.

Promising and bright are the hopes that this auspicious event holds forth to Your Majesty’s faithful subjects; and most sincerely do we trust, that, while this happy event tends to promote the stability of Your Majesty’s throne, and the welfare and peace of the nations over which Your Majesty rules, it may likewise secure to Your Majesty and to your Royal consort, that domestic felicity which is the object of our fervent and anxious prayers.

Whilst these are undoubtedly objects of earnest solicitude to all classes of Your Majesty’s subjects, we presume to say that they can be of higher interest to none than to those of Your Majesty’s subjects who belong to our religious communion. The history of our country establishes the loyal character of our Catholic ancestors; our religion has always taught loyalty to our Sovereign to be among the first of social duties, and we humbly assure Your Majesty that this principle has descended to, and is adopted by Catholics of the present day in its fullest force; but to that principle, permit us, Most Gracious Sovereign, to add that towards Your Majesty, we are influenced by an additional and powerful impulse, that of deep and fervent gratitude to Your Majesty, for the firm and impartial administration of Your Majesty’s high powers, without regard to religious distinction.

Under this twofold inspiration, therefore, of loyalty and gratitude, we presume, confidently and respectfully, to assure Your Majesty, that upon all occasions, Your Majesty may rely upon the Catholic population of the Empire, as amongst Your Majesty’s most dutiful and devoted subjects.

Under the same inspiration, we pray fervently, as well in the ordinary as in the solemn offices of our Church, in hearty concurrence with the injunction of our ecclesiastical authorities, for the well being of Your Majesty and your Illustrious Consort.

Under the same inspiration, we now presume to approach Your Majesty’s throne, and to present to Your Majesty this fervent expression of our most anxious wishes that length of days may be given to Your Majesty and Your Illustrious Consort, and that Your Majesty, in happy alliance with the Prince of Your Majesty’s choice, may long live the Sovereign of an united, a happy, and a grateful people.

To his Royal Highness Field Marshal PRINCE ALBERT, of Saxe Coburg and Gotha, K. G. The Address of the Catholic Clergy and Laity, residing in the Metropolis and its vicinity, in public meeting assembled.

We, the Catholic subjects of Her Most Gracious Majesty, resident in the metropolis and its vicinity, beg to approach Your Royal Highness with our most sincere and heartfelt congratulations, which we humbly offer to your Royal Highness, on your auspicious union with our beloved Sovereign.

Having the happiness to live under the mild and impartial government and protection of Her Majesty, we feel that we have a special cause, in addition to our natural principles of loyalty to Her Majesty, for assuring Your Royal Highness that this auspicious event is one which has inspired us with the strongest feeling of thanksgiving to Almighty God for the personal and domestic happiness which it has been made the instrument of conferring on Her Majesty, and Your Royal Highness as her chosen consort.

We also beg to assure Your Royal Highness, that we most heartily respond to the public prayer, which, in our Churches, is daily offered to the Throne of Divine Grace, for the spiritual and temporal happiness of her Majesty and Your Royal Highness.

Prince Albert's Answer.

To the Catholic Clergy and Laity in and near the metropolis.

I receive the congratulations of the Catholic Clergy and Laity, residing in the metropolis and its vicinity, with great pleasure, and am assured of the interest which they take in my happiness.

To Her Royal Highness the DUCHESS OF KENT, the Address of the Catholic Clergy and Laity, residing in the metropolis and its vicinity, in public meeting assembled.

We, the Catholic subjects of Her Most Gracious Majesty, professing the Catholic religion, resident in the metropolis and its vicinity, approach Your Royal Highness for the purpose of offering our congratulations on the occasion of Her Majesty's nuptials with Prince Albert of Saxe Coburg and Gotha.

Deeply impressed with the conviction that the firm establishment in the mind of our Most Gracious Sovereign, of those principles and qualities which it is the delight of Englishmen to contemplate, is the result of Your Royal Highness's maternal care, we cannot doubt, that an event, which is so highly calculated to increase the happiness of Her Most Gracious Majesty, is gratifying to the feelings of her, who has ever proved an affectionate and watchful mother.

Your Royal Highness will, therefore, be pleased to allow us, on the occasion of this auspicious event, to express our devoted loyalty and continued attachment to the person of her Majesty, and our firm reliance upon the beneficent principles of Government acted upon by Your Royal Highness's Most August Daughter.

The Duchess of Kent's Answer.

Accept the expression of my sincere gratitude for this welcome address. Be assured, that I am deeply sensible of your complimentary observations on the education of my beloved child; and not less so, of the sentiments of devoted loyalty and continued attachment, which you express, in a manner so truly gratifying to Her Majesty's Person and Government.

Her Majesty's Subjects professing the Catholic Religion, in London, &c.

THE WASP'S NEST.

A Fable for the Protestant Holy Alliance.

There stood, for many years, in a warm and pleasant corner, a number of bee-hives, full of industrious communities, who busied themselves all day long in making and storing up honey. Although, now and then, some sharp squabbles would take place between the different hives, they were in general on very friendly terms. In fact, they were

all of one family, and only fell out now and then, without bearing malice or doing each other grievous injury. They united together for mutual defence, when any naughty boys, or weasels, or birds made an attack upon their society; they hummed the same tunes when they were at work, and buzzed in the same key when at play; they were all of the same colour, and the same size; and, in short, unity of feeling and purpose was evident in all they said, and did, and looked.

It happened, however, after a while, that a rude German bear, going that way, overturned one of the hives, which being observed by a swarm of wasps, they rushed upon the unfortunate inmates of it, before they could recover from their surprise, and having killed and wounded hundreds of the bees, got possession of their house, which they kept, in spite of all the remonstrances and attempts of the bees of the other hives to eject them.—This was a terrible misfortune to all the hives; for the wasps soon shewed themselves to be nothing better than pirates and highway robbers. Whenever they spied a bee coming home loaded with honey or wax, out flew a dozen wasps, in a trice, and robbed and murdered him.—But what was equally aggravating, they asserted a right to all the hives, declaring that they were sure they had originally been made for wasps, and not for bees; and they made many attempts to get possession of the remaining hives, some of which succeeded.

But there lived in the neighbourhood certain chimney-sweepers, a kind of animal very much disliked both by bees and wasps. However, the chimney-sweepers had not an equal dislike to the inhabitants of the hives. "As for these new comers the wasps," said they to one another, "their ways are good for nothing.—We did get honey from the bees, though they stung us now and then for meddling with them; but these saucy, thievish, meddlesome wasps do nothing but sting, and steal, and crawl over our sweatmeats, and spoil our fruits; let us go and turn them out of the hives, that the bees may have them again. So up got the sweeps, with soot bags, shovels, and brushes, and fine rout they made among the wasps, who cannot manage chimney-sweepers, so poisonous to them is the soot. The bees seeing what was going forward, set up a loud buzz of delight, and the wasps, as they flew away, or lay gasping on the ground, cried out, "murder! fire! thieves!—See how we are maltreated and deprived of our lawful property! and see how those villainous bees take part in robbing us of our homes and treasures, by applauding the violence of these sweeps!"

Gentle reader, this fable is written for thy edification. The bees are the Catholics, who had possession of the greatest part of Europe, and were industrious communities trying to lay up treasures in heaven by good works done for the love of God. The bear is Martin Luther.—The wasps are his followers, called protestants, who rushed upon the Catholics, and deprived them of their property and homes, when they perceived the trouble into which Germany was thrown by the invention of a new faith. The chimney-sweeps are the irreligious and worldly-minded people of all kinds. Now it is plain, from what is passing before our eyes that men of no religion at all would sooner have to do with Catholics than with Protestants; for the former, they find, are an industrious charitable people, who give without taking, whereas the latter are a

rapacious crew, who put their hands into the pockets of every body and will not so much as preach a sermon in return ; unless they happen to be in the humour for it.

What a horrible outcry is now raised by the wasps, when they find that the radical sweeps are ready to brush them out of the way, in order to put useful members of society in their places. Though they scandalously robbed and murdered thousands of Catholics, in England, Ireland, and Scotland, when they first swarmed in this kingdom, and have continued an unparalleled system of persecution and slaughter for ages, especially in Ireland, they have the insolent injustice to fling charges of bloodthirstiness and rapacity in the faces of the Catholics ; because when the Protestants most shamefully seized upon the property and rights of the Catholics, some of the Catholics resisted their aggressions, and knocked a few of the burglars and felons on the head. Had the Catholics acted as they were fairly entitled by law to do, they would all, when Henry VIII. seized on the property of the Church, guaranteed as it was by Magna Charta, and succeeding statutes, have deposed him as a king who had forfeited his right to the throne ;—they would have sent Edward VI. on his travels, for daring to rob his subjects of their private property in chantries, guilds, hospitals, and other foundations ; and they would have tried and beheaded queen Elizabeth, for the murder of the queen of Scots, the lawful heir to the crown. In those days they could have acted thus ; for they outnumbered the Protestants, and outweighed them in wealth and influence. But did they do so ? No ; they preferred to act upon the precepts of the scripture, and obeyed the powers that were in patience and long suffering. They might have done otherwise, legally and constitutionally ; and, looking to the immense evil which resulted from their mistaken piety and loyalty, they ought to have done otherwise ; for if the constitution is a compact between the king and the people, the king has no more right to encroach upon their privileges, than the people have to invade his.

Every "Church" publication now teems with slanderous vociferations against the Catholics ; and why ? Not because the Catholics, as Catholics, are doing any thing to pull down the precious "Jack in the Green," called the Established Church, with all its May-day puppets of a mock hierarchy, and its fustian pretence to a religious worship ; but because the Catholics are rising in estimation throughout the realm, while the daughter of the real blood-thirsty, fanatic, plundering reformers is tottering to a disgraceful end. But the best jest of all is, that while the Dissenters, unnatural children of an unnatural mother, are tearing out the bowels of their parent, they endeavour to conceal their undermining work by squaling, bawling, and roaring out murder, in pretended behalf of the old woman, and point to the Catholics as the assassins ; because the Catholics cannot help laughing to see the deadly struggle, between the old witch who has so long hag-ridden them, and the vermin she has bred in her bosom.

For one drop of blood that Catholics have drawn in defence of their rights against Protestants, Protestants have to answer for rivers of blood spilt in violating those rights. For one pang inflicted by Catholics on their unprovoked enemies, Protestants have to account for thousands of tortures wreaked on the guiltless victims of their barbarous fanaticism and grasping cupidity. For one penalty adjudged

by Catholics to those who came like thieves and marauders to rob and waste their lawful property, Protestants have to justify millions of acts of injustice committed upon those who never wronged them. Away then with this vile, hypocritical, calumnious uproar against Catholics ;—this frantic and fruitless rage that the reign of pious fraud and fleecing is near its end. Die, Beldam, die quietly and be forgotten.

(*Orthodox Journal.*)

MONANDER.

THE CONTRAST.

God the Father is the Founder of the Catholic Church ; God the Son her Redeemer ; God the Holy Ghost her Sanctifier. The Blessed Virgin is her Queen, the Angels are her protectors, the Saints her interceders, the Patriarchs her stem, the Prophets her oracles, the Apostles her foundation. The Pope is her head, the Cardinals are her council, the Bishops her shepherds, the Priests her voice, the Deacons her stewards, the Subdeacons her servants, the Martyrs her witnesses, the Doctors her light, the Confessors her support, the Religious orders her succour, the Virgins her ornaments, the faithful her children. Baptism is her cradle, Confirmation her strength, the most Holy Sacrament of the Altar her food ; Penance and Extreme Unction her remedies. Holy Order is her jurisdiction, Matrimony her nursery. The ten Commandments her walls, her own Precepts her ramparts, the Evangelical Counsels her outworks, the body of Jesus Christ her Treasure. Infallibility her characteristic ; the Gospel is her warrant, Unity her centre. Holiness her brightness, Universality her seal, the Holy Scripture is her proof. Tradition is her solidity. The Councils are her authority. Truth is her rule, Meekness her spirit, Zeal her spring, Prayer her shield of protection, Patience her victory. Faith is her gate, Hope her progress, Charity her consummation. The merits of our Saviour are her riches, Chastity is her bloom, Justice is her beauty, Prudence her eye, Fortitude her arm, Temperance her body. The just are her joy, sin is her horror. Sinners are objects of her compassion. The Heterodox are her sorrow, the Jews her living witnesses upon earth, the conversion of all these the constant subject of her sighs and prayers to God. The perseverance of her members is her desire, the Glory of God her pride.—The Most Holy Trinity is the object of her adoration, the slaughtered man-God, her sacrifice. The Earth is her exile, the Crops her portion, Heaven her term. Scandals are her grief ; Penance is her comfort, Jesus Christ is her spouse, His presence her glory, the end of the world is the day of her coronation. Her combat is on earth, her sufferings are in purgatory, and her triumph in Heaven.

In the Protestant religion we see no faith, a body without united members, a law without a judge, a church without an altar, Religion without a sacrifice, Sacraments that do not sanctify, Divine service without ceremonies, Preachers without a call, Doctrine without infallibility, Belief without a foundation, Commands impossible to be kept, Reward without merit, Reprobation without demerit, Sin punished where there is no free will, Reformation without authority, the private spirit against the whole church, new lights against old revealed truths, single men's opinions against the common consent of the fathers ; in a word, wavering pastors, unsettled government, unstable faith.—*New York Truth-teller.*

INTELLIGENCE.

(From Orthodox Journal, March 1840.)

SANDWICH ISLANDS.

Extract from a letter from a naval officer, dated Honoumuri, April 19, 1839:—"After shewing how the English missionaries have filled the inhabitants with hypocrisy, and how, under their management, the population has fallen since Cook's time from one hundred thousand to seven or eight thousand, and has become wretched and degraded, the letter proceeds:—"Christianity has appeared to these unhappy Indians not as a blessing but as a tyranny. Every thing trembles, from Queen Pommé (Pomara) to the lowest subject, at the very name of Prichard, the chief of the missionaries. The Protestant ministers are detested, but feared by all. Not long since Prichard forced the queen to issue a decree against the Catholics." The letter then recounts the persecution of the missionaries, their being received by Moerhooft, the American consul, and their final expulsion from the island:—"A French frigate came last year to demand an indemnity of 2,000 piastres for this insult to French subjects. Queen Pomara referred the complainant to Prichard and his companions, who alone had provoked the insult. They were forced to yield, and they bear malice to us in consequence. But they have indemnified this advance from their own purse by drawing largely from the pockets of the inhabitants. But Prichard must take vengeance somewhere, and he accordingly forced Pomara to issue an edict against the Catholics, and another imposing a tribute of thirty piastres on every stranger entering the island. The edict says, 'Every stranger shall pay;' but as yet none but Frenchmen have been obliged to pay.... At the Sandwich Islands things are in nearly the same situation. The tyrant of that archipelago is not an Englishman, but an American Methodist, named Bingham. Not long ago, an American captain, who came to dine in our vessel, said of him, 'Many a man has been hanged at the yard-arm who deserved it less than him.' People thought a while ago that justice would be done him. A captain of the English navy went to release from prison an English Catholic priest, Mr. Patrick Short, whom Bingham detained there with M. Bachelot, a French missionary. The English commander, whose prudent and firm conduct is above all praise, assured his reverence that if Mr. Short was not released in three hours, he should swing at the yard-arm of his frigate. The *Venus* was there at the same time. But the French officer was more polite than his British colleague.... The domination of Bingham and his followers is intolerable. Imagine, my dear friend, every native being obliged, under pain of fine or imprisonment, to attend the sermon and send his children to the Methodist schools. The young king attempted to shake off the yoke of the preachers. He dared to open the prisons, and proclaim that his subjects were at liberty not to attend the sermons. Soon the schools and preaching were deserted; but Bingham has managed to recover his influence, and the prisons are again filled. Even at the present moment twelve or thirteen of these wretched natives, converted by M. Bachelot, who was saved from the fangs of the Methodists by the captain of the *Venus*, are in chains, subject to the most barbarous treatment, at the will of Bingham, who has sworn, it is said, to leave them to perish there, if he cannot make them apostatize." The same letter mentions that the missionaries have succeeded in securing to themselves the trade in sandal wood, by persuading the natives that it is unlawful for them to trade in it, as the Chinese, say they, employ it in heathen ceremonies.

ITALY.—We learn from the Italian papers that recently three Jewish catechumens were baptized by the Bishop of Modena.

Also, that at Naples three soldiers, Wm. Lemmer, Charles Guyot, and John Hochstrosse, have abjured Protestantism. And at Genoa, a young man, born at Mittan, in the kingdom of Württemberg, has left the Evangelical communion to return to the bosom of the church.

Similar conversions are very frequent in France. During the past year twenty-nine conversions took place in the diocese of La Rochelle.

FRANCE.—On Saturday, the 18th of February, two English ladies, educated in the Protestant faith, publicly

abjured their errors in the church of St. Louis D'Antin. One of them is Mrs. Stevens, about forty-eight years of age, the other Miss M. Roberts, aged twenty. They both made their first communion the next day. This is the fifth conversion effected by the Abbé de Moligny during the last two months. Many other persons are receiving a course of instruction.

The *Gazette du Midi* announces the death of the Bishop of Marseilles, Monsignor Charles Fortuné de Masenod. The prelate died on the 22nd of February, preserving his faculties and the happy serenity of his character to the last moment. He was born at Aix, April 27th, 1749, and was named to the bishopric of Marseilles in virtue of the concordat of 1817, but, owing to the difficulties attending the immediate execution of this religious convention, he was not consecrated till the month of July, 1823.

The consecration of Monsignor de Sibour, Bishop of Digne, took place on Tuesday, the 25th of February, at Aix. There were present at the ceremony the Bishops of Tripoli and Babylon and about 300 of the clergy. The consecrating prelate, the Archbishop of Aix, was assisted by the Bishops of Frejus and Nîmes.

PESTH, HUNGARY.—Eighty-eight Jesuits have now the direction of sixty-two establishments for the instruction of youth in Hungary, Transylvania, and Gallicia. During the month of January three colleges were established in Boukovina and two in Temeswar. More than thirty thousand persons, schismatics and Protestants, have returned to the fold of the church by the exertions of these holy and learned fathers.

We are assured that the cabinet of Vienna intends to confide to these distinguished men the exclusive direction of public and private education in all the Slavonic countries subject to the dominion of the empire of Austria.

PERSECUTION IN RUSSIA.—Nearly three hundred priests of the Greek united church have quitted Russia and taken refuge in Austria. The government of Vienna has received them hospitably, and has allowed them a monthly pension, which will continue till employment be found for them.

PRUSSIA.—On the 8th of November, 1839, the President of the Grand Duchy of Posen came to a remarkable decision, by which he thought that he would terrify the clergy, and force them to lay aside the ecclesiastical mourning. His plan did not succeed. The ten deans of the Archdiocese of Gnesen assembled and sent a memorial to the President, accompanied with several justificative documents, in which they informed him that every decision regarding the rites of the church must emanate from ecclesiastical authority, the government only possessing the *jus circa sacra*, and not the *jus in sacra et ritibus Catholicis*. They then remark that it is not, as the President seems to think, a part of the clergy, but the entire body and all the faithful who were penetrated with the most profound grief by the absence of their pastor. This memorial is dated the 14th of November.

The decision of the President has not taken any effect, as three months after its publication, that is, on the 17th of February, the mourning still continued.—*L'Univers*.

PERSECUTION OF CATHOLICS IN RUSSIA.—A correspondent of the *Univers* writes to that Journal, that, if the Holy See and Europe do not actively interfere, all traces of Catholicism will soon have disappeared in the whole of Russia. A sanguinary decree of the Emperor Nicholas was lately published against all who should be found guilty of conversion to Catholicism. Ecclesiastics accused of this crime are to be given over to the civil tribunal. This decree is of such a nature as to inspire us with hope and to make us believe that that religion, so violently persecuted, still possesses an innate vitality, and will be there, as it has been every where else, more powerful than all the fury of tyranny.

A correspondent of the *Times* writes that, Mehemet Ali has given orders to cut from the quarry of alabaster, discovered a few years since, four splendid columns, 18 feet in height, which he has offered as a homage to the Pope, to co-operate in the restoration of the basilica of St. Paul, destroyed by fire in the pontificate of Leo XII.

The Austrian papers state that the wife of Count Felix Zichy, daughter of the Elector of Hesse, has just become a convert to the Catholic faith.

On the 8th of February last M. Manns, Vivil of Amsterdam, renounced Judaism and received baptism in the ducal chapel of St. Louis at Parma.

* See *Dublin Review*, No. viii. p. 368.

SCRAPS.

THE WAY TO BE HAPPY.—Cut your coat according to your cloth, is an old maxim and a wise one; and if people will only square their ideas according to their circumstances, how much happier might we all be! If we would come down a peg or two in our notions, in accordance with our waning fortunes, happiness would be always within our reach. It is not what we have, or what we have not, which adds to or subtracts from our felicity. It is the longing for more than we have, the envying of those who possess that more, and the wish to appear in the world of more consequence than we really are, which destroy our peace of mind, and eventually lead to ruin.

It is the recollection of our youthful hours, which dwells upon our minds in all the vivid colour of reality, which imparts a pleasure no earthly power of ill can throw a gloom over. The enraptured fancy often reverts to the scenes which we loved in youth, with all the ardent pleasure of infantine simplicity, to the long-remembered spots which return upon the mind loaded with the remembrance of boyish pleasures and childhood's fancies with unmixed feelings of delight. If such be the delights of recollection, what will not the scenes themselves recall? Those scenes which, in life's young hours, we most dearly prized most fondly loved. Standing on the spot where our's "was the gay sunshine of the breast," those feelings once more glow in all the lightness of renovated joys.

BEING IN DEBT.—No man can be in debt, and find the situation an easy one. No man can, without passing through worse than purgatorial torments, become callous to the demand for payment of his just debts. It turns the whole of life into a scene of misery and mortification—makes its whole business and action a series of sacrifices, and shifts, and subterfuges. Home—"sweet home" itself—the last refuge of virtue and peace—the very home that has lost its independence in its splendour, that is not protected from the intrusive step and contemptuous tone of the unsatisfied creditor—has lost its charm. It is no longer a sanctuary; and it is but too likely to be forsaken for other resorts. Many a man has gone down in character and self-respect, in virtue and hope, under the accumulated weight of these overwhelming embarrassments.

It is a great satisfaction to me (says Lord Collingwood, in a letter to a friend), that my daughters will be educated well, and taught to depend upon themselves for their happiness in this world; for if their hearts be good, they have both of them heads wise enough to distinguish between right and wrong. While they have resolution to follow what their hearts dictate, they may be uneasy under the adventitious misfortunes which may happen to them, but never unhappy; for they will still have the consolation of a virtuous mind to resort to. I am most afraid of outward adornment being made a principal study, and the furniture within being rubbish. What they call "fashionable accomplishments" is but too often teaching poor girls to look bold and forward, in spite of a natural disposition to gentleness and virtue.

Could we but have the heart of the wicked laid open before us—could we but see how it is torn and wrung by the evil passions that harbour within it; could we but mark how, even in the strongest and

most determined breast, when bent upon evil purposes or engaged in wicked acts, fear and apprehension go hand in hand with every deed of evil, while repentance, remorse and punishment follow more slowly, though not less surely, in the distance, what an instructive, what an awful lesson it would be, and how fearfully we should shrink back from the commission of the first crime, as the brink of a precipice which, once overleapt, dashes us down over a thousand pointed rocks, even into the gulf of hell itself.

Perhaps one of the most indispensable and endearing qualifications of feminine character is an amiable temper. Cold and callous must be the man who does not treasure the meek and gentle spirit of a confiding woman. Her lips may not be sculptured in the lines of beauty, her eyes may not roll in dazzling splendour, but if the native smile be ever ready to welcome, and the glances are fraught with clinging devotion or shrinking sensibility, such must be held as far above "gold and rubies." A few moments of enduring silence would often prevent years of discord and unhappiness, but the keen retort and waspish argument too often break the chain of affection, link by link, and leave the heart with no tie to hold it but stern and frigid duty.

One little act of kindness, one smile from a warm and benevolent heart, is worth all the cant and politeness in the world.

A DISCOVERY IN THE ARTS.—One of the most important recent discoveries in the one applicable to the reprinting of books or the reproduction of engravings. M. Dupont, a very industrious printer, was seeking the means of saving the expenses of stereotyping. With the assistance of a particular ink he was already enabled to avoid the preservation of the clichés, which require many materials, and much space and money, by the means of the preservation of a mere printed sheet, which lithography afterwards reproduced whenever it was wanted; but doubting whether the ink used upon that sheet would retain, in the course of time, the same properties, he consulted his brother, a very intelligent lithographer, and the latter found what neither ventured to expect. This new process is applicable not only to fresh-printed sheets, but likewise to the oldest engravings, to the oldest books, and, which is of far more interest, to Greek, Chinese and Hebrew books. It consists in two operations. Over the page or engraving of which you want a copy you lay a particular composition. It is placed upon the lithographic stone and pressed, and the stone reproduces, with scrupulous precision, the original engraving or book. This impression could not, however, serve such as it is. It is itself covered with the same preparation, and it may then print thousands of copies by the ordinary processes of every sort of lithography. Five minutes suffice for both operations. The original engraving may be restored to the portfolio which has supplied it, for it has not been in the slightest degree injured; the book, thus wholly reprinted, may undergo another binding, and honourably resume its place in your library. This new process admits of a reduction of 75 per cent. upon the expense of printing; and as for engraving, that which on copper would have cost one thousand francs, will now cost but twenty francs. What consequences will not this discovery yield? It threatens the graphic arts, engraving and printing, with a complete revolution.

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THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

No. VI.]

AUGUST 8, 1840.

[VOL. III.

THE LATE RIGHT REVEREND DR. JOHN LEWIS TABERD, BISHOP OF ISAU-
ROPOLIS, VICAR APOSTOLIC OF COCHIN CHINA, CAMBODIA, SIAMPA, &c.
AND ACTING VICAR APOSTOLIC OF BENGAL.

On Friday week after our last number had gone to press, it was very properly determined, that the Remains of our late and sincerely lamented Bishop should be that evening removed to the Church of Nosso Senhora do Rozario, instead of next morning, as it had been at first advertized by us.

At an early hour on Saturday morning the Church was numerously attended, notwithstanding the extreme inclemency of the weather, and the suddenness of the melancholy event which caused the attendance. All were eager to pay the last tribute of respect to their departed Pastor, and to offer up their fervent supplications to the throne of the Almighty for the repose of his soul.

About half past seven, commenced the Solemn Office of the dead which was sung with the most sublime and touching effect by twelve Priests and a number of assistants. Indeed we could not help ascribing the thrilling expression and tender feeling with which the Reverend gentlemen chaunted these heavenly strains, to the deep sorrow and affliction with which the sudden loss of their Superior had overwhelmed their hearts.

After the Lauds and Requiem had been sung, the body was borne in procession from the place where it had been kept the preceding night, to the vault at the foot of the Principal Altar, where it was to be interred. Then followed the High Mass, which was celebrated by the Rev. Vicar Fr. Antonio de Santa Maria, assisted by the Rev. Messrs. Mascarenhas and DeMello. The rest of the Clergy ranged themselves on either side of the grave.

At the end of the Mass, the Celebrants approaching the coffin, recited the burial service; after which the clergy successively kissed the

Pastoral Ring of the deceased, and such of the Laity as were within the Sanctuary paid the same mark of respect to their beloved Bishop. The body was then lowered into the grave, the concluding portion of the Office was chaunted, the last prayers for the soul of the deceased were recited, and the grave closed over the Remains of DR. TABERD, whose memory will long be cherished in Bengal.

The following clergymen, besides those named above, took part in the solemn ceremony, viz., the Rev. Dr. Oliffe and the Rev. Messrs. Gradoli, and Lucas; the Rev. Rector of St. Xavier's, F. Chadwick, attended by the Rev. Messrs. Sumner, Moré, Boulogne, with Messrs. Weld, and Cooper. The service lasted for more than three hours.

We understand that the Wardens of the Church have, in a manner highly creditable to their judgment and feeling, taken upon themselves the expense of the funeral; and we venture to say that there is not a Catholic in Calcutta who will not approve of a portion of the funds of the Church having been applied to such a purpose. We also feel persuaded that the Catholics of Bengal will take measures to establish some perpetual testimony of their respect for the memory of their late and esteemed Pastor.

The life of His Lordship Dr. Taberd has been chequered by events of the deepest interest. Unable to do justice to his virtues which such events served to bring out conspicuously to view, we will leave the eulogy of his merits to other hands, and content ourselves with giving a short biographical sketch of his life. A simple statement of the principal facts will be itself a noble panegyric.

His Lordship was a native of the city of Lyons, a city justly renowned, from the earli-

est ages of Christianity, for its Martyrs, Saints, and Professors of the Faith. He was born in the year 1794 and educated at Largentiere under the care of Jesuit Fathers. After finishing his study of Rhetoric, he went to the Seminary of Lyons, where he studied Logic, Metaphysics, Ethics and Divinity. He was ordained Priest in 1818, and exercised for some time his Holy Ministry in Lyons as Vicar of the Parochial Church of St. Irenæus. He then entered the Seminary of Foreign Missions in Paris, which he left in December 1820 to join the Cochin China Mission: he embarked from Bordeaux in company with the Rev. Mr. Gagelin, (who has since received the crown of martyrdom,) and landed at Cochin China on the 18th May 1821. At the end of 1824, he became Superior of the Mission by the death of the Revd. Mr. Thomassin. On the 18th September 1827, he was nominated by the Pope Bishop of Isauropolis and Vicar Apostolic of Cochin China, but in consequence of the persecution which had then broken out and of his long imprisonment, he was not consecrated until his escape to Siam in 1830. On Whit-Sunday, being the 30th May of that year, he received consecration at Bankock from the hands of the Bishop of Lizipolis, assisted by the Bishop of Capse.

Such was his Lordship's zeal for the glory of God and the Propagation of His Holy Religion, that a large reward was offered by the persecuting King of Cochin China for his head. His fellow labourers in the vineyard prevailed upon him to retire into Siam until the heat of the persecution should subside. He took refuge in Penang in 1834, carrying with him a number of native ecclesiastical Students, to many of whom is perhaps reserved the glory of yet watering and vivifying the Church of Cochin China with their blood.

From Penang Dr. Taberd came to Calcutta in 1835, to superintend the printing of his Cochin Chinese Dictionary, which he published at the Serampore Press about two years ago, and thereby presented the learned world with a work, which is universally allowed to be a prodigy of learning and industry.

On the retirement of Dr. St. Leger, the subject of our sketch was directed, much against his own inclination, to take charge *ad interim* of this Vicariate. The good effected, during the brief period he governed the Mission, is too well known to require any notice from us. We may however observe that among other benefits he extended to this country, that noble Institution, the Propagation of the Faith; he established two Charity Schools in Bow Bazar, one for boys and the other for girls; he warmly espoused the proposal of bringing Nuns to this country for the purpose of female education; and had

he been spared a little longer, he would have carried into effect several other useful schemes which he had devised for the good of Religion, but which the want of means prevented him from accomplishing. He anxiously awaited for pecuniary support to the Mission, temporarily confided to his care, from the Parent Branch of the Society for the Propagation of the Faith. But when his hopes and wishes were in this respect about to be realized, it pleased the Father of mercies to call him away from this scene of his labors, and afflictions.

The great desire of his heart was to return, at least for a time, to his native country, from which he had been absent for more than twenty years. Soon after his arrival in Bengal he petitioned the Holy See for permission to return to Europe on the completion of his Cochin Chinese Dictionary. He repeated his solicitation; to his grief and bitter disappointment, instead of his request being conceded, he was directed to take provisional charge of the Vicariate then vacant by the retirement of Dr. St. Leger. As an obedient Son of the Church, he undertook the arduous office, but he more than once repeated his solicitation for permission to return. The indulgence, though not refused, was deferred. On the day of his death, while talking with us on this subject, he mentioned that he had some hopes of seeing his anxious desire accomplished, as by one of the late overland despatches he had written to the French Ambassador at the Court of Rome to intercede with His Holiness to grant his oft repeated petition. But God, to whom he had devoted the energies of his soul and body, to whom he had consecrated, and for whom he had often exposed, his life, has been pleased to relieve him of his painful charge, by calling him to a better country—a land more truly his own,—where he will enjoy undisturbed repose, where no sorrow will mingle with his joys, where he will reap the fruit of his severe but transient toils in never-ending bliss and glory.—*Requiescat in pace.*

Since the above was written we have seen the *Friend of India*, from which we copy a beautiful and feeling Memoir of our late Vicar Apostolic from the pen of Mr. Marshman, under whose hospitable roof the good Bishop long resided, a happy and honored guest. This warm and feeling tribute of respect to the memory of his departed friend reflects sweetly on Mr. Marshman's own character. The deceased always spoke of him in terms of grateful attachment. He also entertained feelings of the most lively gratitude towards the late Mr. James Prinsep, and was much grieved at his inability to attend the meeting on the 30th ultimo, for the purpose of honoring the me-

mony of his friend. He used to rank Messrs. Marshman and Prinsep among his "first and best friends in Bengal."

"It is with feelings of deep regret that we record the death, on Friday last, of Bishop Taberd, so well known to the literary community, as the Editor of the *Cochin Chinese Dictionary*. While he was carrying that valuable work through the Press at Serampore, he took up his abode with the writer of this article; and we were thus enabled, from a daily intercourse, which was prolonged to nearly two years, to form some estimate of the excellence and benevolence of his disposition, the simplicity of his character, and his varied learning. Having enjoyed the advantage of a more intimate acquaintance with him than perhaps any other man in India, it is a tribute we owe to his memory thus to place on record the amiable virtues with which his character was adorned, while at the same time we join in the public regret for the loss of one whose literary attainments were of no ordinary stamp. He was born at St. Etienne, near Lyons, of a respectable family, largely engaged in the silk manufacture, to which that district owes its celebrity.* He appears to have lost his father at an early age, and to have been indebted to his mother for that attention and care to which he was accustomed to attribute his success in after life. She gave him the best education which his native town could afford, and then sent him to complete his studies in the Royal College of Lyons, which he quitted with a high academical reputation. After having entered the priesthood of the Catholic Church, he proceeded to Paris, and was nominated to the Mission in Cochin China, by the Foreign Missionary Society in that city. He embarked for his station, if we remember aright, in the same vessel with that distinguished French botanist, Monsieur Diard, to whom Java is indebted for the successful cultivation of the Tea plant. On his arrival in Cochin China he applied, with vigor, to the acquisition of the language. Convinced that his success must depend mainly on the progress which he made in the first year or two of his career, when his ardour was strong and fresh, he abstracted himself as much as possible from the society of his European brethren, and mingled almost exclusively in that of the Natives; and more especially with the boys of the country. How often has he recounted to us the shouts of laughter which they raised at the ridiculous mistakes he made in his attempts to acquire their language. Far from resenting their rudeness, he felt grateful for the opportunity which their jokes afforded him of ascertaining his errors, and estimating his pro-

gress in the language. By unremitting efforts, he soon attained an extraordinary facility in the colloquial dialect, and acquired such an accuracy of ear, as to be able to distinguish the finest shades of difference in the pronunciation of that most difficult tongue. He subsequently applied with equal assiduity, to the acquisition of the classical literature of the country. After some years of sojourn, he was appointed Vicar Apostolic of the Province, and created titular Bishop of Isauropolis. While, as Protestants, we cannot but regret deeply that he did not enjoy clearer views of the great truths of Christianity, it is impossible not to admire that devotion of soul, which led him to pass so large a period of his life amidst privations and difficulties, from which ordinary men shrink. Possessed of learning and talents which would have led him to the highest ecclesiastical honours in his native land, he lived for more than fifteen years in the midst of a rude community, with whom he could enjoy no congenial intercourse. While Bishop of the province, he seldom received more than *Forty Pounds* Sterling a year, and that at uncertain intervals; hence he was necessarily deprived, both from the circumstances of his finances, and the barbarous state of the country in which he sojourned, of all those comforts to which he had been accustomed. Thus debarred from all intellectual intercourse, and even from the conveniences of civilized life, he appears to have struggled on with a cheerful and contented heart, with no more ambitious hope than that of ending his days in his adopted country. But the clouds of persecution began at length to gather around him. The King, though he owed more to the Bishop's predecessor than to any of his own Court, returning evil for good, determined to extirpate Christianity from his country. The Native Christians were bitterly persecuted; their European instructors were pursued to death, and orders were at length given to seize the Bishop. By the aid of his faithful followers, he was enabled to escape from his pursuers, into one of the southern provinces, where he happily found a vessel, which conveyed him beyond the reach of his enemies. After residing sometime at Penang, he came round to Calcutta; where, under the auspices of Lord Auckland, and the Asiatic Society, he was enabled to carry through the press his voluminous *Cochin Chinese Dictionary*, which will long remain a monument of his learning and industry. His Latin style was remarkable for its ease, purity and elegance. He was perfectly familiar with the Greek classics, and appeared to be quite as much at home in the circle of ancient and polite literature, as in that of his own country. During his long exile from civilized society, he had been constrained to make the science

* He had three brothers. *Ed. B.C.E.*

of medicine a study, for the benefit of those among whom his lot was cast. To this he added a fair knowledge of botany. With the ancient history, and the present condition, with the laws and government, with the popular habits and the religion of the Empire of Cochin China, he was better acquainted than any other European now in existence; and he had promised, as soon as he was relieved from his Vicarial duties in Bengal, to commit the information he had acquired, relative to that unknown region, to paper. But all his plans of public utility have been arrested by the hand of death. He has been cut off in the midst of his days, at the age of forty-nine."

DR. PEZZONI.—A Correspondent from Monghyr, under date 29th ultimo, states "that our venerable Bishop, Dr. Pezzoni, on his return to the Upper Provinces, arrived here yesterday, and left the station this morning. I happened accidentally to hear of this circumstance and immediately waited on him. His Lordship, I regret to say, has been suffering much from indisposition for a week past: he purposes proceeding by water, as far as Cawnpore, whence, I suppose, he will go up to Agra by land. I am sorry to add that His Lordship's companion, a Candidate for Holy Orders, was likewise ill with a fever."

HIS GRACE THE ARCHBISHOP OF SARDIS.—Our Bombay correspondent informs us that the RIGHT REV. FRANCISCUS XAVERIUS, D. D. BISHOP OF AMATA and VICAR APOSTOLIC OF VERAPOLI, has received the Brief elevating His Lordship to the ARCHBISHOPRIC OF SARDIS, in Loydia, Asia Minor. The Brief is dated Rome, 10th April, 1840, and we hope 'ere long, to publish it in our pages.

We feel proud to record that His Grace has very recently done us the honor to give his exalted patronage to this journal.

MADRAS MISSION.—We beg to acknowledge the receipt of the following sums on account the Madras Mission:—

Captain H. Huddleston,	Rs. 50
Mr. P. S. D'Rozario,	25
— J. Michie,	16
— C. Cornelius,	10
— J. Rostan, junior,	16

Total Rupees,.. 117

ADDITIONAL SUBSCRIBERS TO THE URSULINE FUND.

Mr. M. A. D'Mello (Bombay) ..	Rs. 10 0
Amount already published,	11,615 8

Total Co.'s Rs.. 11,625 8

THE CRITIC CRITICISED.

To the Editor of the Bengal Catholic Expositor.

DEAR SIR,

You cannot be ignorant of the violent articles which have lately appeared in the *Commercial Advertiser* under the euphonious cognomen of KYAN breathing the most relentless enmity towards your little journal and calumniating in the most fulsome language the venerable Directors and Professors of St. Xavier's College.

Were it for the mere sake of public notoriety that KYAN had had recourse to his pen, I should have contented myself with calmly suggesting to him the probability of his rising into repute far more rapidly by setting fire to the Town Hall or Cathedral, or, if he preferred it, to the river Hooghly itself; he would assuredly have thereby become a marked man, lived his day in the months of the present generation, and have had his name duly transmitted down to posterity; but unfortunately in the ingredients of which KYAN seems to be composed there is a large portion of *malice* mingled with his *vanity*.

That the unmerited attacks on yourself should have been passed by in pertinacious silence, is in itself a matter of much astonishment to me: you are indeed gifted with a happy serenity of temper with which I am not disposed to find fault, but rather to envy you the possession thereof: when however a public institution under the direction and guidance of Catholic Clergymen, professing and acting up to a religious and holy life, becomes the object of aggression, when bold assertions, malicious calumnies and unblushing falsehoods, clothed in language at once insolent and insinuating, are artfully employed to draw down obloquy and disrepute on an institution unsurpassed in its system of education, whether as regards the excellence of its scholastic course or the surveillance over the comforts, the health, the morals of the children committed to its care, it does appear to me to be the bounden duty of a Catholic journal to stand forth as the vindicator of those so unjustly assailed, and fearlessly to proclaim and maintain the truth.* It is, Sir, with this conviction that I now address you, and solicit as a mere matter of justice the insertion in your journal of the accompanying letter, which as you will perceive was originally intended for the *Commercial Advertiser*, having been written in reply to KYAN which had appeared the preceding day,

* We felt assured that such malignant ravings could do the institution no injury, and for the same reason we remained silent when its conductors were impudently railed at for articles which appeared in the *Expositor* but which none of them ever saw until in print.—Ed.

but that paper opening its columns to the wanton assailant has declined publishing* a defence of the aggressed, or more properly a true statement of facts.

Under these circumstances I feel satisfied, Mr. Editor, that I cannot adopt a better course than to appeal to your judgment and good feeling.

Calcutta, }
August 4th, 1840. }

NEMO.

To the Editor of the Commercial Advertiser.

DEAR SIR,

Before I commence my remarks on KYAN'S PUNGENCIES, No. 3, allow me to express my thanks to you for your kind courtesy in the ready admittance you have been pleased to give me in your Journal in my first appearance before the Public—for this appearance at so late a period after KYAN had been stalking abroad like a mighty giant unopposed in his offensive warfare, I feel that I owe some explanation to your readers. During the early productions of this new Moralist and lay-Theologian, under different appellations, I was absent from Calcutta, his subsequent ravings I had not the honour of seeing, not having been in the habit till very recently of perusing the *Commercial Advertiser*. And so little has been the celebrity of these wild tirades, so little have they been bruited abroad, that I had not the felicity of even hearing of them before PUNGENCIES No. 2, was mentioned to me.

However false may be the principles of this sage and novel doctrinarian, however gross his unsupported assertions against a body of enlightened and religious Clergy, nobly making the most painful sacrifices for the cause of religion and of education, however contemptible his sentiments, pedantic and frequently unintelligible his language, I shrink not from the humiliating position I feel myself placed in, as the opponent of a bad cause so feebly supported, and as the antagonist of an adversary so impotent—it is not, Sir, mere esteem for the learned and venerable Professors of an admirable and flourishing institution, which needs not my pen to laud its excellent system of education, it is not as the mere upholder of a charitable journal, or as the mouth-piece of a party that I have come forward, but as a lover of truth and an abhorrer of falsehood, as a friend to education conducted on the most liberal and moral principles, and finally as an unworthy member of that ancient Church whose

doctrines are sought to be misrepresented and whose principles are attempted to be subverted by the malice of a piqued and disappointed man.

I could have wished that some other abler and worthier hand than mine had undertaken the task of exposing his fallacies and pitiful sophistries, but in the silence of such others, whether from want of leisure or from feelings of contempt for the weak and false reasonings held forth, I have reluctantly stepped forward, being well aware that the minds of some at least of your numerous readers may be prejudiced by not having the truth shewn to them, and thereby not being able to learn the real state of facts and the actual position of the parties thus wantonly assailed, parties who I may here observe are precluded by principle from appearing in their own defence before the public in these matters.

In such unmeaning and pompous rants as KYAN'S present article entitled PUNGENCIES No. 3, it is difficult for a reflecting and temperate man, one not hurried away by the violence of his passions, nor influenced by petty jealousy or envy, to find a tangible point in the shape of argumentation, but as a lover of truth, I cannot permit his unblushing falsehoods to pass by unnoticed. In the second paragraph of his present number, KYAN has stated that "On Shrove Tuesday of the present year, the magnificent Jesuit establishment in Park Street, demonstrated the principles of its educational system, by the *regular performance of an entire play*," &c. I say nothing of the despicable attempt to cast ridicule on a highly meritorious and useful institution, by the use of bombastic phrases, for that cause is already weak which looks to ridicule for its support, but as regards the exhibition in Park Street of the 2d part of Shakespeare's Henry the 4th, it was neither a *regular* performance nor an *entire* play, for every objectionable character,—“every sentiment of equivocal delicacy, every action of doubtful morality” was most carefully omitted, and so perfectly harmless, nay, so perfectly moral was the little mimic performance (for who will deny the moral tendency of our great Poet's dramatic pieces) that it could not have shocked the most delicate virginal modesty, nor have afforded room to the most fastidious critic for comment other than of approbation. I speak as having witnessed these exhibitions not only at the still infant College in Chowringhee, but in the leading Catholic Colleges and Schools in England, where the practice was introduced, and is happily still kept up, by wiser heads and sounder moralists than KYAN: these performances are usually attended by many families of the nobility and gentry, by Bishops

* The *Commercial Advertiser* has since published only a mutilated version of Nemo's reply.—Ed.

and Priests, by Protestants and Dissenters, none of whom have ever found any thing objectionable or ought to reprobate in this excellent method of teaching elocution to young students, and of exciting in their youthful bosoms, a noble emulation to excel. And are we to be now informed by an "Indian layman," of the immoral tendency of such exhibitions, when fond and virtuous parents hesitate not to sanction them by their approving presence? Away with such absurdities. What shall I say of the laboured but ridiculous passage that follows, wherein we are told that the *moral indignation of the public was painfully excited*, because forsooth the pupils of a College, instead of being permitted to pass their hours of recreation in dissipation or unprofitable frivolities, are taught to take delight in amusements as instructive as they are entertaining! Wherein consists the crime of this? is it really in the laudable ambition excited in the students to acquit themselves creditably? This possibly may be, by the new system of Theology *venially* faulty, but it is assured a *heinous* transgression to have *published* the success of the attempt, and that too in the *Loyolan Expositor* "the interests of which are doubtless identified with the Collegiate Professors"—Monstrous crime!! 'tis too gross for defence.

But we come now to the climax of KYAN's atrocious charges, bad as it was to have performed a Shakespearean play at all. Serious as was the transgression of its publication to the world, where shall we find adequate words to express our horror of the *time* that was chosen for so daring a profanation, and that too by grave Divines, by learned Professors, nay, by the very Pastors of a numerous portion of the Catholic community? It was on Shrove Tuesday, in the season of Carnival, a season till of late years the time of universal rejoicing and merriment throughout the Christian world, and still so amongst the Catholics of every nation. But Shrove Tuesday precedes Lent—Lent be it observed is a period of penitence and of fast by way of preparation for commemorating the mysteries of our redemption; therefore to rejoice *before* Lent, and above all to suffer the young pupils of a College to do so, is a crime, meriting public denunciation by KYAN and *painfully exciting the moral indignation* (what can this mean) *of the public*. O tempora, O mores! fie on the degeneracy of the times!

KYAN next proceeds to vaunt his former unanswered letters under the signature of LAICUS addressed to the "worthy Rector of St. Xavier's College," he pompously boasts of the victory which he had *achieved*, over the phantoms of his fevered fancy, and that he had thereby humbled the pride of Loyolan Supre-

macy—what does this mean, I am wholly unable to conjecture. If KYAN *alias* LAICUS fools away his time by writing such absurdities he might at least spare himself the trouble of addressing them to "worthy Rectors and venerable Professors," who have far weightier duties on hand than to notice the pert conceits of every "Indian Layman who may have acquired his English in Bengal." As far as his productions have contained answerable matter in them, though unnoticed by Rectors and Professors, I feel a conviction that reasonable men (and I mean thereby the great majority of your readers) will have found them sufficiently answered by my first and in the foregoing part of my present letter. Next follows a random philippic on the *Expositor's* explanation of Oratorios in a certain letter which therein appeared signed "A Poor Man." KYAN does not seem to have had his intellects about him when writing this tirade, or he pretends to treat on a subject of which he is wholly ignorant; however as it involves a question of no importance and of little or no interest to the public, I will not further intrude on your indulgence by commenting thereon: for those who have such abundance of leisure on hand as KYAN seems to be troubled with, it may be matter of amusement to seek a squabble with a charitable periodical of the day, on every fancied occasion, but I am much disposed to think that the imperturbable conductors of this little hebdomedal will not humour him with an argumentation.

I am, dear Sir,

Your obedient servant,

NEMO.

Calcutta, Aug. 1, 1840.

P. S.—NEMO, anxious at all times for the vindication of the calumniated, and for the support of truth and of education conducted on the most liberal and sound principles, courts not the honour of KYAN's notice, but has himself stooped to notice the acrimonious effusions of that smart writer for reasons already stated. But he takes this occasion *officially* to assure KYAN that he is neither the professed nor disguised champion of the Conductors of the *Expositor* whoever they may be—he scorns to be the shackled advocate of any party.

After much hesitation we have admitted the above letters, because the writer has requested of us to do so on the ground of justice. It is with extreme reluctance however that we allow any portion of our pages to be appropriated to the notice of a writer, the palpableness of whose malevolence and disregard for truth render his tirades perfectly innocuous.—ED.

ANNUAL MEETING OF THE CATHOLIC INSTITUTE.

(From the Catholic Magazine for June 1840.)

It is our pleasing duty to record this month, not as the usual phrase goes, *one* of the most important meetings, but really *the* most important meeting ever held by the Catholics of England. The assemblage of the 26th of May will be long remembered; and we may venture to predict with every appearance of certainty, that the future historian will chronicle that day as one of the most auspicious in our annals, and as a new epoch in the history of our struggles against bigotry and intolerance. It was indeed, as Mr. O'Connell rapturously exclaimed, a glorious day for England! And well and deeply was the sentiment felt and responded to by the assembled thousands, who hung with rapture on his accents. For who, with a Catholic heart in his bosom, could be dead to the inspiration which that splendid scene presented to him on that eventful day, was calculated to excite? At other times, and for other legitimate purposes, the appearance of the flower of our ancient nobility, the descendants of the barons, who laid the early foundations of England's liberties, taking a leading part in a public meeting of their countrymen, must be highly gratifying. But when we see those nobles step prominently forward as they have now done, to vindicate, in the face of open day, the insulted majesty of their faith, we cannot refrain from repeating that the day in question was a glorious day for England.

The meeting which was held in Freemasons' Hall, had been advertised for twelve o'clock; but long before that hour, a considerable number of respectable persons had assembled, waiting for the opening of the doors; and shortly after admission was allowed, the hall and galleries, with the exception of some reserved seats on the platform, were densely filled in every part. A large number of ladies were present. At one o'clock, the Hon. Charles Langdale, M.P. followed by several peers, clergymen, and members of the general committee, entered the hall, amidst the cheers of the vast assemblage. The peers present were Lords Stourton, Clifford, Stafford, Camoys, and Lovat, and we observed on the platform the following gentlemen: Mr. O'Connell, M.P. Mr. P. Howard, M.P. the Honourable Charles Clifford, Mr. Weld of Lulworth, Mr. Jones of Llanarth Court, Mr. Wheble of Woodley Lodge, Mr. Lawson of Brough Hall, Mr. Tempest, Mr. Charles Towneley, Mr. Stanley Constable, Mr. Charles Stapleton, Mr. Ferdinand Eyston, Mr. De Bruen, Mr. Hercy, Mr. King, Mr. F. Macdonnell, Mr. Bagshawe, Mr. Lucas, Mr. Ramsay, Mr. Pagliano, Mr. Heatley, Mr. Herbert, Mr. F. Tucker, &c. &c. A numerous body of clergymen were also on the platform, among whom we recognized, the Right Rev. Dr. Hughes, coadjutor-bishop of New York, Rev. Drs. Baldaconi and Maguire the Rev. Messrs. Sisk, Robson, Lea, O'Neal, McNeale, Lythgoe, Long, D'Arcy, O'Connor, Bourgeois, Harrington, Magee, Gil de Tejada, Kelly, Bugden, Abbot, (of Birmingham,) Woolfrey, Cunningham, Doyle, White, Jauch, Foley, Kyan, and M'Stay.

On the motion of Lord Camoys, the Hon. Charles Langdale was called to the chair.

Mr. LANGDALE, upon taking the chair, was most enthusiastically cheered. He said, Gentlemen, I believe, it may be generally known that the present meeting is an adjournment of the annual meeting of the Catholic Institute, appointed to be held about a fortnight ago. Whatever doubts there may have been in the minds of the gentlemen then present, as to the propriety of adjourning that meeting, I am quite sure, from the appearance of the present, and from the number and respectability of those I now see around me, there can be no longer any doubt on the minds of any gentlemen then present. Gentlemen, I for one am not very fond of seeing subjects connected with religion frequently brought under discussion in large public meetings, but I must say, considering the Catholic Institute has enacted, and I think wisely so, to hold but one meeting in the course of the year, I think it highly desirable on such an occasion, that as much publicity as possible should be given to the day on which that meeting is to be held—(cheers)—not only to the Catholics in the metropolis and its vicinity, but to the utmost extent of Great Britain, to which the branches of the Catholic Institute extend.—(cheers.) I think it highly desirable upon an interesting occasion such as the present, that every Catholic should have an opportunity of reviewing the proceedings of the Society for the past year, of approving or disapproving of those proceedings, and also that they should be called upon, if they desire it, to give their sanction to the proceedings that it may be proposed to adopt for the ensuing year. I lament that another object which we had in view, in adjourning this meeting, has not been successful. We had hoped that the Earl of Shrewsbury—(cheers)—the president of the society, whom we understood was already at Paris, on his return to this country, would have taken the chair.—(cheers.) Gentlemen, personally I deeply lament that the noble Earl is not present, because I feel how much more ably and appropriately he would have filled the chair than I can possibly do; however, I feel I shall best fulfil the duty you have imposed upon me, if I proceed at once to the business of the day. It is not my intention in that respect, to trespass long upon your attention, and I shall leave it to those gentlemen who have resolutions to propose, to comment upon the matter and substance of those resolutions. (Here Mr. O'Connell entered the meeting, which was the signal for the most enthusiastic cheering, which lasted for several minutes. When quiet had in some measure been restored, the worthy chairman proceeded.) I am happy to say that one of the observations I had to make to the meeting has been forestalled by the appearance of my Hon. and Learned Friend who has just arrived—(cheers.) Before, Gentlemen, as I was stating, I call upon any one to move these resolutions, I cannot resist the opportunity of congratulating the meeting and expressing my great gratification at the increase, the rapid increase, which the Catholic Institute has succeeded in obtaining, during the short period of two years. Whatever doubts there might have been entertained, and I believe there were some very conscientious doubts, as to the propriety of the course then adopted, I believe that the meeting can well testify to the high approbation of the course then pursued. I believe, gentlemen, that the progress the Institute has made, spreading its branches to every part of the country through the breadth and length of the land, is the best testimony of the stability of the ground on which it is formed. There is one other circumstance I cannot help alluding to, though it forms the subject of a resolution. I allude to the high and gratifying sanction which the Catholic Institute has received from the venerable head of the Church of Rome, and I cannot but congratulate the members of the Catholic Institute, on sharing in the apostolic benediction which has been sent by the representative of the Divine Founder of our holy religion. I wish to call to the recollection of those gentlemen who may have resolutions to propose, the grounds upon which the Institute was originally founded—namely, that it was for the defence of our religion against the calumnies uttered against it—for the instruction of the poorer members of our religious creed—and finally it was for the defence of the poorer members of our faith from those remnants of intolerance, which I am afraid still remain in too many of the institutions of the country. I may also add, that the day appears to be approaching, when we may be

called upon to act with greater energy, to restrict those bigotted attempts which have been made to put the Catholic religion under restraint.—(cheers.) These being the circumstances under which the Institution was formed, I hope the resolutions will be strictly limited to those objects. I believe the success this institution has had, is the best testimony of the propriety of the course we have adopted, and I do believe we shall be acting wisely and judiciously, if we pursue that course which has hitherto been adopted with such complete success. I would, therefore, earnestly press upon those gentlemen who have resolutions to propose, that in the wording of those resolutions these objects should be kept in view. Perhaps also, as chairman, I may be allowed to impress on the minds of those who address the meeting, the high importance of restricting their observations as much as possible within the limits of the resolution they propose; I know, gentlemen, well, the temptation, in addressing such a meeting as the present, to be carried further in the warmth of argument than you intended, but as our institution is formed upon the principle of self-defence, so even on this occasion I should be glad to see that that is the object of those who address the meeting, and not retaliation upon others, which I fear there is too much ground to justify. Having said thus much, I shall best consult the feelings of the meeting by calling upon the Secretary to proceed with the business of the day. The first proceeding will be to read the report of the past year.

MR. SMITH, the Secretary, then read the annual report for the second year, which is as follows. "In presenting the second Annual Report of the state and prospects of the Catholic Institute, your Committee have the gratification of announcing that the expectations expressed, at the general meeting in June last, of increased co-operation and of advance to the cause, have been to a considerable extent realized. Several additional auxiliary societies have been formed; several gentlemen of station and influence have joined the body and consented to act as Vice-Presidents; pecuniary contributions are on the increase, whilst the issue of tracts, as will hereafter be related more particularly, keeps equal pace with the augmenting resources. Our brethren in various parts of the Continent, have shewn that they take an interest in our proceedings; they have occasionally favoured us with interesting communications; and your committee hope that during the ensuing year a regular correspondence will be organized.

"Your Committee hail as an omen of success to the cause, a letter which his Holiness has been graciously pleased to send to the President, giving the high sanction of his approval to the Institute, and imparting his apostolic benediction to its members.

"Under these auspices, and with these encouragements, your Committee feel confident of the progress, stability, and effectiveness of the undertaking; and whilst they congratulate the members of the society on what has been thus far accomplished, they call upon those British Catholics who have not yet become members, to consider what, in this its incipient state, it has done for that cause which must be dear to us all.

"Your Committee have held monthly meetings, at which the proceedings of the different Sub-Committees appointed by them, as embodied in written reports, have been considered and discussed, as well as other subjects affecting the interests of the Institute.

"The operations of the Institute during the past year will be best explained by classifying them under different heads.

"**AUXILIARY SOCIETIES.**—Your Committee are happy to state, under this head, that since the last annual meeting of the Institute, a considerable number of branches have sprung up in different parts of great Britain; and an auxiliary Institute has been formed in British Guiana, under the immediate auspices of the Rt. Rev. Dr. Clancy, the Vic. Apost. The number of branches now amounts to forty-four; shewing an increase during last year of twenty-five. But gratifying as this extension must be to every Catholic, your Committee cannot help observing that they expected a much larger increase. The Institute has now been in existence nearly two years; and although, its utility has been and continues to be universally acknowledged,

there are still many localities abounding with a Catholic population, and in which the establishment of branches would render important services to religion, where no steps have yet been taken to organize local societies in connexion with the Institute.

"**FINANCE.**—On the subject of finance,—a most important element in the operations of such a society as the Institute, your Committee have the pleasure to report that the receipts of this year exceed those of the last by £368. 6s. 6d. Your Committee have reason to believe, that if due returns could have been made by every auxiliary, agreeably to instructions issued by the Finance Committee, the amount of receipts would have been shewn to have been still further increased. Your Committee strongly recommend to the Secretaries and Treasurers of the Branches, to make these returns regularly at the stated periods, viz. on the first day of the months of July, October, January and April respectively. They further recommend to the office-bearers of the Auxiliaries, to hold their respective annual meetings some day in April, so as to bring up and transmit a report of their proceedings to the parent Institute, in full time for its annual meeting on the second Wednesday in May.

"**MARRIAGE ACT.**—Your Committee have further to state, that they have felt it their duty to take the opinion of the court of Queen's Bench, upon the construction of the act of the 6 and 7 William IV. c. 85, under the following circumstances.

"That act was passed with the view of relieving the professors of all religious doctrines differing from that of the Church of England, from the necessity of submitting to a marriage ceremony according to a form and liturgy they disavowed, and by a minister with whom they held no communion, as the only means of rendering their marriages legal.

"By the English Catholics this act was highly appreciated; it enabled their clergy to administer to them the sacrament of matrimony, in all its legal efficacy, subject only to the registration of such marriage according to the directions contained in the Act. The utility of this measure was however, very much lessened, by a construction which the Registrar-General put upon certain clauses of the act in question, (in accordance, as it is understood with the opinion of the law officers of the Crown), that under the act no certificate could be issued for any marriage to be solemnized in a district in which neither of the parties intending marriage resided at the time of giving the notice required by the act; and a circular letter to that effect was issued by the Registrar-General, to all the superintendant registrars in England.

This construction of the Act of Parliament rendered it of comparatively little or no benefit to thousands of our Catholic fellow-countrymen, who reside in districts in which there happens to be no Catholic Chapel, and such districts are unfortunately but too numerous. Your Committee accordingly received applications from Salford and Sheffield. Persons residing in these districts must necessarily have been married out of the limits of their own district; and for the solemnization of such marriages, the registrars are prevented from granting the usual certificate under the act; and the parties were compelled either temporarily to change their residence, to enable them to obtain a certificate, or (which was more common) get married by Protestant clergymen. The results of this construction came into operation about the middle of May 1839, as appears from the correspondence of the Registrar-General, and R. J. Gainsford, Esq. Superintendent Registrar of Sheffield, who, acting on the circular of the Registrar-General to all the Superintendant Registrars in May, declined to give the necessary certificates for marriage, on the application of some Catholics at Sheffield. Your Committee felt that this construction of the act of parliament, whether sanctioned by the words of the act or not, was decidedly contrary to the intention of the legislature in passing it, and they resolved to test the accuracy of the construction put on it by the Registrar-General and the law officers of the Crown, by moving, in the case of Thomas Brady and Mary Hetherington, brought under the notice of the Institute,—when, under the circumstances above mentioned, the Superintendant-Registrar had refused to give a certificate for their marriage,—for a "mandamus," to compel him so to do.

"They accordingly gave the necessary instructions in a case which occurred at Salford, (a district in which there is no Catholic Chapel), where the Superintendent Registrar had refused to give the certificate required by the act, for the marriage of the parties in Manchester, which although immediately adjoining is in a different district,—to move for a mandamus to compel the Superintendent Registrar to give the certificate.

"The application for a mandamus was made in the Court of Queen's Bench before the Hon Mr. Justice Pateson on the 20th of January last, when his Lordship took time to consider the question; but on the Thursday following, intimated his opinion that the Registrar-General's view of the construction of the act was correct, and on that ground refused the mandamus.

"Having thus procured a judicial authority in favour of the construction of the Registrar-General, nothing remains but to remedy, by some enactment that which is an obvious defect in the act above-referred to, which considerably lessens its utility, to those who were intended to be benefited by it; who may be said to include amongst them every class of Christians not holding communion with the Church of England

"Your Committee have accordingly prepared the draft of a bill, to amend the 6 and 7 of William IV. c. 85; but as Her Majesty's Government are understood to have intimated in parliament an intention of bringing in a bill to remedy this and other defects in the registration act, your committee have, upon the advice to that effect of their parliamentary friends, deemed it more advisable, for the present, to await the proposed measure of the Government, than to intrust their bill to the advocacy of any private member of parliament. Your Committee hope, before the next general meeting of the Institute, that an act will be passed to remedy the defect which has been alluded to in the registration act.

"REQUESTS FOR PRAYERS FOR THE DEAD.—Your Committee have further to state that they have for a long time been anxiously considering the expediency or inexpediency of seeking, to bring again, under judicial review, the decision in *West v. Shuttleworth*.

"It is, and must be, a subject of deep regret to the Catholics of the British empire, that while their religion has obtained, by the 2nd William IV. added to the other statutes that preceded it, complete toleration and protection, the law should denounce prayers 'for the repose of the faithful departed'; so that all legacies left for the purpose of celebrating Mass for the repose of their souls should be declared void, as a superstitious use.

"The decision, which, by the agency of this Institute, has been obtained from the Ecclesiastical Court, in the well-known case of *Brecks v. Woolfrey*, seems inconsistent with the decision in *West v. Shuttleworth*; for if it be consistent with the doctrine of the Church of England to pray for the dead, as, in effect, the case of *Brecks v. Woolfrey* has decided, it is very unjust to denounce as superstitious uses legacies left to Catholic clergymen for the same purposes.

"The decision of the judge of the Ecclesiastical Court does not necessarily, in the present state of the law, sustain a legacy for saying Masses for the dead; and considering that the present Lord Chancellor is the judge, who, as Master of the Rolls pronounced the decision in *West v. Shuttleworth*, your Committee have felt great difficulty in incurring the expense, which would necessarily be occasioned by again bringing this question before the Court. A case has lately occurred, in which the late Mr. Haley, of Marylebone, has bequeathed small sums of money to different Catholic clergymen, for the purpose of celebrating Mass for the repose of his soul; the will is likely to come before the Court of Chancery, and your Committee have anxiously deliberated whether it will not furnish a favourable opportunity of re-arguing the point decided in *West v. Shuttleworth*.

"The expense of doing so will be very considerable and your Committee have anxiously deliberated as to the expediency of making the attempt in the present instance, but they have agreed to take the opinion of a very eminent member of the Chancery Bar, as to the probability of their being able to obtain a reversal or an overruling of the case of *West v. Shuttleworth*.

"Your Committee, under legal advice, suggest to the Catholics of England the form of a bequest, (as is annexed to this Report) by which it appears that legacies may be effectually given for the purpose of having Masses offered for the repose of the souls of the donors, without being liable to any legal objection.

"CATHOLIC POOR IN WORKHOUSES.—Your Committee appointed a sub-committee of grievances, consisting of seven members of the General Committee, and the powers of such sub-committee were limited to the reception and consideration of any statement of grievances which might be inflicted upon Catholics on account of their religion; and the consideration of which might fall within the province of the Institute.

"Considering the possibility and even the fact, in two instances, of Catholic inmates of workhouses, particularly Catholic poor children, being impeded in the free exercise of their religious duties, contrary to the spirit and provisions of the Poor Law Amendment Act, your Committee, in the month of December last, caused a circular to be distributed in various parts of the country to the following effect:

"INSTRUCTIONS AS TO THE CATHOLIC POOR IN WORKHOUSES

"It is considered to be of great importance that the Catholic body should be informed upon a subject with which many, and especially those who are personally interested therein, have been hitherto unacquainted. The subject has reference to the right of admission of the Catholic clergy to workhouses in which there may be Catholic poor, and to the exemption of those poor from attending any religious service but that of the Catholic Church.

"1st. No Catholic inmate of any workhouse can be obliged to attend any religious service other than that of his own Church. Such inmate, if required so to do, has merely to declare that he is a Catholic.

"2ndly. The parents of Catholic children, or, in the case of orphans, the godfathers or godmothers of such children, are entitled to prevent any Catholic child in a workhouse being educated in or attending the church or chapel of any other than the Catholic religion. The parents, or, if the parents be dead, the godfathers or godmothers of any child, are earnestly recommended invariably to give notice to the Master of a workhouse that they object to the education of their child or godchild according to any Protestant form of religion, or otherwise than in the Catholic religion. And it is also recommended in all cases of Catholic children becoming inmates of any workhouse, that the parents or godfather or godmother should give such notice to the Master of the workhouse in the first instance.

"3rdly. The Catholic clergy are entitled to visit workhouses in which there may be Catholic poor; and in those instances in which any difficulty may be thrown in the way of the exercise of this right, such poor persons have merely to request of the Master of the workhouse the attendance of a Catholic clergyman, for the purpose of affording religious assistance to such inmate, or for the purpose of instructing the child or children of such inmate in the principles of the Catholic religion.

"These rights are secured by the 19th section of the Poor Law Amendment Act (4th and 5th Wm. IV., chap. 76.)

"It is earnestly requested that those persons to whose hands this notice may come, will give it every circulation in their power; and it is also suggested that in all those cases in which any impediment may be thrown in the way of the exercise of these rights, application be made to the clergy.

"By order of the Publication Committee,

JAMES SMITH, (Secretary.)"

Catholic Institute, 14, Soho-square,

Dec. 1839.

"Your Committee believe that the circulation of this notice has been and will be attended with beneficial effects.

"Your Committee have also had under their serious and anxious consideration the two cases above referred to, in which the Catholic inmates of two metropolitan

workhouses are evidently impeded in the reception of religious instruction and in the performance of their religious duties.

"At the same time that your Committee perform the unpleasant task of having to refer to particular cases of oppression and hardship on this subject, they cannot omit to congratulate the Catholic body on the absence, in a vast number of unions and parishes, of any evidence of that spirit of bigotry and persecution which would attempt to violate the consciences of those, whose poverty and destitution alone expose them to the cruel and heartless attempts to undermine their religious faith, and that of their forefathers; and to the insults of those whose duties are simply to administer the relief to which the poor are, by law, entitled; and to assist and give effect to, instead of impeding, the wise and benevolent provisions of the legislature.

"Your Committee, however beg to state, that great care is necessary in collecting such evidence as will form the ground of an official application to the proper quarter for relief in the two cases above referred to.

"Your Committee also suggest that much must, in these matters, depend on the exertions of the parents and godfathers and godmothers of poor Catholic children, in effecting the objects which the Catholic body have in view; and your Committee earnestly recommend the parents, or, if the parents be dead, the godfather or godmother of every poor Catholic child, becoming an inmate of the workhouse, to give the notice mentioned in the foregoing circular, at the time when such Catholic poor children enter any union or parish workhouse, or as shortly afterwards as can be.

"PUBLICATIONS.—The Committee have now to submit a Report of their proceedings which relate to the issue of their Publications during the year which has just expired. The superintendence of this important duty, in compliance with one of the fundamental rules of the Institute, was confided to a sub-committee which consisted of seven gentlemen, three of whom are members of the London Clergy. It will be found that several tracts on important subjects have been prepared and circulated, in addition to those on which your Committee had the honour to report last year. (See Appendix.) In the selection of those referred to in the present Report, attention has been particularly directed to the leading controversies of the day. A feeble and inconsistent attempt, by a party revived in the "Anglican Church," to check the progress of ultra-Protestantism, had offered to the country the specious semblance of that religious antiquity of which we justly claim the exclusive possession. This, our undoubted right, we have asserted in the series "On the High Church Claims;" two articles upon which have been republished, with permission, from the *Dublin Review*. A third is already stereotyped and will shortly appear. A tract on Nuns and Monastic Institutions, abridged from a treatise originally published by Abbe Premord and a tract entitled "Pax Vobis, or Gospel and Liberty," are ready in a similar manner. To demonstrate the identity of the doctrines of Catholicity at the present day with that of our forefathers in the infancy of England's conversion to Christianity, your Committee have published two letters from "Alcuin," or, "The Confession of Sts.;" and a second tract from the same source, on the subject of the Blessed Eucharist, is in preparation. It is proposed to continue further this series from other "Fathers of the English Church." This course, however, the Committee request will be considered more as indicating their views than as perfecting their designs. The sub-committee on Publications have more particularly given their attention to the principle of Church authority which alone can terminate religious controversy. Comparing the tract entitled "A search made into matters of Religion, by Francis Walsingham," extracted from the edition of 1669, with the more recent conversions of the Hon and Rev. G. Spencer, and J. A. Cooke, Esq., it will be perceived that the human mind has been at all times impelled to seek some external guide in religion, which it may follow with safety and confidence. In publishing new editions of such old controversial works as "Mumford's Catholic Scripturist," and "The Question of Questions," the object your Committee had in view, was

not only to provide for the general circulation of a defence of our doctrines, but also to manifest that from the unchanged character of Catholicity, we are enabled to maintain against all separatists from it, the same position, in relation to the truths denied, and the arguments adduced, which our forefathers assumed at the infancy of the Reformation.

"In consequence of suggestions which have been received, an arrangement has been entered into with the Vicars-Apostolic of the northern and western districts of Scotland, in order to publish some of the tracts of the Institute, in the Gaelic language.

"Your Committee have felt that their attention should also be given to tracts of a practical and moral, as well as of a controversial character. They therefore propose, if encouraged by the continued support of the Institute, to issue publications of this description, such as will be both pleasing and instructive. The Committee consider that the tracts on "Fasting" and "Good Works" have shewn that this point has not been altogether overlooked. As persecution formed the leading topic employed by our adversaries, in order to prevent even enquiry into our real tenets, it has been considered judicious to republish an abridgment of *Bishop Milner's Letter to a Prebendary*, which has reference to that subject.

"In the distribution of Publications, the Committee have been guided by the means at their disposal and the necessities of the demand. In those parts of England where the number of Catholics is comparatively small, and where dissent from us has proceeded rather from ignorance of our tenets than prejudice, we have endeavoured at all times to co-operate with the zealous efforts of our clergy, whenever they have favoured us with an application; and this without reference to the amount subscribed in the district. In other cases, when from accidental circumstances and from the gross misrepresentations of the emissaries of religious discord, our holy religion has been depicted in colours calculated to deter our countrymen even from the examination of its truth, your Committee have seconded as far as the state of the finances would permit, or the existing rules of the Institute sanction, the well-directed efforts of our clergy, to repair the evil, and produce a better disposition in the minds of our separated brethren.

"In the use of the funds committed to their trust, your Committee have made these objects of primary moment;—for of the sum of £953 12s. 6d. which forms the amount of this year's subscription, £533 14s. 4d have been expended on Publications. There have been printed since the last annual meeting, 174,961 sheets of sixteen pages each, including 66,735 for reprinting the tracts published last year. The whole amount of tracts published since December 1838, reaches to 218,778.

"The extensive circulation demanded for the Publications of the Institute, necessarily limits the number and variety of the works issued, but at the same time it affords an assurance of an equally extensive utility, and security in our progress. From the opportunity it presents of ascertaining the beneficial results of our labours. These results can be best learnt through the means of a constant correspondence with the clergy; which your Committee are anxious to cultivate, both in order to fulfil the unity of purpose and exertion among Catholics, and to avail themselves of their valuable advice in advocating the interests of our common cause.

"In this retrospect of the past year, your Committee find much reason for congratulation; but more extended views of utility are presenting themselves. Principles destructive of religion are becoming daily more disseminated under a variety of specious forms, and demand the serious attention of the Catholic Institute, to supply an antidote to their baneful influence. Though the second year terminates under most favourable auspices, with the conviction of having benefited the cause of Religion, with a continued extension of its branches, and, what is most cheering, with the blessing of our Holy Father Pope Gregory XVI. upon our exertions, and his prayers for our success; still we cannot but remember that the Institute is only in its infancy, and therefore we must make the experience of the past become the guide to future and greater exertions."

The SECRETARY then referred to an abstract of the cash account of the Institute, for the year ending 12th of May, 1840. The following are the amounts of the different items.

RECEIPTS.

To balance in the hands of the Treasurer, 3rd June, 1839.....	95 11 8½
Subscriptions and Donations since received.....	377 7 0
Ditto per Auxiliaries.....	490 14 8½
Balances in the hands of Treasurers of Auxiliaries.....	85 10 10
Proceeds from the sale of publications.....	67 17 9
	<hr/>
	1021 10 3½
	<hr/>
	1117 2 0

DISBURSEMENTS.

By expense of publications	533 14 4
Expenses incurred in following out the other objects of the Institute.....	38 13 0
Secretary's salary.....	110 0 0
Home expenses.....	123 1 0
Incidental expenses.....	73 12 8½
Expenses incurred by Auxiliaries.....	72 4 4½
Balance in the hands of the Treasurer to the Parent Society	80 5 9
In the hands of the Treasurers of Auxiliaries.....	85 10 10
	<hr/>
	165 16 7
	<hr/>
	1117 2 0

N. B.—The particulars of the above items are to be annexed to the Annual Report, which is to be printed.

The SECRETARY then read an address from the Liverpool Auxiliary, which we regret that our limits preclude.

LORD CAMOYS then proposed the following resolution:—"That the report now read be adopted, and that the same, with the addition of such documents, as the Committee to be afterwards named may think proper to annex thereto, be printed and circulated under the direction of the Committee." The approbation with which the meeting had honoured the reading of the Report, assured him the task he had undertaken would be a most agreeable one. If the report had contained matter that required explanation, or justification and defence, if its retrospect had been unsatisfactory and gloomy, he should then have felt inclined to have assigned the task he was now performing to the hands of those who were more able to grapple with it; but the very reverse was the fact; from the beginning to the end, every thing was satisfactory, and from the experience of the past, he thought they were justified in looking forward to success for the future. In order to show to the meeting more clearly the satisfactory nature of the present report, he would compare it with that of the last year; that report was most satisfactory, and the present was far more so. In the first report, nineteen auxiliary institutes had been stated to have been formed, while in the present there were no less than forty-four. In the first report the subscriptions had been stated to amount to £600, while in the present one they amounted to upwards of £1000, &c.; making that statement, he spoke of money that had actually been received, and not of that which was yet to be paid. Another subject of satisfactory comparison was the issue of publications: while there were 37,000 last year, the number during the present amounted to 179,000. They had no such case as Brecks and Woolfrey to report, nor an

attack of Gathercole upon the nuns. When the present society was first established, or rather before it was established, attacks had been made with impunity upon the defenceless; but since the institution of the society, no such occurrences had taken place. He thought the necessity of this institute must be apparent to all—there was scarcely any denomination of Christians but had some society or other to regulate their operations; the Catholics, therefore, in establishing this society, had only followed the example of others, though they had not adopted their model—this society had been instituted, not upon the principle of retaliation, but defence. That was a principle so just and so satisfactory that it was impossible for any Catholic to hesitate a moment to join it. This principle it was that had made the present society so flourishing. But it was to be remembered that the institute, as it was at present constituted, was insufficient for its purposes; they wanted more members and more subscriptions; they could not have too much of the latter, because there was always sufficient of good to be performed, and evil prevented. He hailed with sincere satisfaction the letter from his holiness the Pope, as it would cause the Catholic clergy to exert themselves in upholding an institution which was so highly sanctioned, and calculated to do so much good. It would be presumptuous in him to occupy more of the time of the meeting; there was yet much business to be done, and many speakers to address them, and among them that great and liberal-minded man who was to be found connected with every society that had truth and justice for its object, and the weak for its protection. The noble lord concluded by moving the resolution, amid loud cheers.

The HON. CHARLES CLIFFORD seconded the resolution. The very able manner in which the Report had been laid before the meeting by the Noble Lord, left him but very little to do. On the present occasion, he had received his instructions to address the meeting since he had entered that room, and seeing himself surrounded by so many Noble Peers, and those more calculated than himself to do justice to the cause, he felt it was almost presumption on his part to address the meeting. He felt that presumption increased in consequence of the presence of one who, through evil and good report, had ever shown himself one of the greatest and proudest champions of the religion he professed,—(cheers)—and who, in the hour of trial, stood forth as her champion, amid the scorn of all—(cheers.) He (Mr. Clifford) had the most earnest wish for the prosperity of the Institute, and he stood there to deny the assertion that had been made by a Noble Peer in Exeter Hall, with respect to that religion—(cheers.) He stood there to meet that Noble Lord with the only argument which his religion afforded, namely, the argument of good feeling and of charity—(cheers.) He stood there, a member of the present Institute, prepared to meet vituperation by sound religion and charity, and he was prepared to show that the religion he professed, and to which he was devoted, was not that abomination which it had been represented—(cheers.) But to come to the good which the present Institute had done in his own county: since he had known that county, his own chaplain had had thirty-three miles to ride to a brother priest; but what was the case now? Why, he could collect round his board dozens of his reverend friends. He would intreat the Society to go on in the good work

they had begun, for he would tell them, in the face of Exeter Hall, and in the presence of the champions of his faith, that the more they poured the oil of Catholic charity into the goblet—the more easily they could circulate Catholic tracts, for they would then be the more certain to baffle every attempt made against them by those who were anxious to uproot their religion—(cheers.) He was glad that the Society distributed tracts, for he was sure their distribution would do great good. He had seen, in the country in which he resided, an honest yeoman, who knew as much about the Catholics as a dancing master did of a sack of wheat, calling out against his creed, and then afterwards telling him that having read such and such a pamphlet, he was undeceived—(cheers.) The faith of the Catholic might be compared to the adamant rock—amid all times it remained unchanged and unchangeable—(cheers.) They had among them, that day, a Right Rev. Prelate, from New York, and he trusted that in such a presence he had not allowed a single word to escape him unworthy a Christian, or which would militate against the spirit which unite the Catholics—(cheers.) He should be unworthy of the property he held were he not the advocate of the religion of the ancestors, all of whom had lived, and died, and suffered in that faith. He was in perfect unison with the object of the present Institute, and though in the present day great good had been, and would continue to be done, still they would leave those behind them who would see more effectually than they would, the great works that would result from the Catholic Institute. The Hon. Gentleman concluded by seconding the resolution.

The CHAIRMAN then put the resolution to the meeting, and declared it to be carried unanimously.

The Rev. Mr. SISK moved the next resolution. He had had placed in his hands a resolution, which, judging from what he had heard that day in favour of the successors of St. Peter, would be responded to with most heartfelt gratitude. The resolution he had to propose was—

“That with feelings of the deepest interest and most lively gratitude and attachment to the Holy See, the Institute humbly beg to offer to our Holy Father, Pope Gregory XVI. their most dutiful and respectful acknowledgment for the letter which his Holiness has been pleased to address to the Right Hon. the Earl of Shrewsbury, the President of the Institute, approving of the same, and imparting his apostolical benediction to its members; and that an Address to the Holy Father, in accordance with this resolution, be prepared by the Committee, and presented to his Holiness by the President.”

He felt it to be a high honour in an assembly like the present, and upon an occasion like the one they were now met to celebrate, to have placed in his hands such a resolution. The name of Gregory was auspicious to them; it was derived from a Greek word signifying vigilance; and certainly Pope Gregory had shown himself most vigilant and thoughtful of his distant children. He had said that the name of Gregory was auspicious; it was so 1100 years ago. The Rev. Gentleman then proceeded to take a review of the state of the Catholic Church from the olden times, and quoted from the works of Bale, Mathew of Westminster, and others, to show that the Roman Catholic religion, instead of being what had been represented, was a religion of love and charity, and one that was universally adopted both by high and low until later times.

The Rev. Gentleman concluded an excellent speech by moving the resolution.

The Rev. Mr. ROBSON seconded the motion. It was to him a source of the greatest satisfaction to find that the proceedings of that Society met not only with the approbation, but with the encouragement of the Holy Head of their Church. The approval of such a man was valuable indeed. It showed that his vigilance had never slumbered, that his anxiety for England had never relaxed, that his desire was for the promotion of the great cause of truth—(cheers)—and as a proof of that he had increased the vicars in this country from four to eight. It had been said, and most truly, that Gregory was an auspicious name; it was so, and the present day was equally auspicious for England, for it was the feast of the apostle of this country, St. Austin.—(cheers.) The opposition to Catholicity did not proceed from the love of truth or the hatred of error, truth and error could not be blended together—but it proceeded from selfish motives—(cheers.) He was aware that the intercourse of the Catholics here with Rome, was decried in this country as a foreign connection, but he must be allowed to say, that there existed those who coveted it. An organ of the Establishment lamented in direct terms, that the establishment of England stood alone in the world, and that it was enthralled. Now, the object of the present Institute was to do away with that thralldom.—(cheers.) He considered the letter of his Holiness the Pope as the charter of Incorporation of their Society. It showed their union with Rome; but while they boasted of that, let them remember that it was necessary to have union among themselves. The Rev. Gentleman concluded by seconding the resolution, which was carried unanimously, amid much cheering.

LORD CLIFFORD, in rising to propose the next resolution, was greeted with loud cheers, which lasted for several minutes. He had been called upon by the hon. chairman, whose character was well known to all, and who was a guarantee of the objects and conduct of this Institute, to propose the following resolution:—

“That this meeting regards, with feelings of the highest gratification, the continued extension of the auxiliary branches of the Institute, and the effects so beneficial which have resulted therefrom.”

If any one in the meeting, on his presenting himself before them, had had a thought come across his mind, and had said to himself, “What can Lord Clifford say to us about the Institute, this being the first meeting at which we have ever seen him?” he should have considered that the remark was not uncourteous; or if ever they had said, “does he mean to speak in Italian or English?” that remark would not have surprised him. Now, he was not only going to speak English, but he was going to speak it after the manner of a member of the Royal Family, who was an ornament to this country—he alluded to his Royal Highness the Duke of Sussex. The following were, he believed, the words, as far as he recollected them, of that Royal Duke, and used too at a time when Catholics could not have assembled as they did that day in that room; to take advantage of the impression produced in their favour by a tardy acknowledgement on the part of the Legislature. The words were used by his Royal Highness when he stood almost alone as the advocate for the restoration to their birthright of seven millions of human beings.

As far as he recollected them, his Royal Highness's words were :—"The religious principles of a country will always centre in their political principles, and to them they will always be more or less accommodated. Great Britain, isolated in her position, has always cultivated a peculiar species of civil and religious liberty unknown to other nations of Europe." Now, the object of the present Institute was to make more known those principles of civil and religious liberty, in repugnance to which no profession of Christianity could ever have permanent hold on the feelings, and could only subsist in public estimation either by silencing the voice of truth or the loud cry of misrepresentation. The position in which the Roman Catholic was placed by the Act of 1829 made it impossible to silence the voice of seven millions of loyal subjects, and therefore the question now came to be—what profession of Christianity was that which was conformable to the national spirit of civil liberty? and sooner or later that Christianity would be the acknowledged Christianity of Great Britain. Now, there was but one way in which the course of the progress of events would be stopped, and that would be if the Roman Catholics of her Majesty were so to mistake their position as to descend to the low arts of calumny and misrepresentation which had been so successfully employed against them in the reigns of her Majesty's predecessors. It was, therefore, the main object of the present Institute to avoid all calumnies, to speak to those who reviled them with the voice of truth, but carefully to avoid the language which had only been employed in the propagation of falsehood. The more they could impress this great truth among their Catholic fellow-subjects, the more easy would be the solution of the problem, What species of Christianity was most fit for the people of England? and the dissemination of the branches of this Institution which the meeting regarded as most effectual. He would now say a few words with respect to his own county. A fortnight before he left it, a proposition was made for establishing an auxiliary branch of that Institute, and within fourteen days after the first proposition he was directed to hand in to the secretary a subscription of ten pounds. It might not be unimportant or uninteresting to advert to the history of the county in which this happened. He could remember in 1819 having had the honour of being gibbeted there, with the noble lord now the Lord Lieutenant of Ireland, who was called the Pretender, and also a rev. gentleman, who now resided on the estate of the President of the Institute, who was called his satanic Majesty. As for himself he had the honor of being elevated to the Popedom. And he believed three more ugly personages could not have had the honour of being gibbeted. He would venture to say no one would have asked them to dinner, and the ladies would have placed them in their book of "rejected addresses." Well, the pretender, as he was called of Devonshire, had become Lord Lieutenant of Ireland, which, it was said, he was not fit for, because he had invited Mr. O'Connell to dinner, and Lord John Russell had been turned out of the county because he was friendly to Mr. O'Connell. So much for party prejudices. Then, as to his friend—his reverend friend, his satanic majesty—he was content, notwithstanding the taunts against his thriving upon the estates of his friend, the president of the Institute; and if he played the devil

with any thing, or any body, it was with the English language, for at Alton Towers, he still retained the Devonshire dialect. It had been said that, while he was in Rome last year, he had been compassing the downfall of Christianity. Now, what was the fact? Why, that he had not been at Rome at all last year, but in Germany. So much for truth in that respect. The noble Lord concluded amid much cheering by moving the resolution.

Mr. ADAMS ably seconded the resolution, which was carried unanimously.

(To be continued.)

THE COMMUNION OF SAINTS.

"I believe in the communion of saints."

Some of the purest of earthly pleasures are experienced by the ardent lovers of nature while wandering amidst gloomy forests or unhealthy swamps in search of objects connected with the study of natural history. Hunger, fatigue, watchings and the severest privations are all unheeded by the enthusiastic naturalist while engaged in his favourite pursuit. To discover a new plant or a flower; to follow the tracks of wild animals to their secret recesses; to observe their manners; to watch their habits, and, by animated descriptions, to encrease the stores of human knowledge—are to him sources of exquisite delight, to which the mere sensualist is a perfect stranger. The collections of the successful naturalist become the objects of study to those who have not the opportunity of examining the living specimens in their native wilds; and the contemplation of their beauty and variety, their admirable symmetry, and their wonderful adaptation to the parts they fill in the economy of creation, elevates the mind to a faint but captivating glimpse of the great Author of nature, and inspires the breast with sentiments of love and adoration. But the Christian philosopher stops not here: he takes a higher and a nobler flight. Aspiring to purer and endless joys, his delight is in contemplating the attractions and the triumphs of Divine grace, as exemplified in the lives of those whom the Catholic Church honours as her faithful and glorified children. In this "multitude of all nations" he beholds the personification of every virtue—he peruses with avidity the moving histories of their lives—follows them to their hallowed retreats—becomes familiar with their habits, and feels a new love and a new ambition kindling within him. His soul, charmed with the transporting beauty of this "cloud of witnesses," is quickly estranged from the phantoms of the world, and he begins to regard its paltry pursuits with pity and disgust.

But the veneration of the saints and angels is "not a mere barren speculation. Those who have fought the good fight, and have obtained the crown of life," are to the reflecting Catholic objects of affection. They are the guides and counsellors to whom he looks for succour and encouragement in his spiritual warfare. Knowing by sad experience that the apostate spirits are permitted to tempt him, and even insinuate their poison into his thoughts, he cannot doubt that the saints and angels both see and hear him; that they take an interest in his salvation; and that particular saints and blessed spirits are appointed to watch over and assist him in his combats.

And what can be more cheering and delightful than to people our oratories, our solitudes, and even

the scenes of our avocations with the friends and favourites of our future Judge? What thought more sweet, consoling, and encouraging than to reflect that "the mother of beautiful love," the chaste, the humble Joseph, the generous martyrs, the pure and faithful virgins, and the holy penitents are witnesses of our conflicts, and ready to assist us in our difficulties? No, I will never cease to cheer my solitude, to solace my sorrows, and to animate my labours by the recollection of the glorious company by whom I am surrounded. When tormented by my spiritual enemies I will fly to the patronage of the saints, and I doubt not of being comforted by their intercession.

In contemplating the virtues of a God-Man I am dazzled and confounded by their splendour; but when I see them reflected in the lives of the saints, they become softened and adapted to my infirmity, and I am encouraged to emulate them. The same graces which sanctified them are offered to me; they have traced for me the "narrow path" that leads to glory, and many of them have marked it with their blood. I will, then, constantly interrogate them on the means by which they triumphed. In the open presence of my Redeemer I will invite my heart to love them whom He has loved and glorified, and I fear not to offend Him whose trophies they are by cultivating their friendship and imploring their aid. In all the temptations and difficulties of life I will fly to their protection and invoke their prayers.

Ye blessed saints and holy spirits! I honour you as the chosen servants of our common Redeemer. That charity which "never faileth," and which urged you so powerfully while on earth to labour and pray for the salvation of all mankind, cannot be less ardent now that it is perfected. Obtain, then, for me, by your intercession with Him who has so gloriously crowned you, the practice of those virtues by which those crowns were obtained; of that compunction which, united with the blood of Jesus, washed away your stains in the tribunal of confession—of that profound humility and ardent desire with which you received Him in "the Sacrament of Love," and of that heroic courage which, under every opposition and every difficulty, enabled you to press forward to the consummation of your desires.

Feast of St. Joseph, 1840.

X.

INTELLIGENCE.

ITALY.

ROME.—We regret to announce the death of His Grace Charles Edward Drummond, fifth Duke of Melfort, and Earl of Perth, which took place on the 9th of April in the convent of Irish Augustinians at Rome. He traced his descent from the royal houses of the kings of Hungary and Scotland, and inherited from his fathers their attachment to the exiled family, and their fidelity to the old faith.

He was almost the last of the many noblemen who were excluded from their ancestral estates on these accounts. He was born on the feast of the Circumcision in the year 1752, at the Castle of Lussan, from which he received the title of Count. He was also Baron of Cleworth, in England. He lived during his earlier years in the Courts of Louis XV. and XVI., and shared in the misfortunes and sufferings of their unhappy family. He had taken priest's orders, and had been appointed Vicar General of the diocese of Rhodex, and Commendatory Abbot of Loch Dieu, but of these preferments, with his other property, he was stripped by the French Revolution. He took refuge in England, and undertook the care of a mission in the London district, from which he retired in

1824, since which period he resided either in France or Italy. Leo XII. named him one of his domestic prelates, and apostolical Prothonotary, and would have raised him to those higher honours which had been formerly promised to him. The last fourteen years of his life, he spent in Rome. He celebrated mass every morning until his last illness, and would never avail himself of any exemption from the fasts and precepts of the Church. His leisure hours were devoted to musical or poetical composition; the last piece of music composed by him has been much admired; he wrote Latin and French verse with equal facility. On the day after his death, the Office for the Dead was recited in the Church of St. Maria, in Posterula, and a solemn High Mass was celebrated by the Rev. John Rice, O.S.A. assisted by the members of his order resident in the convent. The Right Rev. Dr. Kyle, Monsignor de Retz, (Auditor of the Rota) the Rev. Mr. Loftus, V. G. of Tuam, the Rev. Mr. Cowie, Vice-Rector of the Scots College, with other friends of the deceased, attended. In the evening, his mortal remains were buried in the church; and a monument will shortly be raised to his memory by the devoted and constant friend who was the support of his old age and in whose arms he breathed his last.

On the 27th of April, a secret consistory was held in the Vatican palace, in which, after the allocution upon the martyrs in Tonquin and Cochinchina, His Holiness nominated bishops to vacant churches, as follows:—archbishops, four; one of them, *in partibus infidelium*; bishops, fourteen; seven of them *in partibus*; and one other (California) a see lately erected by His Holiness. The usual instances or petitions were made for the pallium in favour of the Archbishops of Lyons, Chambery and Auch, and of the patriarch of Babylon.

ENGLAND.

LONDON.—On the 23rd of April, Miss Louisa Berg was received as a sister at the Convent of Mercy, Bermondsey. This impressive ceremony took place in the Church of the most Holy Trinity, agreeably to the usual formalities observed on such an occasion, in presence of a large assemblage of persons. The Rev. P. Butler delivered a very appropriate discourse.

SCRAPS.

MASTERS AND SERVANTS.—One important cause of breach of trust, in servants and others, is rarely adverted to—a want of sufficient vigilance and superintendence in masters. A young person, of unestablished principles, put into a situation of trust, where the conduct of his employer shows plainly that there is scarce a possibility of his being detected if he should make a trespass, is not done justice to; and his error, if he do err, is in large part to be ascribed to his superior. Not that we would have the culprit too easily excused, but that we would have masters do *their* duty in watchfulness, do we make this remark. The master is bound in duty to exercise a proper degree of care over his concerns, in order that all hope of safe criminality may be forbidden in his subordinates; and if he fails in this duty, we hold that he is himself guilty of a very great offence against society—that of leading its members into temptation, and perilling their best interests, in a business from which he is to be the chief profitter.

CIVILITY.—Many persons imagine that unless they behave with rudeness towards their inferiors they cannot command respect. The homage done to such individuals may appear like respect, but the inward feeling in every instance is that of contempt. One's conduct should always be civil and polite, for civility and politeness can alone disarm the malice of pride and form a guard against the venom of the vulgar.

THE BENGAL CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

No. VII.]

AUGUST 15, 1840.

[VOL. III.

ST. DOMINIC NO PERSECUTOR.

A Correspondent in the *Courier* of July 23d, who signs himself A LOVER OF TRUTH, has uttered falsehoods, which in grossness and impudence have never been surpassed by any thing found in the pages of the *Christian Advocate*. We had asserted that "persecution is directly opposed to the spirit of our faith." To contravene our assertion, he appeals to what he calls "the practice of the faithful" and triumphantly exclaims :

Bring the character and pious labours of Dominic to the test of this bold assertion of the Editor of the Expositor. This wretch of human kind, sanctioned and commissioned by the Pope, shed as much blood in the valleys of Piedmont alone as would float a ship of war. Catholic Historians describe him as marching at the head of armies with a crucifix in his hand, setting fire to whole towns, burning men, women and children indiscriminately. The lament of heretics it is said was his delight. He enjoyed with fiendish malignity the spectacle of her victims' bleeding veins, dislocated joints, torn nerves, and lacerated limbs, quivering and convulsed with agony.

In this strain he continues, every word a falsehood, and every falsehood darker in dye to the end of the chapter. If A *Lover of Truth* had studied how he might most grossly insult the understanding of the Public, he could not have adopted a more successful method than the letter which he has penned. Those who are at all conversant in history know, that St. Dominic never shed a drop of human blood, nor marched at the head of an army with a crucifix, nor set fire to a single cottage, nor burnt any human being whatever. It is false that any Catholic Historian has recorded of St. Dominic the heinous crimes which A *Lover of Truth* has laid to his charge. He cites passages which, he pretends, are taken from Catholic authors—but those passages were not written by a Catholic. They have been cited in some Protestant works as if

issuing from a Catholic pen, and ever since they have been taken on credit by writers, who had never read the original works where they are said to be found. It was in this manner, that the *Commercial Advertiser*, a few weeks ago, brought against us certain passages which he declared were from Catholic authors. As to St. Dominic we will effectually refute the false accusations of A *Lover of Truth* by quoting the authority of one of the worst enemies with whom the Catholic Church ever had to contend. We will not put forward the authority of the great Historian Fleury, or of any of the original biographers of St. Dominic; we will not assert that by the Canon law no Priest can directly or indirectly concur to the death of any man; we will not here stay to prove that the Church, which has never honoured any persecutor as a Saint, would not have canonized St. Dominic, if he had been stained with a single crime of the many alleged against him by A *Lover of Truth*,—(because such proofs may not have sufficient weight in the eyes of certain Protestants,)—but we will content ourselves with the single testimony of Voltaire, who surely has written enough against the Inquisition to satisfy the most bigoted of the Evangelicals. "*Saint, Dominique*," he says, "*qui avait accompagné L'Eveque D'Osma, tres homme de bien, à Toulouse, donna, avec lui, l'exemple d'une vie apostolique; et parut souhaiter, qu'on n'employa jamais d'autres armes que la persuasion et la bonne vie.*" His. Gen. St. Dominic who had accompanied the good Bishop of Osma to Toulouse, gave with him an example of an Apostolic life. He seemed to wish that no arms should be employed against the Albigenes but those of persuasion and of a

good life. His. Gen. Such in reality was the fact. For inflamed with a great desire to convert the Albigenes, he repaired in 1205 with the Bishop of Orma to Languedoc. At Montpellier he met the Cistercian Abbots, who had been commissioned by the Pope to preach against the reigning heresy, and proposed to them, that, to labour with success, they ought to employ persuasion and example rather than terror, and that, imitating the poverty of Christ and the Apostles, they should travel on foot without equipage, money or provisions. On the other hand nothing could be more violent than the conduct of the Albigenes. Not content with filling their own country with terror and desolation, they overran other provinces, pillaged the country and massacred the Priests, flaying some alive and scourging others to death. King Philip Augustus cut in pieces ten thousand of these banditti, they having penetrated into the very centre of his Kingdom.* Simon de Montford, who commanded the crusade against them, slew on one occasion sixteen thousand. Attacked by an army of a hundred thousand, at a time when he had with him but twelve hundred men, he threw himself into the fortress of Muret, and making a bold sally, routed the immense army of the enemy, leaving the King of Arragon in the number of the slain. To call this a persecution is the height of absurdity. Severe measures were adopted by Simon De Montford against the Albigenes after their power had been broken in the field, in order to prevent a future insurrection. But in these St. Dominic had no share, more than in the crusade. In the executions, which took place, he did not in the least concur, except on one occasion, when by his prayers and entreaties he saved the life of a young man, who had been condemned to the stake. Nor did St. Dominic act any part in the Inquisition, as it has been asserted by a cotemporary journal. The Inquisition was not established in its full form as a tribunal till the year 1233, twelve years after the death of St. Dominic.†

If the Albigenes were most dangerous rebels, they also maintained principles the most revolting to decency. There is not a Protestant State which would not treat them, if they exist-

ed now, with as much severity as they experienced formerly from Catholic Princes. Instead of adducing, like *A Lover of Truth*, a list of obscure authors whose works no one in this country has in his possession, we will cite the authority of the well-known Protestant Historian Mosheim. *Certain writers who have accustomed themselves to entertain a high idea of the sanctity of all those, who in the middle ages, separated themselves from the Church of Rome, suspect the Inquisitors of having attributed falsely impious doctrine to the Albigenes. But this suspicion is entirely groundless. Their shocking violation of decency was a consequence of their pernicious system. They looked upon decency and modesty as marks of inward corruption. Certain enthusiasts amongst them maintained, that the believer could not sin, let his conduct be ever so horrible or atrocious.—Ecclesiastical History. Vol. III.*

THE MADURA MISSION.

A letter from Father L. Garnier, of the Madura Mission, to F. Boulogne, of St. Xavier's College, Calcutta.

MY DEAR AND REV. FATHER,

The ties which unite us are too close for you to be indifferent to what may befall us. Enrolled under the same banner, we fight for the same cause; our victories, as well as our losses, are common. Divine Providence, which has been pleased ever since our coming to this Mission to try us sorely, has just sent us a very severe cross; faith alone enables us to bear up under the weight of it. On the 30th of May good Father Martin left us for a better world. Struck with some fatal sickness amidst the hard labours of his ministry and the ravages of the cholera in Maravar, the good Father died, like St. Francis Xavier, bereft of all assistance, in a poor cabin, without any one near him. Fr. Bertrand and Fr. Bournet, hastened, as soon as they heard of his sickness, to give him all the help in their power; but being fifteen leagues distant from the place, they arrived only the day after his death. This our worthy fellow-labourer, who has so many titles to our regret, died at a place six leagues distant from Madura. A monument is about to be erected to him according to the custom of the country.

Twenty days after this sad event—to us at least so sad, Fr. Bournet also died after a four or five days sickness, which, it is said, was a putrid brain-fever. He breathed his last in the arms of Fr. Bertrand and Fr. Canoz, refreshed

* Le Gendre His. de France. vol. 2., p. 364.

† Baillet pretends that St. Dominic acted as a kind of Inquisitor before the Inquisition was formally erected. But Touron observes that St. Dominic is never mentioned by the original authors of his life to have employed against the Albigenes any other arms than those of instruction and prayer, in which they descend to very particular details. He cites Theodoric, who says, "*mansit in Tolosanis partibus multo tempore—vir per omnia apostolicus, propugnans fidem, expugnans heresim verbis, exemplis, miraculis.*" Theodoric of Apolda. c. 2. n. 33. *He staid long in the country round Toulouse—a man every way apostolical, defending the faith, and attacking heresy by his words, example and miracles.* Baillet's conjecture is proved by Touron to be founded on a mistake.

with all the Sacraments of the Church. "He died," writes Fr. Bertrand "truly *the death of the just*, in the liveliest sentiments of faith, with admirable resignation, repeating the names of Jesus and Mary." "How sweet is it" he cried "to die in their company. Must I suffer? must I die? Well then, let us suffer, since it is God's will." After a gentle crisis, which lasted for some hours, he fell off as it were into a soft sleep, and yielded up his spirit to his Maker on the 19th June at Calloidiridel, the head-quarters of the Marava Mission. On the day of his interment, the crowd of Christians that gathered to see his funeral was immense, and large alms were distributed to the poor. Fr. Bournet arrived in India in December 1839. His stay amongst us was short; but during his short stay he edified us all by his zeal, charity, and exemplary regularity.

A vessel, that left Bordeaux in February, has just arrived at Pondicherry, with three Fathers for our Mission: Tassis, Perrin, and Serra, a Spaniard, who are quite well notwithstanding their long voyage of five months. I expect them at Trichinopoli in a fortnight. The new-comers usually remain with me for two or three months, and then they are taken from me. Thus, for the most part, I live alone here. For more than two years I have not been able to get a companion; yet there is so much work, that an assistant is quite necessary for me. The death of our two Fathers will leave us for a long time in great straits. Fr. Bertrand has at present only F. Canoz with him: he stays always in the province of Baninad, which is inhabited by the Maravars. Frs. Castonez, Doranquet and Sales are employed on the Fishing Coast from Tutucurin to the Cape. As for myself, I have been for twenty-five months at Trichinopoli. Father Gury is stationed in the neighbourhood. I have, to assist me in the remoter districts, two Missionaries of Pondicherry; but I am about to lose one of them, as he has been called away by his Lordship. Our affairs go on smoothly enough. Yet we are continually meeting the strongest opposition from the Schismatics, who are enraged to see their followers joining us and becoming good Catholics. The struggle however will yet be long. The large Churches are every where in the possession of the Goanese Priests, whom the Government seems inclined to favour.

I am occupied at present in building a fine Church at Trichinopoli. The work will be finished in four or five months. The Church is a hundred and twenty-four feet long and fifty broad. The arms of the cross are ninety;—so you see it is pretty large. I have vaulted it entirely on account of the strong winds and heavy rains which prevail in December. I can

tell you nothing of Europe; for I am no longer one of this world. My kindest respects to all.

Your very humble servant,

L. GARNIER.

"PROGRESS OF 'POPERY.'"

The old and hacknied cry of NO POPERY seems to have gone out of fashion in England, and almost every newspaper having the least connection with the "Protestant Ascendancy" now teems with the awful cry of PROGRESS OF POPERY! with a view to rouse the dormant feelings of bigotry and intolerance by rendering every trivial circumstance as hideous as human ingenuity can devise.—From the newspapers just received, we have gleaned the following items of *Protestantisms* which though intended for far different purposes, yet serve to show what gigantic strides Catholicity is making in England and Scotland.

Rumours, for some time past, have been rife in this neighbourhood (Windsor), that a Roman Catholic chapel, upon an extensive and magnificent scale, was contemplated being built at Windsor. It was rumoured that the intended new Roman Catholic chapel would be erected under the auspices of the Queen of England; but this portion of the report was scouted at the time, as not only improbable, but too preposterous to be entertained for one moment. Not more "preposterous," however, would a report have been considered, a week or two ago, if it had then been stated, that the Queen of *once* Protestant England was about to grant a charter to the Papist College of St. Mary, Oscott, near Birmingham, entitling the students "to graduate at Oxford, Cambridge, Dublin, or London, as A.B., A.M., LL.D., &c."

This extraordinary fact, however *has* taken place; and, if I am not misinformed, still more extraordinary proceedings, of a like nature, are in embryo.

Amongst the list of professors at St. Mary's College is the Hon. and Rev. George Spencer, the younger brother of Earl Spencer.

It does not appear, from the published account of this college, in the *Catholic Directory* for this year, that the "Heads" contemplated the extent of Royal favour which has just been conferred upon it. I make the following extract:—"Arrangements are in progress by which the students of this College will have the opportunity of obtaining degrees in art or law, and the other advantages held out by the newly-created University of London;" but not the remotest hint is given about any "arrangements" being, at *that* time, "in progress," to enable its Romish students to graduate at Oxford or Cambridge.

The funds which have been contributed for the erection of a new Roman Catholic Chapel in this immediate neighbourhood, have already approached to so large an amount, that it is expected the edifice will be commenced in a very few weeks.

The following extract from the *Catholic Magazine* for this month, cannot fail to be read with feelings of deep interest by every sincere Protestant in the empire. It appears under the head of "Windsor:—"

"We are happy to observe that a chapel at this seat of Royalty has at length been determined upon. Of the importance of having a church in such a locality we cannot say too much, as to such church will resort all the Catholic Sovereigns, and persons of distinction who may sojourn at the Castle—and these, we conjecture, will not be a few; and not to speak of the attraction which their presence will create, the frequentation of a Catholic place of worship by such exalted personages, will have its effect upon the minds of many, who, from ignorance or prejudice, are estranged from our faith. We trust that the undertaking will be upon a scale of magnificence suitable for Royalty, and though we cannot expect to rival the handy work of our Catholic ancestors, yet we hope that as near an approximation will be made as can be to the Chapel Royal at Windsor. And here the puzzling query occurs—how are the funds to be raised for the contemplated church? Why just in the ordinary way—by subscription. Let the Rev. Mr. Wilkinson, who has projected the plan, fairly commence the subscription, and we can have no doubt of his success. He will of course, receive the aid of the Catholic nobility and gentry; and several crowned heads and princes, we believe, would, if applied to, put down their names for considerable sums. Even among the higher classes of liberal Protestants, many persons might be found who would cheerfully contribute towards a church erected, in part, for the accommodation of illustrious strangers allied to this country by friendship or blood."

The Rev. Mr. Wilkinson, referred to in the above extract, is the officiating Romish priest at the Catholic chapel at Clewer, about a mile and a half from the Castle.—*From the Record, London Protestant paper.*

We are ashamed to say it, but it is probable, that in no part of the British dominions are greater exertions being made just now for the spread of Popery than in Edinburgh. On Saturday last, a Newspaper was started in this city avowedly for the purpose of upholding and promoting Popery; and it is boasted of by its proprietors, that it is the first and only Newspaper established with that object in Great Britain—a most enviable distinction for Modern Athens, certainly! We understand, too, that a lot of ground, of about five acres, has been purchased near Inverleithplace, upon which is to be erected a Roman Catholic College. There is already a Convent in Edinburgh, which is represented to be in a very flourishing state. It may be remarked, moreover, as a pretty significant "sign of the times," that on Monday last, the Queen's Nuptial day, divine service was performed in the Roman Catholic Chapel, Broughton-street, "for the purpose" as the advertisement expressed it, of "imploping the blessing of Heaven on her Majesty's marriage." Whoever before heard of the "blessing of Heaven" being "implored by the Church of Rome upon a Sovereign whom that Church regards as a damnable heretic?" Depend upon it, "there is more in this than meets the eye." And, really, looking at it all in sober seriousness, we are constrained, however humiliating it may be, to think that there is some truth in the boast of the Popish Bishop, Dr. M'Hale, that "Scotland is beginning to revere the memory of St. Columbkil, the founder of its religion, rather than that of John Knox, who was its ruthless destroyer."—*Scottish Standard.*

A map has just been put forth by the British Reformation Society, showing the exact position of every Roman Catholic chapel, college, and seminary, within the boundaries of England, Scotland, and Wales, from which it appears that there are no fewer than 532 of those buildings, being an increase in ten years of 88. In the county of Lancaster alone there are as many as 74 chapels and 9 schools; in that of York there are 50 chapels and 7 schools; in that of Stafford there are 29 chapels and 2 schools; whilst in Middlesex the chapels are 20 only, and the schools or colleges 13. By this statement it will be remarked that although the number of places of worship is considerably larger in the provincial districts, yet that the nurseries for Popery are by far the most abundant in and near to the seat of Government. A correspondent, in urging the necessity of directing the attention of the Protestants to the support which is given by certain parties who are in the possession of the control of the destinies of this country, and urging the propriety of extending patronage to the society by which this map has been prepared, says: "The Pope, Sir, must have tremendous influence in this country, by some means or the other. Here is a nation professedly Protestant expending £70,000 a year to disseminate a doctrine which she declares to be idolatrous, and compelling thousands and tens of thousands of her subjects to aid in such inglorious and unhallowed work. Surely this is very like 'Popish ascendancy!!!'"—*Times.*

The *Univers* publishes a letter from Rome, which will furnish the *Times*, the *Post*, the *Standard*, and the *Herald*, with materials for a series of virulent attacks on the Papacy; and the M'Ghees and O'Sullivan's for an occasion of another vagabondising tour through Great Britain. This letter states that the Pope has resolved upon the conversion of this country to the Catholic faith, and that, instead of four, as at present, he has divided England into eight districts, to each of which a Bishop, under the name of a Vicar Apostolic, has been appointed. The letter does not state that the Pope is acting by the advice of the Bishops of Exeter and London, nor indeed that his Holiness has had any communication with the English prelates on the subject, but we have been assured that a high dignity of the Romish Church stated at an entertainment, not a great while ago, at which were present several clergymen of the Church of England, that the Holy See would not despair of the re-conversion of England, while her established Church retained a Liturgy which was but a translation of the Missal. It is true that it was uttered as a pleasantry, but all who have taken the trouble to inform themselves of the opinions propagated by the Propaganda Society must know it to be a fact.—*SUN.*

MADRAS MISSION.—We are glad to state that in addition to the Church collection for the Madras Mission, of which only One Hundred and Fifty rupees were realized in consequence of the non-payment of some of the tickets, and to the Donations of One Hundred and Seventeen rupees published in our last, Messrs. John Lackersteen and Brothers have contributed the sum of One Hundred Rupees.

It is with great pleasure that we insert the following letter, and we beg to assure its venerable author that no effort shall be wanting on our part to make it continue in His Lordship's favorable opinion :

MR. EDITOR,

I always derive great satisfaction from the perusal of your very estimable journal *The Bengal Catholic Expositor*. I shall always do every thing in my power to procure subscribers for it and to communicate its contents to those who have not the means or do not wish to become subscribers themselves. This work is so wisely conducted, and its doctrines so clearly and so solidly presented, that there can be no doubt of its being well calculated to destroy the prejudices which exist against the Catholic Church, and to bring back into her bosom a crowd of otherwise estimable persons, whom, the misfortune of their early education, rather than any conviction, however little reason there may be in it, keeps at a distance from her. If these persons read your expositions of Catholic doctrine with attention and good faith, they will soon see, that the truth of God and the means of working out their salvation, are in the Catholic Church, and in her only. May God grant them this grace. Let us hope as much from his goodness.

Continue Mr. Editor, to pursue this work, for which God will give you great merit, and which renders you so recommendable in the eyes of every good man, who loves God and who wishes his glory and the salvation of our straying brethren.

Your humble & obedient servant,

+ HILAIRE, Bishop of Bidopolis;
Vicar Apostolic of Siam,
Singapore, Penang, &c. &c.

Singapore, June 26, 1840.

FUNERAL SERMONS, &c.—We omitted to mention in our last, that on Sunday the 2nd instant, the day after the burial of our lamented Pastor, the Rev. Mr. Moré preached, in Portuguese, an eloquent and pathetic funeral Sermon at the Principal Catholic Church, and on the same morning the Rev. Mr. Chadwick gave an excellent discourse at St. Xavier's Chapel relative to the demise of our beloved Superior. Last Sunday the Rev. Dr. Olliffe preached a very edifying Sermon on the same subject, taking for his text, "*Thou art my God, depart not from me, for tribulation is very near, for there is none to help me*"—xxi. Psalm 12 v.

On Thursday last a Funeral Dirge was performed at the Principal Catholic Church, at the conclusion of which a Solemn Mass was celebrated.

ALBIGENSES, CRANMER, LATIMER AND RIDLEY.

The *Christian Advocate* in its last issue bears testimony to our kindness in *advertizing it gratuitously*, and hopes that we may live to continue the same charitable service. We have certainly contributed in no small degree to the notoriety of the *Christian Advocate*; for we have branded it with a name which will remain with it till it expires, and have proved "out of its own mouth" that in unblushing falsehoods it yields not the palm of merit to the most profligate journal in Britain. As it appreciates our favours so highly, we cannot in common courtesy discontinue them, but promise still *gratuitously to advertize it* from time to time as THE GREAT UNTRUTH-TELLER pre-eminently.

In answer to a question of the *Courier* "*why were the Crusades preached up by Papal Ordinances against the Albigenses,*" we answered, that Catholic Princes were obliged to put them down by force, because, as Mosheim admits, they maintained principles so subversive of order, so revolting to decency, that they could not be tolerated in any state. They were lewd, impious Manicheans and audacious rebels." The *Christian Advocate* comments on our reply, and says, "*History, their enemies being the Chroniclers, refutes this lie; they were as a body, a holy, submissive and Protestant people.* Hear this, ye learned and liberal Protestants of Calcutta! The great *Advocate of Christianity*, who by principle does nothing but *attack it*, traces your descent to the Albigenses, whom he calls a holy, submissive and Protestant people. Protestants undoubtedly they were, for they protested in good earnest against the Catholic Church. But holy and submissive! Speak, Mosheim, thou Protestant Historian, and eulogize the *sanctity and obedience* of the Albigenses. But we have already cited the authority of Mosheim in our article on St. Dominic. Mosheim however, being a Protestant, will not satisfy our *Christian Advocate*, who has now learnt to summon up all Catholic Historians as vouchers, that the Albigenses were not lewd Manicheans nor audacious rebels, but a holy, submissive and Protestant people. Is this profound ignorance, or is it barefaced falsity in the *Christian Advocate*? Why, the works of every cotemporary writer—poets as well as historians; all the judicial acts that are extant on the subject, bear consentient and indubitable testimony against the assertion of this new and strange *Advocate of Christianity*. They inform us with one voice that the Albigenses denied the incarnation of Christ; that they defiled and threw into sinks the sacred Scriptures; that they polluted in the foulest ways the sacred chalices and vessels of the

altar; that they prohibited the use of animal food as impure; that they condemned marriage, and the lawful procreation of children, whilst they allowed and encouraged every unnatural pleasure subversive of that end. The very names, by which they were designated and known, proves the abominable nature of their crimes. If the Editor of the *Advocate* still call aloud for Catholic authority, let him consult the acts of the various councils, held against it; Albi, Lateran III. and Lateran IV. whose testimony outweighs that of a host of writers. If he demand English historians, let him peruse the works of Hoveden, Gervas, Newbrig and of Mathew Paris. If foreign historians, let him read Duchene, D'Argentre, Feury. William of Brittany will present to him their odious crimes clothed in the language of Poetry. Does he wish for Protestant historians? Let him consult Mosheim, the Centurians, Bishop Cooper, or if he pleases, even Limborch, whom the *Courier* falsely calls a Catholic writer: Limborch, whom Mosheim reproves for his errors respecting St. Dominic; Limborch, who, in his account of the Inquisition, is forced to confess the audacious impiety of the Albigenses. Blest Albigenses! Ye holy, submissive and Protestant people! Ye canonized saints of the "over righteous" evangelical conductors of the *Christian Advocate*. We doubt not that your spirit has descended on these champions, who advocate Christianity by attacking it, and that you see in them children not unworthy of yourselves.—But we forbear to taunt: we forbear on account of the liberal and enlightened portion of our Protestant countrymen, who with their own Bishop Dr. Jewell are ready to exclaim, "THE ALBIGENSES ARE NONE OF OURS."

The *Courier* had asked us "Why did Cranmer, Latimer, and Ridley die at the stake?" We replied, "Because, amongst other reasons, they were rebels in supporting Lady Jane Grey against their lawful Queen;" With reference to this reply, the *Advocate* thus breaks out: *will the Expositor point out when and where this is stated by contemporaneous historians? We wait the reply. We demand it in justice to the character of men whom this puny scribe is not even worthy to calumniate.* As the *Christian Advocate* is waiting, we hasten to satisfy his demand. He comes forward gallantly, but we are quite ready to meet him.

Whilst Cranmer was actively employed in securing success to Northumberland's scheme, Ridley, on the 16th of June, preached, at St. Paul's cross, before the Lord Mayor, the Aldermen and a numerous assemblage of people, in favor of Lady Jane and against her idolatrous rival. *Godwin* 106

Stow 610, 611. *Burnet* 233. *Heylin* 184. *Hollingshed* 1089. Paying his court to the rising power of Dudley, he had concurred with Cranmer in setting aside Henry's last Will, and in excluding his two daughters Mary and Elizabeth from the crown, in order to place it on the head of Dudley's daughter-in-law, the Lady Jane. He was arrested, after Mary's triumph over Northumberland, with Cranmer and the other conspirators, on the charge of high treason. *Stow*, *Godwin*, *ibid*, *Haynes* 192, 193. If Elizabeth on Edward's demise had succeeded to the throne she would not, more than Mary, have spared either Ridley or Cranmer. Neither can there be the least doubt as to the treason of Latimer. For during the reign of Edward, he pronounced it better, "that God should take away the Ladies Mary and Elizabeth, than that by marrying foreign Princes they should endanger the safety of the reformed Church." At the beginning of Mary's reign, he was so hurried on by his zeal as to give vent to similar sentiments; for he was thrown into prison four days after Cranmer's arrest on the charge of sedition. *Strype* 111. 131. *Fox* III. 315. The journal of Council states in *Archæol.* xviii. 175. that he was sent to prison "for his seditious demeanour." When leaving London at the head of his forces, Northumberland exhorted the preachers to exert themselves in favour of Lady Jane Grey, there is every probability that Latimer spoke with the same boldness and vehemence as Ridley, though his name is not expressly mentioned; for besides Ridley, the Bishop of London, there were, as *Godwin* states, 106., many other preachers who tried in vain to rouse the passions of the citizens in Lady Jane's favour; and as Latimer was the most intemperate declaimer of his time and the avowed partisan of Northumberland, there can be no doubt that he was not less active than others in executing his master's order in a matter, which was so dear to his heart, and congenial with his views.

We say nothing of his perjury in swearing to oppose every dissenter from a Church whose doctrines he disbelieved at the time that he accepted a bishoprick in it. We pass over in silence the murders which he committed in sending Catholics and Protestants to the stake for the opinions which he held himself. *Collier*, *Fox*. We dwell not on his being an active co-operator to the murder of Lord Thomas, who was brought to the scaffold unjustly by Somerset, his unnatural brother, though we have the authority of Saunders, present on the occasion against him who says, that Latimer paved the way for the Admiral's condemnation by a sermon preached at Oxford. We waive

all this, because, though the crimes are enormous and deserving of death, yet they do not amount to high treason.

We have said but little of Cranmer, because his guilt is too well known, and we have an overwhelming weight of evidence against him. For brevity's sake we refer the *Advocate* to Cobbett who though "*infamous*" in its eyes, is a sterling TRUTH-TELLER. The learned Protestant will perceive that the authorities which we have adduced are not only cotemporaneous but of his own Church too.

The ADVOCATE-FOE of Christianity has boldly demanded of us *the when and the where*. We have answered. If he is not satisfied, the public at least will be so.

SACRAMENTS.

To the Editor of the Bengal Catholic Expositor.

SIR,

In your number of last Saturday, you refer to the Sacraments as a means of communicating grace, and you say that in this respect the Church of England has no efficacious Sacraments,—they will not communicate grace, but pray Sir, do not Priests need all the grace they can get, and if *all* Sacraments are a means of communicating grace, why are they refused the Sacrament of marriage? Will you please to explain to me the reasons of this refusal in your next number?

AN ENQUIRER.

Hooghly, Aug. 4, 1840.

In *theory* the Church of England has two sacraments which confer grace—Baptism and the Lord's Supper. Whether these two do in *fact* confer grace, depend on conditions which we mean not now to examine at length. The case is this: BAPTISM gives grace when it is properly given by her ministers to infants, but her LORD'S SUPPER does not, because her clergy have not the power of consecrating. The latter is in reality no sacrament at all, because she has no real Priests. However, according to the principles of her faith BAPTISM and the LORD'S SUPPER are efficacious means of communicating grace.

The difficulty proposed by *An Enquirer* is easily solved. We will state it more clearly than he has done.—Priests ought to procure as much grace for themselves as they can, but marriage confers grace according to Catholic doctrine, therefore Priests ought to get married.

Priests ought to procure all the grace which is necessary for them in their state of life, but not the grace which is requisite for the discharge of duties belonging to another state. In the sacrament of Orders they obtain the grace which they need as Priests, whilst, by the sacrament of marriage, married persons receive the grace which they want as Husbands, Wives, Fathers or Mothers. Some sacraments are common to all: others are adapted to particular states, circumstances, wants, conditions. Priests want not the grace of marriage, 1^o. simply because they are not married; 2^o. because the want of it is preeminently supplied by the grace of Orders. As married laymen stand in no need of the grace of Priesthood whose duties they have not to perform, so Priests want not the grace of Matrimony, the duties of which do not regard them.—E.

IMAGE WORSHIP.

"I am the LORD, that is my name, and my glory will I not give to another, neither my praise to graven images." —Isaiah, c. xlii. v. 8.

To the Editor of the Bengal Catholic Expositor.

SIR,

The Catholic Church commands her children to pay all due honours to the Images, and I cannot reconcile that to the passage quoted above, therefore will you do me the favour to explain to me if by my obeying her, I do not act contrary to what is said in the Scriptures. You have removed many a doubtful point from my mind by your clear and able exposition of them, and I trust you will satisfy me by answering this and oblige,

Sir,

Yours obediently,

A CATHOLIC LAYMAN.

July 29, 1840.

We are surprised that a Catholic should exist, who can find any difficulty to reconcile the practice of his Church with the cited text of Isaiah. The glory and the praise due to Almighty God are not to be given to images. Did any sincere enquirer after truth ever discover that Catholics teach the contrary? Did any candid observer ever remark that Catholic practice infringes upon this commandment?—E.

A USEFUL LESSON.

To the Editor of the Bengal Catholic Expositor.

SIR,—The perusal of the following passage in Manning's Eighth Entertainment, struck me forcibly as applicable to a writer who has been venting his malicious but impotent spleen at yourself and those who have assisted you in your laudable undertaking. May I request you to give it a place in your next number?

"But of all the wicked stratagems of corrupt nature, none will be more severely punished than the *hypocrisy* of those who, under the mask of zeal for religion, have covered the blackest designs of ruining the reputation of their real or reputed enemies, by malicious insinuations, or accusing them of crimes whereof they were wholly innocent. And I shall only add, that whoever finds his conscience charged with any part of this unchristian practice, though his intention was never so *seemingly pious* (for a good intention can never justify a bad deed) cannot hope for mercy at the day of judgment, without first making a reparation answerable to the injustice he has committed."

I am, Sir,

Your obedient Servant,

A WELL WISHER.

THE TABLET NEWSPAPER.

*To the Editor of the Bengal Catholic
Expositor.*

SIR,—In forwarding to you the accompanying Notice of a newly established Journal, I am acting not so much in accordance with the request of one of its originators, as with the wish of propagating the knowledge of our Holy Religion, by laying before your readers the enticement of the cheapest means ever yet offered of possessing English news; and at the same time, of learning the progress which the Catholic Church is making *at home*, of watching every step of its advance, of feeling joy at its triumphs, of seeing its history fairly dealt with, and the calumnies of its enemies never more atrocious than now, disposed of with all the temper and talent that belongs only to conscious Truth.

THE TABLET comes recommended to the Catholic by an array of great names to support it; to the general reader, by the sincerity of truth and fair statement. It is hoped that among the British Officers and residents in this country, this Journal will find many contributors.

AN ENGLISHMAN.

THE EDITOR AND PROPRIETORS
OF THE
TABLET NEWSPAPER
TO THE

Catholics of Great Britain and Ireland.

Ever since the power of the Press arose in this empire it has been turned against your religion. During all this time every day has brought forth new misrepresentations and errors respecting you. They have been presented in every form, and suited to every taste. The public eye regards you through a distempered medium, and there is scarcely among your countrymen any soundness of opinion respecting you or your doctrines.

From time to time something has been done to check the current of popular error, but it still runs on. The defences, which, if supplied in time, would have been sufficient to guard Truth, have been set up too late; and though strong enough, they have not been extensive enough to ward off the thousand blows aimed at her by her assailants. Books, which fall into but few hands, are an insufficient antidote to the periodicals which are daily poisoning the public mind. To stop the progress of mischief, you must have an answer ready to crush it when it first appears—a Newspaper alone can give you this opportunity.

In the Provinces, in the Colonies, in Scotland and in Ireland, there are Newspapers to which Catholics can have access; but in the metropolis of this great empire, at the head-quarters of opinion, there is *NOT ONE*:—not one Weekly or Daily Newspaper to do justice to the religious feelings of nine millions of British subjects; not one that can express sympathy with—scarce one that can speak honestly of—the Great Religion of the Universe: but day after day some error is shot forth against you, your brethren, and your faith, doing injury to

thousands as it sweeps across the country; and only when its pernicious work is accomplished, and its force is spent, it meets with some tardy reply, which may, indeed, stop its further ravages, but is ineffectual to repair the mischief which has been already done.

The Proprietors of the Tablet Weekly Newspaper will endeavour to supply this deficiency in the periodical literature of England. The Catholics shall at last have an opportunity of defending themselves on equal terms with their opponents. They shall have standing ground in the heart of the enemy's country; it must depend on themselves to maintain it.

We are well aware of the peculiar difficulties which beset our undertaking, and that we have less to fear from the attacks of enemies than from the want of friendly support. We know that it is idle to suppose that any Newspaper can be the accredited organ of the Catholics; but we submit that such an authorization is not necessary to entitle us to their favour. Even if you could give us this honour we should be loath to bear its attendant responsibility: but the sacred gift of your faith is not to be deposited at pledge with any third person, and we would not (if we could) make the faith or its professors responsible for our views. To the best of our ability we shall defend and enable others to defend the purity of Truth and the Majesty of Religion; but Truth is immortal and Religion is divine; we are conscious that human advocacy can do justice to neither, and are well contented that the mighty cause should not be implicated in the inefficiency of its advocates. We do not ask you to share with us the weight of responsibility; but whilst labouring in your behalf we shall gratefully receive a portion of that encouragement which you now bestow upon hostile publications.

We know that in the entertaining character of many of these their hostility is forgotten, and we shall endeavour to make THE TABLET equally interesting. We do not intend to confine ourselves to matters which none but Catholics care to read. We shall strive to present to the public correct intelligence, fair argument, and honest opinions on all general subjects in as attractive a form as possible; fully persuaded that intelligence may be very true and yet very uninteresting; that the soundness of logic is not weakened by being courteously expressed, and that the honesty of telling truth is rendered much more useful by the policy of attracting listeners to it.

Neither shall we think it necessary to load our columns with controversial essays. Our aim will be not so much to teach Catholicity as to make it respected: not so much to confute Protestants as to conciliate them. If we can tempt them to further inquiry after truth by clearing away some of the rubbish which has been cast upon its beauties, we think we shall have done as much as a public Newspaper should attempt to do. We humbly conceive that the duties of an Editor at his desk are very different from those of a Professor in a Chair of Theology.

Our political principles are those of civil and religious liberty. On particular questions we do not profess to give the opinions of our Catholic countrymen, but our own. We know that the bond of religion, which unites all shades of character and opinion in the fold of Christ, leaves full liberty to them all in respect of worldly matters, and we claim

the same liberty of judgment on such points as other Editors do. Without it we should neither receive nor deserve support.

In a word, we hope to make *THE TABLET* at least as worthy of favour among all orders of our countrymen as any other of the class of publications to which it belongs, in respect of those qualities which in a greater or less degree are common to all; but to persons who wish, at length, to see the other side of the great question between the Old and the New Church fairly stated, and to compare the practical results of the two religions as they are constantly developed in the various countries of the world; to those who wish to give their Catholic countrymen a chance of being heard on their own behalf; and especially to those Catholics who wish to guard themselves against misrepresentation, and their countrymen against being deceived on the most important of all truths, we offer recommendations which no other Newspaper in London possesses.

Advertisements, Orders, and Communications (post-paid) received at the Office of *THE TABLET*, No. 3, Bridges Street, Catherine Street, Strand.

The first number will appear on Saturday, the 16th of May, and may be procured from any News-vender in town or country.

London, 1st May, 1840.

Among the periodicals which reached us by the last overland mail, we have received the first number of *THE TABLET*, and have no hesitation to state that in talent and research it is not surpassed by any Newspaper in Britain. It consists sixteen royal quarto pages, and the price is only six pence per number. We are requested to mention that Messrs. P. S. D'ROZARIO & Co. will be glad to receive orders for *THE TABLET*.—ED. B. C. E.

MURDER OF FATHER THOMAS BY THE JEWS OF DAMASCUS.

The following particulars of the assassination of Father Thomas, are taken from a letter written by a French gentleman, an eye-witness, residing at Damascus.

Damascus, March 4, 1840.

The Rev. Father Thomas, of Sardinia, missionary apostolic, resided in Damascus for thirty-three years. Like all the old European missionaries in this country, to be tolerated, he practised medicine, and I can say, with much credit; for vaccination he was preferred before every other, principally by the Jews. On the 5th of Feb. last, about three in the afternoon, he was seen to go out with his servant towards the Jewish quarter of the city. Later in the afternoon, the servant was met alone in the quarter, saying he was going to join his master. On the 6th of Feb. Father Thomas was to dine with Doctor Massaci, the physician of the Pacha of Damascus. Not seeing him at the appointed hour, he sent to the house of F. Thomas—the door was shut and no one answered. On some enquiries being made, some persons of the neighbourhood observed that neither the convent nor the church had been opened that day. The French Consul was immediately informed of this, and he ordered the door of the convent to be opened, but no one was found within, although every thing was in order. From the investigations made the same evening suspicions rested on the Jews. The Consul immediately requested the assistance of the local authorities; and a Jewish barber, particularly suspected, was arrested and examined according to the custom of the country. After some unimportant

avowals, he declared that, towards that night fall a rich Jewish merchant had sent his servant to him (the barber), and that, having gone to his house, they took him into an inner apartment, where he saw Father Thomas seated, his hands tied behind him, and that they told him to cut his throat; that at first he refused, but at length, yielding to threats, he consented to assist them.

Harrari's servant was also arrested; and after many contradictory statements, he made the same disclosures as the barber.

For several days a strict search was made in the suspected houses, but without any result. Several other persons were arrested and examined, and at last their declarations led to the discovery of the assassins. They are the three brothers Harrari, their uncle Soussouf Harrari, the Rabbini Moussa-Abouil-Afié, Moussa Solorci, Jousouf Laguado, all seven rich merchants, the servant and the barber. Seven have already confessed the crime, two persist in denying it. The first declared that, some days previous to the murder, the high priest Jacob, stated to the principal Jews that the festivals were approaching, and that they must procure some blood; that some one named Father Thomas as most easy to be taken; and that they killed him to procure the blood which they require annually to mingle with their peace offerings. The cruelty and barbarity displayed in the commission of the crime, are not less revolting than the principle which led them to commit it. According to their own confession, the barber held him by the head, others by the feet, and below a bason was placed to catch the blood. David Harrari gave the first blow, and he was immediately assisted by another who completed the deed.

As soon as the unfortunate Father Thomas had expired, and his blood had ceased to flow, the body was stripped of its clothes, which were put on a fire, kindled, it would seem, expressly in another room.

Harrari's servant and the barber immediately set to work to cut the body in pieces. The flesh put into a sack and thrown into a sink at a little distance. The bones were broken with a pestle, and thrown into the same place. The sink being pointed out by the accused themselves, it was opened, and they found in fact a quantity of human bones broken to pieces; a part of the heart, and of the jaw with the beard: the brains, the back-bone, and a part of the scalp, the mark of the tonsure being still visible, and a piece of F. Thomas' dress, which every one at once recognised.

These remains were taken to the French consulate. The identity of the body of F. Thomas having been certified both by the declarations of the accused and the parts discovered, the remains were interred in the church of the Capuchins on the 2nd of this month. The ceremony was most solemn; the French, English, and Austrian consuls were present, and an immense concourse of persons, even Turks, of both sexes.

I can guarantee the truth of the above facts—I receive nothing from hearsay. What I myself was not an eye-witness of I have heard from persons whose position obliges them to investigate the affair and arrive at the truth. . . .

P. S.—The body of F. Thomas' servant has just been discovered in the sink of the fahrii's house. The authors of these assassinations are either concealed or escaped from Damascus.

THE RIGHT REV. DR. O'CONNOR.

Proceedings of a General Meeting of the Catholics of Madras, convened by the Right Reverend Dr. CAREW, agreeably to a requisition submitted to His Lordship, for the purpose of voting an Address to the Right Reverend Dr. O'CONNOR, on his Lordship's departure from India.

FREE SCHOOL ROOMS,

20th July, 1840.

The Right Reverend Dr. Carew having been solicited to preside at the Meeting, the Chair was taken at 7 o'clock p. m., when the following Resolutions were unanimously carried—

Moved by J. Arathoon, Esq. and Seconded by Mr. J. D'Vaz.—That this Meeting learns with deep regret that severe indisposition should render it requisite for the Right Reverend Dr. O'Connor to resign his important Office and return to his Native Land, and that, as a small mark of our gratitude, respect and esteem for His Lordship's venerable person and character, an Address be presented to him expressive of our feelings, accompanied with the following tokens, viz.—

A GOLD CROSS,
A CHAIN, and
A RING.

Moved by Mr. F. D'Monte and Seconded by Mr. T. G. Clarke.—That the Address now read be approved and adopted, and that it be submitted for the signature of the gentlemen present.

Moved by Mr. D. Gomes and Seconded by Mr. A. D'Silva.—That, for the purpose of preparing the Tokens referred to in the first Resolution and Address, a Book for Subscriptions be immediately opened, with a solicitation that the amount be paid with all practicable expedition.

Moved by Mr. Thomas McLaughlin and Seconded by Mr. E. P. Clarke.—That the Address and Book of Subscriptions be left at the Vestry until the 30th Instant, to enable those who are not now present to affix their signatures to them.

Moved by Mr. G. R. Mayers and Seconded by Mr. Oliver.—That the Address, when signed, be duly handed over to the Right Reverend Dr. Carew, together with the amount of subscription, when realized, with a solicitation that His Lordship will carry the intentions of the Meeting into effect in such a way as he may consider proper, and that a Committee be appointed to superintend the objects contemplated in these Resolutions, consisting of Messrs. J. D'Vaz, T. G. CLARKE, and D. GOMES.

Mr. Mayers' name was subsequently added to the Committee—

When his Lordship vacated the Chair

Mr. Arathoon was called to it, and the following Resolution was—

Moved by Mr. T. Fonceca and seconded by Mr. A. Geils.—That the thanks of this Meeting be voted to the Right Reverend Dr. Carew for his Lordship's able and kind conduct in the Chair.

ADDRESS.

TO THE RIGHT REVEREND DR. O'CONNOR, Bishop of Salditan and Vicar Apostolic of Madras and Meliapore.

MY LORD,

We, the undersigned Catholics of the united Vicariate of Madras and Meliapore, have learned with unfeigned regret of your Lordship's continued indisposition, which has induced the resignation of

your important office and renders your Lordship's immediate return to Europe imperatively necessary.

We cannot, My Lord, allow the opportunity to pass without giving expression to the sentiments we entertain towards your Lordship, for the many amiable qualities which have so eminently characterized your intercourse with us during your sojourn in this Country, and cannot but deplore the painful necessity which deprives us of the happiness of your Lordship's presence amongst us.

We are sensible, My Lord, of the numerous difficulties you had to contend with on your arrival at Madras, from the many tares that had unhappily sprung up, and from the want of that co-operation which your unwearied zeal and indefatigable exertions in the cause of Religion were justly entitled to,—these obstacles were not certainly of an ordinary nature, and were, of themselves, sufficient to paralyze the efforts of the most zealous Pastor, but, by your Lordship's perseverance, ardour and intrepidity, worthy the great and good cause, our most sanguine expectations have been realized, the thorns and briars removed, and Religion, in this country, once more restored to her primitive purity and simplicity.

We are conscious, My Lord, that nothing we may say can do justice to your labours in the vineyard of the Lord, nor adequately convey our thankfulness and gratitude for the eminent services you have rendered to Religion. We deem it, at least, but an inadequate return to proffer, as a token of the lively sense of gratitude, respect and esteem, we entertain for your venerable person, character and office, the accompanying cross, chain and ring, which we cherish a hope will bring to your Lordship's recollection from time to time, the fondly attached flock from which Divine Providence has deemed it fit to separate you, and in therefore, humbly soliciting your kind acceptance of them, we beg earnestly to assure your Lordship, that they are accompanied with our most fervent and heartfelt prayers to the Throne of Mercy, that your return to your native land may tend to the perfect recovery of your health, and enable you once more to resume your pious labours in the cause of our holy religion, in which you hold so distinguished and elevated a position: and in conclusion, we have only to crave a remembrance of us in your Lordship's Prayers and Benediction.

We remain, with the highest sentiments of respect and esteem,
Your Lordship's most obedient
and grateful Flock in Christ.

CATHOLIC BIBLES.

"Moreover I found to my great surprise, that not only is the Bible—a German translation from the vulgate—not proscribed (in Bohemia) but that it is to be found in every School, and sometimes in the very cottages. So mistaken is the prejudice which charges the Romish Clergy in general with waging a war of extermination against the written word of God.—Today we found a rustic on his knees before a Chapel; within which gaudily painted and dressed, were waxen images of a Virgin and child. Was this idolatry? I cannot believe it. The accusation of idolatry is by far too grave to be lightly brought against any class of persons whose creed is in all essential particulars the same with our own, and who err only in this, that they believe a great deal too much."—*Gleig's Germany.*

ANNUAL MEETING OF THE CATHOLIC INSTITUTE.

(Concluded from page 83.)

MR. O'CONNELL now came forward to propose the next resolution. It is impossible to describe the scene that took place at this moment; the ladies, vast numbers of whom occupied the meeting, rose to cheer the Liberator of Ireland, and from every part of the room, not excluding the galleries, the most enthusiastic plaudits proceeded. Mr. O'Connell, having repeatedly bowed his thank for the honour done, and silence being in some measure restored, proceeded to address the meeting. Yes, he exclaimed, this is indeed a great day for England (immense cheering), a great day for truth, for religion, and for charity (great cheering), and he hoped it was not profane in him to say that it was a day dedicated to the glory of God, and one likely to promote a holy cause (great cheering). Catholicity stood forward that day as she ought to do, with the ancient and most honourable nobility of the land around her (cheers). She was persecuted no longer, she was no longer enchained, and the people crowded round her (cheers). Oh, it was indeed a great day for England (cheers). There was something remarkable that it should be the festival of the glorious Saint who was sent by the Pope of Rome as the first to communicate the light of true religion to the ancestors of the English people (cheers). It was the festival of St. Austin (great cheering). He (Mr. O'Connell) remembered that he had occasion once to write an epistle as to St. Austin being the first to introduce Christianity in England, whereupon he was called by a Methodist an egregious liar. Such was the politeness with which he was used (laughter). After some altercation, however, it was admitted that he (Mr. O'Connell) was right. This reminded him of an Irish counsel, who having nothing to say to a witness, said "Now, by virtue of your oath, are you not a Dane?" to which he replied, "No" and was about leaving the box. "O, says the counsel, come back, Sir. Are you not a Swede?" and receiving a reply in the affirmative, he called him an equivocating rascal (laughter). But to be serious; this was a great day for Catholicity in another point of view, namely, the contrast between the manner in which they discussed religious subjects, and that in which other parties brought them forward. They had heard no imputation that day from any one upon other Christian creeds (cheers). Whereas other meetings had taken place where the foulest calumnies had been uttered. They had been told that they did not know what they believed. Now, the fact was, that those who said so were like *Tom Thumb*—They made giants, and then they killed them (cheers). It was a great comfort to him to see some of the discussions that had taken place elsewhere against the Catholics, because he could not find in them a single argument that touched upon the doctrines they professed, and where it did it was based upon error, and was nothing like what they believed (cheers). The society to which he had referred had liars of all descriptions, from Jezebel M'Neil to forgery M'Ghee (laughter). It certainly was an honour to Ireland to think that all these calumniators were Irishmen (laughter). It was found, he supposed, that of all calumniators the Irish were the boys to blacken (laughter). Now he had had the curiosity to read an account of some of the meetings that had taken

place at Exeter-hall, to see if there was something to lay hold of in them; but he found the lies stated there so flat, stale, and unprofitable, that they were not worth picking up out of the gutter (laughter). But then they had issued pamphlets, and he thought he might get them there; but what were they? Why, charges against the Catholic bishops of being perjurers, and they named four of them. Now he, (Mr. O'Connell stood there as their counsel, and he was prepared to make good their defence. First, it was said that one of them (Dr. Healy) in 1834, sanctioned the third Canon of the fourth Lateran Council. Now, what was the fact? Why, just this; that Dr. Healy was not a bishop till 1838. A friend of his (Mr. O'Connell) had written to Dr. Murray on the subject. (Hear Mr. O'Connell read his answer to the meeting.) Such statements were hardly worth contradiction, but yet those men got persons to believe them. Could any thing be more inconsistent with the Christian character than being the authors of such falsehood? Ought they not, he would ask, to raise a suspicion in the minds of conscientious Protestants, that the cause could not be good which they endeavoured to support? Did, he would ask, the ancient Christianity of the land require to be supported from the murky regions of the unhappy? Were such things to lead to the path of truth? No; there was a spirit of the darkest desperation in these falsehoods. Truth stood alone, eternal as the rock of ages, on which Christ had founded his true and everlasting Church. Now, with respect to Mr. Ker, of Norwich, of whom something had been said. That personage had got settled at Norwich, and being so, he came to town to show his mode of working. He attended what was called the Reformation Society. What a ludicrous think it was to give it such a name; they wanted to be reformed, to be sure, and therefore he would say, any money for a Reformer of the Reformation Society. Well this gentleman (Mr. Ker) stated that Norwich contained two Popish Priests, two Popish chapels, and 2,000 Roman Catholics, and that every species of bribery and corruption was resorted to among them, for their own purposes; that in one instance a Roman Catholic priest had offered a Protestant 5*l.* to let his child go to the Roman Catholic school. Now he (Mr. O'Connell) would lay Mr. Ker 500*l.* that that was a lie, and he would prove it so—it was improbable, it was impossible. Now he had a letter from these two priests, addressed to the Secretary of the Institute, who had attended the annual meeting of the Reformation Society, which he would read, and then they would be enabled to judge of the truth or falsehood of the assertions of Mr. Ker. (Here Mr. O'Connell read the letter.) So much for the truth of the story of Mr. Ker, and so much for that gentleman himself. Well, then, with respect to Mr. M'Ghee, he had sent him (Mr. O'C.) a challenge to argue with him, but he would not contaminate himself by arguing with such vagabonds. Well, M'Ghee, not content with this, had taken up the third canon of the council of Lateran, and had put it in the shape of a resolution longer than his arm; every body was to sign that, and then the Catholics were to be extinguished for ever! (cheers). Now, it was clear, both from Collier's Ecclesiastical History, and from Dr. Doyle's evidence before the House of Lords, that what they called the council of Lateran, were no council at all; and all the arguments and statements that were built on that

assertion fell to the ground. It was a council held against the errors of the Manicheans, a sect that inculcated every bad principle, and asserted that it was damnable to marry. He had followed this point longer than he intended, but he now came back to the point at which he left off. He asked them to show him a Catholic that calumniated the Protestants (cheers). But then it was said that the Catholic was a persecuting religion; if it was, was not the Protestant far more so? For a few years of persecution in the reign of Mary by the Catholics, three hundred years of persecution had been inflicted by the Protestants on the Catholics (cheers), during which barbarities had been resorted to which the savages of New Zealand would be ashamed of (cheers). Talk to him of the Catholic being a persecuting religion; what, he would ask, was the first state that granted liberty of conscience? Was it a Protestant one? No; it was Catholic Poland (cheers). What had the Catholic settlers in Maryland done? Why they passed a law emancipating the Protestants there (cheers). In 1792, the Hungarian Diet emancipated the Protestants; they gave them one-third of their churches; nay, they did more—they enacted a law that the Protestants should pay no tithes to the Catholics (cheers). Were such examples followed by the Protestants? No. Even the heavenly Cranmer himself persecuted both Catholics and Protestants, and prevailed upon the crying child, Edward the Sixth, to sign the death warrant of Parr and Joan of Arc (cheers). He would now turn from this, and meet Lord Winchelsea upon his own challenge. That noble lord had told the meeting at Exeter Hall, that liberty was founded on the Protestant principle. Indeed! Who, he would ask, instituted the British monarchy? The Catholics (cheers). Who instituted the British peerage? The Catholics (renewed cheers). Who instituted the representation of the people in the House of Commons? The Catholics (continued cheering). Who instituted the judges? The Catholics (cheers). In fact, the whole original frame of the constitution of the country was Catholic; and he did not think it had much improved by becoming Protestant (cheers). In those times, the poor could enjoy their limbs in the open fields; but now, in Protestant times, they were shut up in workhouses, away from their fellow men (cheers). But then it was said that Protestantism was favourable to liberty. Favourable to liberty! Sweden was free when Catholic—she became enslaved when Protestant (cheers). Look at Denmark also: she was free when Catholic (cheers)—she became Protestant, and what was the result? Her king was declared absolute—her liberty was put an end to—and up almost to the present day, no man could be a Catholic there (cheers). Then look at Holland. There, to be sure, it might have been a disputed question; but when the Dutch found that their liberties were safe, did they resort to Protestants? Where, he would ask, were those instances which had been boasted of in Protestant countries? He could not find them. Perhaps he might be told they existed in Ireland. Perhaps he might be told they existed in the British parliament (cheers). He might be told that in 1829 they emancipated them; they did so, but why? Why because, as they said in Ireland, “it was *convenient* to do so” (great laughter). Peel, and Wellington, and the whole lot of them, admitted that they did so be-

cause they thought it was prudent (cheers). He stood there the advocate of Catholicity; he stood there to maintain that it was based upon principles of civil and religious liberty (cheers). The Catholics, claiming the right of consciences themselves, recognise it in others; in fact, the principles upon which they went were, that they might make a man a hypocrite by force, but they could not make him a convert (cheers). The Catholics wanted no worldly preference for their religion; all they wanted was, that it should be tried by its own merits; if it had not a preference in reason, and in the eye of God, then let it perish (cheers). But the Catholics came forward and said, “Believe not the calumniators; we are for every man having liberty of conscience; we are for upholding every claim that is just, no matter what the colour or the creed (cheers). The Catholics had aided in the great struggle for the emancipation of the negro, and they would ever be found assisting in all works of charity and love (cheers). He stood there the advocate of Catholicity—he stood there as the advocate of the faith of his fathers (cheers)—with a thorough conviction of the truth of all and every part of the Catholic doctrine (cheers); and he would not, for all the world could give, abandon one particle of it (great cheering). Why, he would ask, should the Catholics have been subject to take the disgraceful oath they had been compelled to take? Oh, they were safe in believing the Catholic; because, if they would study Catholicity with the eye of reason, they would find that the Catholic was forbidden to disbelieve any of the tenets of their church. They must either believe all or none. When they talked to him of the sanctity of an oath, he would turn round and ask what more they required to assure them of the sincerity of the Catholic? Had they not been persecuted and driven to distress?—had they not been excluded from the exercise of every right and privilege?—had they not been robbed and plundered of their property, and spoliated of their rank and station? And yet they had borne all this sooner than violate the sanctity of an oath. And yet the ministers who had imposed those oaths on the Catholics, would now again impose them. If those oaths were again imposed, he was sure the Catholics would be found to rise to a man to oppose them. He would conclude as he had begun, by exclaiming that this was a great day for England. Catholic truth had put itself forward with the manliness that ought to belong to the truth of God. She was no longer shrinking or timid; she was no longer terrified or abashed; but she stood forward in the plenitude of her strength, and in her own peculiar loveliness. No class of religionists were more attached to the sovereign of the realm than the Catholics were; and none, he was sure, would more readily lose their blood and treasure in her defence. “May her throne,” exclaimed the honourable and learned gentleman, “be surrounded with glory, and power, and strength, and dignity. May her family circle increase year after year. May the lisping of her children make the mother’s heart happy. May she enjoy every blessing that the world can afford; and when it shall please Him who rules the destinies of all the nations of the world to take her to himself, may she receive a crown of glory that fadeth not away.” The Catholics were firm in their allegiance to the throne; they were ready

to join every band that struggled for freedom; they were ready to assist in casting off the fetters of those who were in bondage; in short, their only wish was, that Christianity should flow through the world in one unbroken stream, and that, having begun with the first coming of the Redeemer, it might be fated to last till he came upon earth again. The learned gentleman concluded by moving the following resolution:—

“That we solemnly protest against the unchristian tone of calumny and of atrocious falsehood exhibited at public meetings, and by the circulation of mendacious tracts by so many Protestant clergymen and laymen; and whilst we declare our readiness at all times to maintain the truth and purity of the Catholic tenets, and to give a reason for the faith that is in us—we will on every occasion refute falsehood and calumny with calm reasoning, and in the spirit of benevolence and Christian charity.” (Great cheering.)

CHARLES WELD, Esq., seconded the resolution, which was carried unanimously.

Lord STOURTON moved the following resolution:

“That the thanks of this meeting are due, and are hereby given, to the office-bearers of the parent institute and its different branches, for their zealous attention to the duties entrusted to them.”

Mr. CHARLES TOWNELEY seconded the resolution, which was carried unanimously.

The following resolution was also unanimously agreed to, having been moved by Mr. P. HOWARD, M. P. and seconded by Lord LOVAT:

“That the following gentlemen be appointed a committee for the ensuing year, with power to add to their number, according to the regulations of the Institute; viz.:—Messrs. Richard Abraham, Charles Addis, John Barelli, Frederick Chambers, J. A. Cooke, P. G. Heatley, Charles Innis, jun., Charles Edward Jerningham, Andrew Loughnan, jun., Frederick Lucas, Francis Macdonnell, Anthony Molteno, William Mylius, C. J. Pagliano, John Reed, Francis Riddell, Henry Riddell, William Rogers, T. M. Smith, Richard Swift, and Charles Weld.”

On the motion of Mr. JONES, of Llanarth Court, seconded by Mr. WHEBLE, of Woody Lodge, Mr. Smith, the secretary, was reappointed.

On the motion of Mr. MACDONELL, seconded by Mr. HERCY, the address from the Liverpool branch to the parent society was referred to the committee.

On the motion of Lord CAMOYS, seconded by Lord STAFFORD, Mr. Langdale was moved from, and the Right Rev. Dr. Hughes voted to the chair. And on the motion of Mr. J. A. COOKE, seconded by Mr. P. G. HEATLEY, the thanks of the meeting were voted by acclamation to the Hon. Chairman, for his efficient and very dignified conduct in the chair. The CHAIRMAN having returned thanks for the honour done him, and Dr. Hughes having expressed the great delight he felt in witnessing the proceedings of that day, and assured the meeting that no exertions should be wanting on his part to aid their holy cause, the vast assemblage separated shortly before six o'clock.*—*Catholic Magazine*, June 1840.

TEMPERANCE IN DUBLIN.

(From the *Morning Advertiser*, April 4.)

Extract of a private letter, dated Thursday.

‘This is the fourth evening of the Rev. Mr. Mathew’s attendance to administer the temperance pledge in Dublin. The crowds were exceedingly numerous throughout the day. The mounted police are in consequence undergoing great fatigue in endeavouring to keep order and save Mr. Mathew from danger—‘killing with kindness.’ I saw one group of about 200, when released from police control, and permitted to approach the steps on which he stood, rush on with such overwhelming force that several were overturned, more compelled to advance, and Mr. Mathew escaped the mass of postulants narrowly by taking shelter behind one of the adjacent pillars. It is apparently impossible to convince the lower classes that he is not endowed with super-human power. The horses of the police, although used to repress the advancing hundreds, are of little use, for the people escape under the riders, and even scramble through the animals’ legs. I think the number who have taken the pledge since Monday morning may now be finally estimated at 26,000, but it is expected that Mr. Mathew will enrol over 100,000 before he departs to make more converts in St. Giles’s and Westminster, St. George’s Fields, etc., London. The people still come forward with every description of bodily ailment, begging Mr. Mathew to heal them by his touch. He repeatedly cautioned them against the sin they were committing by attributing such powers to him, notwithstanding which, and almost within a few minutes of his remarks, crippled and sick people endeavoured to reach him, in the hope that he would relax determination and lay his hand upon them. It is a fact that two or three bed-ridden people, who had had yesterday to be supported to receive the pledge, were this day walking about; and, although they are told that if they had tried the experiment of getting up sooner they could have done so, and that Mr. Mathew had no earthly power, still they disbelieved his assertions; and thus continue to spread the delusion. So great has been the excitement in town for the past two days that people’s minds are altogether engrossed by the extraordinary scene.

TEMPERANCE IN IRELAND.—We have received a letter from a friend in Dublin, during the past week, in which he states the gratifying facts, that on the 1st of this month the great Cork Total Abstinence Society, of which Father Mathew is the President, numbered no fewer than 1,202,628 members; that there are also enrolled in Connaught about 200,000, in Wexford, 75,000, and in Dublin 70,000; making a grand total (cheering indeed to the friends of Ireland and her moral elevation) of more than a million and a half individuals who have voluntarily engaged to abstain from all intoxicating drinks.—*Leeds Mercury*.

PRAYER.—Prayer is a good thing when it is inward and sincere. A good man’s life is a life of prayer. The desire of his heart is a prayer, and the Father of spirits accepts the hallowed incense. If we do not pray inwardly, our cushion and prayer-book will be of little service to us either at Church or in the closet.

* We find that our printer, for want of room, has deprived some of the speakers of the cheers, &c. which accompanied different parts of their speeches.—Ed. C. M.

INTELLIGENCE.

(From the Catholic Magazine, June 1840.)

ENGLAND.

NEWCASTLE UPON TYNE.—As a proof of the great increase of Catholics in this town, it may be mentioned, that when the Rev. James Worswick, the senior pastor of the Catholic congregation, first entered upon his duties there, the number of baptisms did not exceed two yearly. They now amount to nearly four hundred per annum; what will the Reformation Society say to this alarming increase of "Popery."

IRELAND.

ARMAGH.—On the 17th March, the feast of St. Patrick, the Apostle of Ireland, the first stone of the Catholic Primatial Cathedral of Armagh was laid by the Most Rev. Dr. Crolly, Catholic Primate of all Ireland. The site is the gift of Lord Cremorne.

DUNGARVAN.—Miss Newell, of Lismore, a Protestant, has renounced the errors of Protestantism, and entered the Catholic Church, in the Presentation Convent of Dungarvan, on 25th March last.

FRANCE.

PARIS.—A family of Jews embraced Christianity towards the end of last year. Two brothers, MM. Daniel, inhabitants of Paris, of their own accord, sought after the truth without prejudice. They requested to have some interviews with an enlightened ecclesiastic; and it was only after an investigation, and receiving the necessary proofs, that they declared themselves Christians. Both were baptised on the 24th of October last, in the chapel of the Dames du Saint-Sacrement. The one is thirty and the other twenty-five years of age. Every thing was done to prevent the wife of the elder from following the example of her husband; but doubts having already arisen in her mind, she put herself under instruction, and received baptism on the feast of St. John, in the same chapel. Her three children have likewise been baptised, and the two oldest made their first communion with their mother. This ceremony was most touching, and the good dispositions of the new converts edified the assistants much.

ROCHELLE.—The year 1839 has not been less fruitful than its predecessor, in the conversion of the Protestants of this diocese. We may attribute these graces to the pious Association of Prayers, which has been established there in order to obtain from God the return of the poor sheep which have strayed from the fold. The conversions of which we speak took place in the four parishes of La Rochelle, Saintes, Rochefort and Marennes. In that of Rochelle, there were six; in Saintes, six; in Rochefort two; and in Marennes, fifteen; in all twenty-nine converts, of whom thirteen are men and sixteen women. Several other persons are under instruction and preparation to make their abjuration. The obstacles they have to surmount to emancipate themselves from the yoke of error, often serve but to make the truth more clear, and error more manifest. A young Swiss woman, converted by the reading of some good works, has evinced an admirable constancy in struggling, twice, with all the energy of a profound conviction and the charms of a naive simplicity, against the zeal of the Reformers, whose objections, railings, and promises, were equally unable to shake her faith. "Were they to threaten me with flames," said she, to one of her Protestant friends, after her abjuration, "I would throw myself into them, without hesitation, rather than become what I was before." And I am sure that three-fourths of the inhabitants of my Swiss mountain would be converted like me, if they were to see what I have seen, and know what I know now." This new and fervent Catholic received confirmation and the communion along with her husband, from the hands of the Bishop of Rochelle, immediately after her abjuration. How melancholy to think that millions of souls are living out of the Church of Jesus Christ, merely from not being born in it, or from the prejudices of education! What numbers would embrace the truth if it were to reach them! May the clouds of error be dissipated, and the light of faith shine brilliantly to all eyes.

GERMANY.

AUGSBURG.—A medal has been struck at Augsburg, bearing the likeness of the Archbishop of Cologne. On one side is the portrait of the prelate, with this inscription: *Athanasius alter*. On the reverse, is a church of a cir-

cular form, surmounted by a cross, and placed upon a rock, against which, waves, agitated by the wind, break violently. The device, *Immota resistit*, says one of the journals, does not apply only to the Church founded upon an immovable rock, braving the tempests of 1800 years, but also to this venerable old man, whom neither the forcible removal from his church, nor his two years' imprisonment, have been able to shake.

PRUSSIA.

In Western Prussia, from 1812 to 1835, two hundred and thirty-four Jews have abandoned the Jewish form of worship: of this number, seventeen were converted to Catholicity, the other two hundred and seventeen have been received into the Protestant Church. In Silesia, from 1820 to 1834, four hundred and fifty-five Jews have been likewise converted,—one hundred and eight joined the Catholics, and four hundred and thirty-seven, the Protestants. In the district of Breslau, twenty Jews have joined the Catholic Church, and three hundred and forty-seven, the Protestant. In Berlin, they reckon, it is said, more than seven hundred Jewish proselytes, of whom a single pastor baptised upwards of eighty within a few years.

A Protestant journal complacently cites these changes of religion as honourable for the Protestant Church. But if we consider the policy followed in Prussia with regard to the Catholics, the disgrace which attaches to them, and the endeavours that are made to detach them from their religion, we will be more astonished by one hundred and forty-five Jews entering the Catholic Church, than by eight or nine hundred of them becoming Protestants. It is possible that the latter may have been influenced by human motives, by hopes of preferment, by the favor of the court, by the solicitation of ministers encouraged from a high quarter; while the Jews who have joined the Catholics were well convinced that they had nothing to expect from the Government, and that they were even exposing themselves to its disfavour. Their conversion is thus more honourable for them and for the Church, by reason of the obstacles they had to surmount, and the trouble or even persecution that they had reason to fear.—*L'Ami de la Religion*.

UNITED STATES.

NEW YORK.—CONVERSION OF A PROTESTANT CLERGYMAN.—The Rev. Maximilian Vertel, a Lutheran minister, has just made an abjuration of the errors of Protestantism, in the Catholic church of St. Mary's, in New York. The convert entered the church from the vestry-room, followed by a large procession of the Catholic clergy, and, advancing to the foot of the altar, took a seat prepared for him. The Rev. William Quarter, pastor of the church, ascended the pulpit, after a few prefatory remarks, proceeded to read the original documents of matriculation, ordination, and letter of mission obtained, at their respective dates, by Mr. Vertel, from the authorities of the Lutheran church in Germany, with their signatures and official seals attached. When the Rev. Mr. Quarter came down from the pulpit, the convert read, in a firm and audible voice, his profession of the Catholic faith, and then presented a manuscript copy of his reasons for becoming a Catholic, to the Rev. Mr. Quarter, who again ascended the pulpit, and read them to the congregation.

STATISTICS OF THE CATHOLIC CHURCH IN THE UNITED STATES.—Churches and chapels, 454; stations without churches, 358; churches building, 19; clergymen on the missions, 399, and clergymen otherwise employed, 100,—in all, 499; ecclesiastical seminaries, 16; clerical students, 141; colleges, 18; female religious institutions, 28; female academies, 47; charitable institutions, 76.

CATHOLIC PERIODICALS IN THE UNITED STATES.—"The United States' Catholic Miscellany," published every Saturday in Charleston, S. Carolina; "The Truth-teller," published every Saturday, at New York; "The Catholic Telegraph," published every Thursday, in Cincinnati, Ohio; "The Catholic Herald," published every Thursday, in Philadelphia; "The Catholic Advocate," published every Saturday, in Bardston, Kentucky; "Der Wahrheit's Freund," (German Paper) published weekly in Cincinnati; "The New York Catholic Register," published every Thursday, in New York.

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THE BENGAL CATHOLIC EXPOSITOR.

‘One body and one spirit—one Lord, one faith, one baptism.’

No. VIII.]

AUGUST 22, 1840.

[Vol. III.]

REMARKS ON J. M. D.'S ESSAY ON PROTESTANT SUBSCRIPTIONS TO POPISH INSTITUTIONS.

In the last number of the *Calcutta Christian Observer*, there is an article written by J. M. D., on *Protestant subscriptions to Popish Institutions*. We have found much to amuse us in the wild spirit of bigotry and strange unsoundness of argument which characterize the production. The writer lays it down as an indisputable axiom, that the Catholic Religion, or *Popery*, as he is pleased to call it, is ANTICHRIST, the MAN OF SIN, the IDOLATROUS APOSTACY, the BEAST of the APOCALYPSE, the SCARLET LADY of BABYLON drunk with fornication and spotted with plagues. Building his argument on this foundation, he strives to prove that Protestants who subscribe to a *Popish Nunnery*, are ignorant, indifferent to religion, vain, weak in judgment or led away by party-spirit. Even were his premises really true, or even though liberal and enlightened Protestants might not be disposed to dispute them; still we take it, they would be very loath to admit these very unflattering conclusions. But are his premises true? Is it true what he says of the Catholic Church? Is she indeed what J. M. D. has depicted her? We will not now stop to answer these grave questions, but we refer our Protestant readers to a portrait of a true and perfect Catholic annexed to this article, that they may judge how far the features delineated accord with those of Antichrist, or of the Man of sin, or of the Lady in scarlet. We wish at present to consider the subject in a different point of view. We mean to take up the cause of liberal Protestants, and dispute with J. M. D. on Protestant principles. Is then his leading proposition true, we do not say in fact, but in the admission of Protestants? It is clear that all his arguments are worth nothing, unless his first proposition, on which

they are built, be regarded by Protestants as certainly true. Mind, we now argue upon Protestant principles.

1. Protestants are not obliged to believe that the Catholic Church—the mother of all other Christian Churches, is Antichrist. This is no point of Protestant faith, and any Protestant can reject it without ceasing to be a good Protestant. They are therefore at liberty to reject J. M. D.'s grand proposition, without incurring the censures which he so liberally bestows upon them.

2. It is a principle of the Protestant religion that every man has a right to interpret the Bible in that sense which he judges conscientiously to be true; and as the Catholics give to each passage of the Bible the meaning which they conceive to be right, it is certain that they possess, at the very least, all the positive qualifications that make good Protestant, and deserve support in their institutions, not less than the Presbyterians or members of the Church of England.

3. Catholics believe all the great truths of Christianity which are believed by Protestants. If besides they believe other articles as revealed truths, they maintain that they can discover them in the Scriptures. They cannot without inconsistency be denied the privilege which is claimed by Protestants of interpreting the Scriptures according to their own judgment and conscience. If their interpretation in some points does not accord with that of the Church of England, neither does the interpretation of the Church of England every where coincide with that of the Presbyterians.

To be a true Protestant, a person is not obliged to believe what J. M. D. asserts, that the Catholic Church is an IDOLATROUS APOSTACY. If Catholics adore the consecrated hos-

in the Blessed Sacrament, it is because they believe their Saviour to be really present there. In their faith (and they support this article of their faith by many passages of Scripture) they not only do right in adoring the Blessed Sacrament, but they would do wrong if they did not adore it. They act herein according to their belief and conscience. As to images, they flatly deny, not only that they pay them the honour due to God, but that they pay them any *absolute* honour at all. Nor can they here deceive us. For the acts of their Councils, the works of their Theologians, the living voice of their Pastors everywhere affirm, that images are to be kept and honoured only as inanimate representatives of Christ and his Saints; and that to adore them as Gods is the most heinous of all crimes. Are Protestants bound to believe that all Catholics living and dead are guilty of falsehood in stating their doctrines,—*on the bare word of a J. M. D.*?

4. It is right and proper to support the institutions of good Protestants—But Catholics possess, at the least, all that is said to constitute a good Protestant, in as much as they believe the Bible, interpret it according to their conscience, believe the great truths of Christianity, and have amongst them “a saving faith.” In this all the best and most learned Divines of the English Church are agreed. It is consequently lawful to contribute to the support of such a Catholic institution as a Nunnery where young females will receive an excellent education.

5. J. M. D., at the close of his lecture, betrays the real reason why he objects to Protestants subscribing to Popish institutions. He is afraid, if Protestant charity divert its channel in favour of an unmarried and disinterested sisterhood, that it may not continue to pour its riches so abundantly into the lap of a married sisterhood,—the wives of clergymen, who are ladies the best qualified in his opinion to impart instruction, even though they instruct for vile remuneration.

6. Who is J. M. D.? What authority or commission has he to condemn Protestants who can read the Bible as well as himself? Who has empowered him to teach such harsh opinions and force his notions of the Apocalypse upon others? Who is J. M. D., that he should think himself quite right and others quite wrong, or that he should so particularly arrogate to himself each Protestant's privilege and birth-right of interpreting the Scriptures for himself? Is he an angel from heaven or a Minister of the Scotch Kirk? We know not who or what he is,—but this we know, that he is no good Protestant: for he has dared to coerce the liberty which the Anglican Church fought so hard to establish.

It is in this manner that liberal Protestants can rebut on Protestant principles the attacks of J. M. D. He can never establish even with Protestants his first great proposition on which all his other arguments are grounded. It is needless for us to prove on Catholic grounds that the proposition is diametrically opposed to truth. There are few persons of any learning or reflection who will not ridicule it as childish, absurd, and repugnant to common sense. We beg our readers to contemplate the following portrait of a true Christian and Catholic, and after that to pronounce whether the Church of Rome is the Church of Christ or Antichrist.

THE PORTRAIT OF A TRUE AND PERFECT CHRISTIAN ACCORDING TO CATHOLICS.

WHAT IS A CHRISTIAN?

1. He is a person, who believes in Jesus Christ and makes an open profession of following his doctrine, as taught by the pastors of the *one, holy, catholic and apostolic* church; he is a person who has cast off the works of darkness, and put on Jesus Christ; so that in his conduct, nothing appears but what is conformable to Jesus Christ; he lives by his spirit, he acts by his spirit, he is ever attached to his will; he places his joy in conversing with him, his happiness in following his maxims, his greatness in being the child of God, the brother of Christ, and co-heir of his glory.

I live; no, not I, but Christ liveth in me. Gal. ii. 20.

2. He is a person penetrated with the truths of the gospel, which he makes the subject of his daily meditation; he lives by faith, and rejects with horror any suggestions contrary to the doctrine of the Catholic Church; he finds in the word of God, his strength, his consolation, and his light for the conduct of his life; he considers God in all things, and all things in God; he prays without ceasing, and tends continually to God as his only and sovereign good; he often frequents the Sacraments, and considers them as the rich treasures which Jesus Christ has bequeathed to the faithful; he finds in them the necessary succours he stands in need of, and always approaches them with a heart full of faith, of respect, of love, and of confidence.

Come to me all you who labour, and are heavy laden, and I will refresh you. Matt. xi.

3. He is a person who loves God, and, for his sake, loves his neighbour as himself; who has a sincere desire for the salvation of souls, and daily prays for such as are gone astray from the one fold of the one Shepherd into the by-paths of error and schism; who is edified with the good he sees in his neighbour; who supports his defects with sweetness and unwearied patience; who forgives and forgets injuries; who renounces his own humour, and humbly accommodates himself to the will of others; who feels no pride at the discovery of his neighbour's defects, and is humbled at the experience of his own; who is full of tenderness and compassion for the poor; who takes pleasure in visiting them, and even glories in serving them; considering what he does to them, as done to Jesus Christ himself; who, in fine, does nothing merely to gratify and please himself, but in all his words and actions studies only what may benefit, enlighten, and edify his neighbour.

Above all things love one another, for charity covereth a multitude of sins. St. Peter iv. *Christ did not please himself.* Rom. xv. 3.

4. He is a person, who, in all his conduct, desires to be holy; since God to whom he belongs, is holy; who regards Jesus Christ as his model, and therefore strives to walk in his footsteps by an imitation of his virtues; who loves what Jesus Christ loved, a hidden life, poverty, humility, obedience, sufferings, to be despised and forgotten by creatures; who considers himself as a victim, to be as it were immolated and annihilated to the glory of God; who detests this Babylon of a wicked world as the enemy of Christ; who reprobates its maxims; who rejects its flatteries and praises; who, in short, is crucified to the world, as the world is to him.

If any one has not the spirit of Jesus Christ he is none of his. Rom. ch. viii.

5. He is a person, who, sensible that this life is a warfare upon earth, declares an eternal war against the devil, the world, and the flesh; against these enemies he opposes the shield of faith, and the helmet of salvation. Eph. vi. 16, 17. With a lively sense of divine truths, and a strong confidence in God, he joins continual watching and fervent prayer; he is regular and diligent in all his spiritual duties, such as morning and evening prayer, the daily examination of conscience, assisting daily at the great sacrifice of the mass, when he has the opportunity, daily reading some good spiritual book, giving the Lord's day and the other festival days to God, and his soul; in short, he endeavours to sanctify all his ordinary actions and employments of the day, by referring them solely to the honour and glory of God.

I will shew thee, O man, what is good, verily to do judgment, and to love mercy, and to walk carefully with thy God. Mich. vi.

6. He is a person, who loves God with all his heart, with all his soul, and with all his strength; He has his mind and heart in heaven, whilst his body remains on earth; in conversation it is his delight to speak of God; or for God; he desires only him, he sighs after the adoption of the children of God; he supports the delay of his perfect union with God, from a spirit of submission to his divine will; he sighs under the weight of his exile; he looks up to his blessed country above; he is conducted by faith, supported by hope, animated by charity; he is replenished with zeal for the glory of God, does all in his power to increase it, and to make him known and loved by all mankind.

We sigh and groan within ourselves, waiting for the adoption of the children of God, and the redemption of our body. Rom. viii. 23.

7. He is a person, disengaged from the things of this world, and who places his entire confidence in God; who makes it his rule to prefer on all occasions the dictates of reason to the gratifications of sense, eternity to time, and God the Creator to perishable creatures; who lives on earth as a stranger and pilgrim, who despises and rejects whatever obstructs or retards his progress in the way to heaven, which he considers as his true country; who receives the benefits of God, as the pure effects of his mercy and liberality; who labours assiduously to adorn and enrich his soul with christian virtues; who regards all things as dirt in comparison of Jesus Christ, and who has no other ambition than that of pleasing him, and establishing his reign, first in his own heart, and then in the heart of others.

I count all things to be but loss and as dung, that I may gain Christ. Phil. c. 3.

8. He is a person who has an extreme horror of sin, and wishes to avoid even the smallest faults; who daily labours to purify himself from his past guilt, ever remembering that, by baptism, he has the honour to be the temple of the Holy Ghost, and that, in the holy communion, he receives Jesus

Christ into his heart as the favourite place of his abode; he is a person who ever distrusts himself, and the suggestions of his unhappy self-love who is always on his guard lest the enemy should surprise him; who carefully avoids the occasions of sin, who mortifies his body, and lets not a day pass without begging of God the spirit of true repentance.

Know you not that you are the temple of the Holy Ghost, and that the Spirit of God dwelleth in you? 1 Cor. iii. 16.

9. He is a person who is daily advancing in the way of virtue; who is willing to be admonished and to be reprehended for his faults; who is not slothful and tepid in the service of God; who continually labours to increase in the knowledge and love of our Lord; who neglects no means of his sanctification, but seeks how he may turn every thing to his spiritual profit; who lives in peace, and takes no offence at what others say or think of him; who walks in the presence of God, and performs every action with fervour, remembering that he serves an all-seeing God, who beholds all his motions; and hence he both fears and loves this Sovereign Lord, although his love greatly predominates.

Rejoice always in our Lord: let your modesty be known to all men, the Lord is nigh. Phil. iv. 13.

10. He is a person who studies to extirpate the evil of self-love as the capital enemy of the love of God, who does violence to himself for the sake of heaven, who daily takes up his cross and faithfully follows his crucified Master; he is, as it were, dead and buried in Jesus Christ, indifferent and insensible to all the things of this world, as if he used them not; who is ever ready to abandon them for the sake of conscience and religion; who despises this short life, and considers death as his gain, accepting it in union with the death of Jesus Christ, and as the only means of attaining to everlasting happiness.

Seek the things that are above, not the things that are on earth: for you are dead and your life is hidden with Christ in God. Col. iii. 2, 3.

11. He is a person who seeks for happiness by walking in the lovely paths recommended by our Lord in the eight Beatitudes, Matt. v.: who is poor in spirit, by taking off his heart from the love of the world and its mammon, and from all anxious cares and solitudes about it; who is meek and humble of heart, by suppressing all the disorderly risings of passion, by being mild in his words and carriage, and seeking to overcome evil with good, Rom. xii. 17; who renounces the vain dissipation and false joys of this world, and embraces the mourning of true compunction, and a penitential spirit; who hungers and thirsts after true Christian justice, by a perpetual and earnest application of his soul to the pursuit of all virtue and perfection; who exercises himself diligently in the works of mercy, both corporal and spiritual, since none but the merciful shall obtain mercy. James ii. 13. Who labours to be clean of heart, by seeking God with a single eye and a single heart, purified from all sinister intentions, and from all disorderly affections to the things of this world; who studies to maintain a constant peace in his soul, with Almighty God, with his neighbour, and with himself; who possesses his soul in patience under all the crosses and sufferings to which he is liable during his mortal pilgrimage, and even rejoices when obliged to suffer for justice and conscience sake, because he knows that such sufferings as these are the direct way to inconceivable and never-ending joys. *Be thou faithful unto death, and I will give thee the crown of life.* Apoc. ii.

This is the way of truth and life; walk ye therein and you shall find rest for your souls.

ANSWER TO "A PROTESTANT."

We have to acknowledge the receipt of a lettersigned "A PROTESTANT" proposing several questions for solution, and unfolding some arguments based upon articles which he met with in this journal. We are happy to give our correspondent praise for his temperate language—it bespeaks sincerity and a proper desire to be informed. We must however add, that he has not escaped from the charge of quoting our words unfairly: this we are well aware, is no very easy thing for Protestants to do; for very unacquainted, as they are generally, with our real doctrines, they do not immediately understand the full meaning of the words that convey them; and where the judgment is warped by false history and prejudice, there is a very great chance that such superficial meaning shall be also incorrect. It is a saying a thousand times repeated, let calumny be silenced, and let Protestants learn to correct their misconceptions of Catholic doctrines by studying Catholic books, and Protestants of all names will have forgotten and foresworn every bigot feeling of aversion to the now dreaded Papist, and will rapidly return to the fond bosom of the ancient Church. England, as she is, proves the truth of the saying; and whenever the conditions are fulfilled, India will not be behind her.

A PROTESTANT will excuse us that we do not insert his paper into our pages. Ours is a journal dedicated to the *defence* of our Religion; besides, his object is obtained, we flatter ourselves, by the notice we shall take of it.

1. It is the practice of Catholics to *hide their faults not to publish them*. These are not our words exactly. We, in the passage alluded to, were speaking of the faults of our neighbours, not of our own. But surely no one is obliged to publish his own faults; nor, if he does not publish them, is it a sign that he is unwilling to correct them. A PROTESTANT quickly slides from the first incorrect statement of words into another which is infinitely worse. He says, *if it be Catholic doctrine to hide a fault and not to amend it*. This is certainly neither Catholic doctrine, nor our language, nor our meaning. It is a virtue to hide the faults of our neighbour when there is no necessity for publishing them. We should not without cogent reasons make known the hidden crime of our worst enemy; much less ought we to publish the faults of our brethren.

2. The Catholic Church abhors and condemns the false maxim that "the end sanctifies the means." When we say "that an honest Catholic should never cry down any thing tending to promote the Catholic cause," we suppose that the institution tending to promote the Catholic cause is essentially good,

though there may be some few blemishes in it. If the institution be in itself bad, we deny that it can possibly promote the cause of the Catholic Church, which is the cause of virtue and of God. However, supposing that such a bad institution exists, it does not follow that Catholics ought to cry it down in public newspapers; for there are other means, both more charitable and more effectual than defamation, of putting a stop to the evil.

3. According to the Catholic doctrine of Purgatory, a sin is punished after the guilt of it has been remitted: sin is forgiven and afterwards punished! Such is the objection. —A mortal sin is forgiven and the ETERNAL punishment due to it remitted, as soon as we sincerely repent of the crime and humbly confess it. Though the black guilt of mortal sin may be washed out of the soul and replaced by the sanctifying grace of God; though the sentence to hell's eternal flames may be revoked, and the claim to the inheritance of heaven restored; yet it by no means follows, that divine justice may not exact in satisfaction some temporary punishment which it inflicts, not in anger but in mercy, on the repentant sinner. The punishment of eternal death is commuted by God's goodness into a punishment which, compared with the former, is light though in itself severe. Let us use the comparison of our correspondent. If a murderer were condemned to be hanged, would it not speak great mercy in the king, if, on account of the guilty man's sorrow, he should commute the sentence of death into one year's banishment? This would justly be deemed a pardon. Yet how wide a difference is there between infinite torture, and any temporary punishment whatever. That God oftentimes inflicts temporary punishment for sin after he has pardoned the guilt and eternal punishment of it, is clear from the example of David. As soon as the guilty king had cried out "I have sinned," the prophet Nathan answered, "And the Lord hath taken away thy sin." Yet, notwithstanding this pardon, the prophet told him, that his son should die, and that a flood of evils should come upon his house. If David had died immediately after this assurance of pardon, he would have had to undergo, because he would have merited, temporal punishment, as much as when he lived. But he was chastised as God's child, not punished as God's enemy. He suffered a short and light chastisement for his sin, though the guilt and eternal penalty of it had been graciously remitted. The error of our correspondent's argument lies in his confounding *temporal* with *eternal* punishment.

4. It is not easy to divine what is the drift of A PROTESTANT's argument when he infers

that there is no need of *hell*, if prayers can release a soul from *Purgatory*. *Hell* is prepared for those who dying in mortal sin, die in enmity with God. *Purgatory* is reserved for those who die friends of God though stained with venial imperfections. The former cannot be assisted by our prayers, because *out of hell there is no redemption*. The latter may be relieved by our prayers; because, being the friends of God, though in a state of temporary purgation, they may reap the fruits of Christ's passion. The fault in our correspondent's argument consists in this, that he makes no distinction between mortal and venial sin. A mortal sin is a wilful transgression of a divine commandment in matter of weight. A venial sin is not a full transgression of the divine command, either because the matter is light, or the consent not complete, or not fully deliberate. There is an essential difference between the two. *The just man falls seven times a day*; not into mortal sin by which he would cease to be just, but into venial imperfections which are not incompatible with justice. Jesus Christ speaking of the Pharisees who avoided certain small faults, whilst they scrupled not to commit great sins, says *that they strained at a gnat but swallowed a camel*. Reason and common sense are enough to convince us, that there is an infinite difference between a lie of excuse and a black calumny, and that, whilst they both deserve punishment, yet the punishment which they merit ought to be infinitely different.

5. If our correspondent will peruse attentively our pages on Dives and Lazarus, he will discover that it alludes neither to Heaven nor Hell, nor *Purgatory*, but to a middle place, called in Holy Writ, a PRISON, or LIMBO, or ABRAHAM'S BOSOM, where every just soul was detained that died before our Saviour's ascension. We used this argument as a preparatory step to overturn the Protestant assertion, that Scripture speaks but of *two* places, Heaven and Hell.

6. Money is not paid to God for Masses, but to Priests who say them; *for he who serves the altar, must live by the altar*. A Mass is beyond all earthly price, and cannot find an equivalent in gold. A fee is for the temporal support of the minister who offers sacrifice. We have already adduced passages from Scripture which show how souls may be delivered from *Purgatory*, viz., by alms-deeds, sacrifices and prayers.

7. We believe as much as Protestants in the all-sufficient atonement of Christ, though we are not so foolish as to think that our salvation is secure simply on that account. There are certain conditions which we on our part have to fulfil by the aid of divine grace.

Christ has opened heaven for us by Redemption. He has merited for us an abundant supply of grace. But redeemed and aided by grace we must work ourselves, if we mean to secure our eternal inheritance. If we fail to co-operate with divine grace, purchased for us by the blood of Christ, we shall not obtain heaven won for us by Christ's blood, though ON HIS PART redemption was most plenteous and atonement all-sufficient. A PROTESTANT says that, on account of Christ's atonement, "he can consign the relics of a tender mother to the dark and silent chambers of the grave in SURE and CERTAIN HOPES of a blessed resurrection." Is this so? On the one hand, he admits that every soul which dies in sin, whether VENIAL or MORTAL, is lost for ever beyond all hope of recovery; on the other, he reasonably acknowledges repentance and amendment of life as necessary conditions to share in the all-sufficient atonement of Christ. Is he then sure, that his departed mother did not commit many venial offences of impatience before she expired? Is he sure that she repented of them? But if she did not repent of them, she is, according to our correspondent, buried in the eternal flames of hell, because she died in sin. Where, we ask, is his sure foundation of hope in the all-sufficient atonement of Christ? Though sure of the all-sufficiency of Christ's atonement, he cannot be SURE and CERTAIN that his departed mother has fulfilled the essential conditions, upon which she was to partake in the merits of that atonement. Is it not an awful thought for him to reflect, that his beloved mother, on account of the defilement of some venial sins, is not only excluded temporally from heaven, but condemned to hell, where she will suffer for ever in company with devils and the most wicked enemies of God? Catholics do not build their hopes of salvation on "the sweet and soothing doctrine of *Purgatory*" more than Protestants; but on Jesus Christ, the author and finisher of their faith and the sole fountainhead of the graces by which heaven is obtained. We have never said that it is "sweet and soothing" to suffer in the flames of *Purgatory*, as the low buffoonery of a cotemporary journal has construed our words; but to think that by our prayers we can afford relief to our dear friends and benefactors who are suffering there,—this is sweet, this is soothing. Yet even while suffering in *Purgatory*, though the pain is severe, it is no small consolation for a person to reflect that he has escaped the eternal tortures of hell, and has before him a sure prospect of soon entering into the joys of heaven.

In the words of a wit, we can assure our correspondent "that he may go farther and

fare worse." Referring to the dreary and bleak prospect presented by the Protestant faith, we will urge a remark which we did not make in our former article, which our correspondent has elicited. Allowing no distinction between mortal and venial sin, and believing that nothing defiled, however slightly, entereth heaven, is it not sad and melancholy for him, when consigning a dear and tender wife to the grave, to reflect that, if she has gone out of this world with some small offence unrepented of, she is damned for ever with the reprobate, and incapable of receiving any relief from his tears or prayers or alms-deeds? It is in vain to talk of the all-sufficiency of Christ's atonement. The question is, whether the fulfilment of the conditions has extended to the necessary repentance of her smallest sin. Can he be SURE and CERTAIN of this? Has he not great cause to tremble, not only for his wife, but for himself too, when he shall be struck down by the hand of death? Oh! give us Purgatory, we say, and all the doctrines which are connected with it!

8. On the subject of relics, we have only to observe, that the bones of the saints, no less than the bones of animals, can be easily preserved for two thousand years without decay; that they are kept in the Catholic Church with the greatest care and respect; that no relics can be exposed to public veneration, unless properly authenticated; that it is a great sin to pass off false relics as genuine; and that no one, without being guilty of superstition, can honour relics which he has reason to think are not true. A PROTESTANT seems to admit that as a man may lawfully keep and cherish a lock of his wife's hair, so it is not wrong to honour the relics of the saints of God, provided only the relics can be proved GENUINE. He allows the principle. We congratulate him. Give him a relic, and see how he will venerate it!

MADRAS MISSION.—We have the pleasure to record, that the following subscriptions in aid of the Madras Mission have been received from the Non-commissioned Officers and Privates of Her Majesty's Regiments stationed at Meerut and Agra. We hope their laudable exertion in the cause of Religion will serve to stimulate other Regiments in India to follow their noble example:

The 3d Buffs at Meerut (through the
Rev. Mr. McDonnell,) ... Co.'s Rs. 142 8
The Fraternity of the 9th Regiment
at Agra, 35 0

177 8

Amount already published, 367 0

Co.'s Rs. 544 8

SINGAPORE MISSION.—We have the gratification to observe that the recent appeal to the Charity of the Catholics of Bengal on behalf of the Singapore Mission, has not been made in vain. The following sums have been received at St. Xavier's College Chapel:

Collection at the Chapel, 24 8
W. P. Downing, Esq., 50 0
R. J. Carbery, Esq., 10 0

Co.'s Rs. 84 8

ADDITIONAL SUBSCRIBERS TO THE URSULINE FUND.

Mrs. Lowrie, Rs. 4 0 0
A Poor Man, 10 0 0
Weekly collections in St. Xavier's
College Chapel, 183 2 6

Rs. 197 2 6

Amount already published, 11,625 8 0

Co.'s Rs. .. 11,822 10 6

UNITY.

*To the Editor of the Bengal Catholic
Expositor.*

SIR,—The Editor of the *Calcutta Christian Advocate* has endeavored on the strength of a letter of mine, to disprove the unity of the Catholic Church. I cannot pass by the exulting notice which he has been pleased to take of me as a *disaffected* "son of the Church," without candidly assuring him that although I have ventured (notwithstanding the terrors of the Inquisition) to differ in opinion with my fellow-Catholics on the utility of certain missionary arrangements, and on the conduct of your periodical in certain particulars, I am yet a thorough inveterate papist, and I hold myself most papistically obnoxious to those overwhelming censures which the *Advocate's* protestant zeal perhaps obliges him to bestow on all superstitious followers of the "great Romish idolatry."

I trust Mr. Editor, you will agree with me in thinking that no comment from you is necessary on the present undignified conduct of your adversary, who, professing to oppose you in matters of Faith, cannot or will not understand the important fact that a difference of opinion on the several modes of ecclesiastical discipline and the various systems of missionary institutions, does not necessarily involve the slightest *breach of unity* regarding the *Doctrines* of the Catholic Church.

I remain Sir,

Your obedient servant,

A CATHOLIC LAYMAN.

PROPAGATION OF THE FAITH.

To the Editor of the Bengal Catholic Expositor.

SIR,—I hasten to communicate to you the last Report of the Branch Council for Great Britain of the Œuvre de la Propagation de la Foi: it is rather long; but no member will think it so when he enters into its details, and learns of the progress, the great receipts and the unexpected success of the Association. It is cheering to see the annual collection swollen up to £1200; it is more cheering to be informed that the amount owes its encrease to the pence of the poor, and not to the rich man's pounds; for this speaks the wider extension of the Association, tells us that more hands are lifted up to implore the Divine blessing upon our Church and upon ourselves.

I am delighted to be able, at length, to give some positive information concerning the annals which I ordered long ago. The Secretary in England informs me that he has sent them out to us. Interested as I am and must be for the success of our Propagation here in India, I am awaiting with particular anxiety to distribute our annals among the several collectors: for I am aware that the Association exists by its annals; they will bring the distant Institution home to us, they explain to us the value of our co-operation, they exhibit the great doings of its charity in the new Churches which it has planted in new regions; they give new fire to the zeal of every member, fresh energy to his efforts to propagate the good work, fresh arguments to persuade others to join it. And how can it be that the Propagation shall not thus prosper here, as every where else, most gloriously?

Not to be guilty of making a long introduction to a long Report, I have only to add, that I earnestly recommend to every one of our members to read attentively and to observe the instructions which are contained under the heads of "Organization" and "Annals."

By inserting the above, you will greatly oblige Mr. Editor,

Yours obediently,

FRANCISCO PEREIRA,
Secretary to the Propagation
of the Faith in Calcutta.

*Calcutta, Feast of the Assumption
of our Lady, 1840.*

REPORT.

But little more than a year has elapsed since the Branch Council of Great Britain of the Lyons Institution for the Propagation of the Faith in Foreign Missions, published to their countrymen their first Address in behalf of the great charitable Association with whose interests they are charged. So favourably was that appeal received, that in a short time it became necessary to publish a second edition, to which

the names of several new and influential patrons were added. The prospects of the Society have continued hourly to grow brighter and more cheering to its friends. It is now the duty of the Council to announce the success of its labours, and to congratulate its supporters upon the results of the past year.

In the address above referred to (dated on the Feast of St. Peter's Chair at Antioch, 1839) the Council stated, that 600*l.* had been subscribed to the account of the English Branch, during the year then elapsed. Of this, 400*l.* only was collected in Great Britain: the other 200*l.* was the donation of an illustrious foreigner.

From that time till the 18th of February last, the receipt of the Council amounted to 1,194*l.* 19*s.* 4*d.*; and as several additional sums have been paid directly to the Paris Council by our countrymen abroad, which sums will be placed in the annual accounts to our credit, the total receipts from Great Britain for the year 1839, will probably exceed 1,200*l.*, an amount of contributions which is double, a collection which is three times as great as that of the preceding twelve-month.

Great as has been the progress of the Institution over many districts of the country, we confidently hope that it will yet more rapidly overrun the land in the present year. During the last few months there has arisen among its friends a spirit of energy which is at once the token of success and the cause of joyful hope. The fears and doubts which naturally attended on a newly introduced system, differing in its principles and details from any with which British Catholics were familiar, and the unusually methodical arrangement of its organization, which seemed embarrassing to many, for awhile impeded the growth of the Œuvre. Even its French name had something strange and repulsive in it; but these minor difficulties have gradually lost their force, the Institution has become popular almost immediately on its appearance, and the Council have heard of no instance in which those who had once understood its objects and taken interest in its welfare, have grown less zealous for its advancement by their experience of its effects. This has been its peculiar distinction in other countries also. It seldom falls off from its popularity. Every step it takes is in advance. When the difficulty of introducing it in the community is overcome, it roots itself in the sympathies of the people, and flourishes. We have every reason to believe it will do so here, and we trust that before many months have elapsed, there will be no congregation in England not deriving instruction and edification from the circulation of its Annals.

At a time when our prospects are so good, it may seem ungracious, perhaps imprudent, to allude to any of the passing difficulties which still linger on our path. Still, it seems to be rather timidity than prudence to evade a difficulty when it may be encountered, and charged, as we are, with the duty of forwarding the interests of this Institution in all honourable ways, it seems to be no less imperative upon us to root out latent misconception regarding it, than it would be to refute and expose avowed hostility to its plan. The more excusable and natural are erroneous ideas regarding it, the more necessary does it become to point them out, lest those who, if they understood the whole state of the case, would be the warmest friends of the Institution, should be unwittingly deceived, and receive against it specious arguments, which seeming to claim affinity to their

most Christian sympathies, carry with them a plausible appearance, and pass current with those who do not trouble themselves to examine much into the accuracy of statements, or the validity of conclusions. We will, therefore, shortly allude to one or two of the most popular forms of objection with which the introduction of the *Œuvre* into some parts of Great Britain has been opposed.

First, it has been represented that the funds of this Institution are devoted, not to the promotion of religion among Englishmen, but among foreigners. This is not so. Our contributions are, indeed, merged into a general fund, from which, without reference to nations, any foreign mission may be relieved; but let any one look at the list of those which receive and for years before England subscribed any thing towards it, have received assistance from this fund; let him calculate the proportion which goes to benefit English subjects residing in English colonies, and he will be satisfied that, even if the objection were sufficient in the mouth of any one else, the inhabitant of a country like England, whose pride and power are both dependent on her immense foreign dependencies, ought to be the last man in the world to utter it.

But then, it is said, that, at least, this money is not spent upon Englishmen who stay at home, that the wants of religion in England are great, and that "charity should begin at home." We will not remind our friend that this adage is one which has frequently been made to decide, not where charity should begin, but where it should end; that it has long been the standard apology for not making advances in charity, by insinuating that there was something irregular in the outset, and surely we need not tell any one who has the least experience of the world, that this style of excuse is always current among that large class of short-sighted men, who, so long as they find any want of their own remaining, place it before their eyes, in such a point of view, as to shut out all other objects, and imagine they are raising the standard for loving their neighbour higher and higher, by loving themselves with greater and greater affection. There must be such men every where both among Catholics and Protestants. It is the prevailing vice of the day in the masses of society by which we are surrounded, and there must always be persons on the verge of Catholicity who will be contaminated with the opinions of their neighbours. We cannot alter this, but we can guard against it. Our duty is to warn others against being deluded by this favorite dictum. To make the assertion that "charity begins at home," applicable as an objection to the *Œuvre*, and in order to convert it into a logical argument against this Institution, three additional propositions must be assumed. It must be assumed that the wants of the home mission are so great, as to require every half-penny that can be obtained from the Catholic body in Great Britain; it must be assumed that they have a right to be supplied before any other claim can be attended to; and it must be assumed that the support of a charitable Institution to advance the religious interests of foreigners, is prejudicial to the cause of religion at home. All these propositions with the corollaries usually deduced from them we deny.

The wants of some of the missions in Great Britain are, no doubt, very great, but perhaps it would not be difficult to show that the want of funds is only one of the causes of their necessities. No doubt there is room to employ any amount of capital which

could be supplied, but may not the same be truly predicated of every community, as it is certainly true of every individual? Where is there a man who has no wants unsatisfied? The duty of attending to the wants of our home missions may be a very great one; the first of duties, if you please; but who ever heard that any duty of charity is exclusive of the rest, or that there exists among these works of mercy such a preeminence as entitles one to be fully satisfied before the rest may be approached? A distinction may be taken between a duty and a good work, and it may be said that our first duty being to forward the cause of religion at home, we ought not to go abroad in search of objects of charity till this duty is fulfilled. Admitted. We ask no alms upon which any superior claim rests. In the words of our Address, "we ask you not to alter, but to extend your charity."

It may be conjectured that it is desirable to concentrate in one great object all the charity of the kingdom, and applying all the resources of Catholics at once to this, make it perfect first, and then proceed to something else. It may be very desirable, but we are sure it is impossible. Every one has a favourite mode of exercising his charity, and if that is interfered with, he will give nothing that he can help giving. It is the multiplication of these varieties of good works that shows the vigour of a people's Christianity. Where the whole body is vivified with charity, it will bud out and germinate in all directions.

Again, we deny that the pecuniary wants of the Church here are so much more urgent than those of the foreign missions which the Institution for the Propagation of the Faith maintains, as to entitle them to our exclusive consideration to the prejudice of the latter. It is notorious from the statements of those who exult in the success of Catholicity, as well as from the lamentations of those who bewail its progress, that it is on the increase in Great Britain. New congregations, new organizations, and new exertions, are continually appearing throughout the land. These create new wants to be supplied. It is our increasing greatness that makes us sensible of the smallness of our accommodations. It is the revulsion of the life-blood through our reviving frame that makes us painfully sensible of the long torpor we are recovering from. Numerous are the claims made upon the charity of the Catholics. We all know how well they are responded to. We have already alluded to what all admit, the rapid strides with which the cause of truth and the strength of the Church are advancing. Every accession to the number of her children gives an addition to her power, and reduces the distance between it and the reconversion of this great nation. She has now great resources in the zeal of a portion of its inhabitants: she may one day have still greater at her command. In many of those countries where the funds of the *Œuvre* are applied, paganism and idolatry prevail, and persecution unto death impedes the progress of the true faith. In most of them the Catholics are very numerous, but very poor. None of them have the same means of supporting their clergy and church establishment which belong to a large and influential body of men in a country like Great Britain. For any other purpose it would be considered an insult to the Catholics of Great Britain to compare their position with that of the Catholics in those savage countries; then let us not seek among them such an analogy, in order to excuse ourselves from their

claims on our sympathy and generosity. It would ill become the spirit of our land to class it among the missionary countries, or apply to the Central Council of the Œuvre to be relieved with their funds : and scarcely less is the moral degradation of pleading exemption from subscribing to them, because we can discern that there are wants in our Church at home.

Next, it is assumed, that by supporting this Institution, we expend upon foreigners the money which would otherwise be spent at home for the benefit of our own countrymen, and thereby prejudice the interests of Catholicity here. We will not stop to inquire how far such an objection, even if substantiated, is entitled to consideration, though we confess that there is a selfishness in it that is repugnant to our ideas, and will admit that there might be, at least, plausibility in this argument, if it could be shown that the contributors would have given their one halfpenny a week to the English missions if they had not given it to the foreign ones. But we have already answered to this, that we do not ask any one to give to us what he is bound to dispose of elsewhere. If a person had but one half-penny to give, and we induced him to give it to us *instead* of spending it in the manner which some prior duty pointed out to him, it might then be said that we did wrong ; but if we can make an additional appeal to his generosity, and succeed in gaining from him, after he has satisfied his duty, something more for the sake of his religion, some trifling sacrifice of luxury to charity, who shall say that we are injuring those who went before us, but did not succeed in moving his sympathies ? But we appeal to the experience of all other countries where the Œuvre has been established, and we assert that, far from injuring the interests of the Church at home, this Institution has invariably promoted them to a most extraordinary degree ; and this is attested by the repeated panegyrics, in the most glowing terms, with which bishop after bishop, on the Continent, has recommended it to his flock. Whether the consciousness of belonging to so great an association, in which the uniform contribution to an universal charity, like the uniformity of an universal faith, places all the members on an equality, without distinction of nation or rank, has enlarged the minds of those connected with it, and made them capable of greater exertions and sacrifices ; or whether the minds of men have become familiarized with more exalted notions of the virtue of charity, by exercising it in so noble and so disinterested a form ; or whether the blessings of the Supreme Pontiff has brought down special graces and blessings upon the congregations that receive the Institution, and made them sharers in the merits of the Churches they help to establish ; or whether the contemplation of the wants and sufferings of zealous pastors, and of the fervent piety of newly converted flocks in other climes frequently presented to the minds of the contributors to the Œuvre in the Annals periodically circulated amongst them has excited in them gratitude for the blessings which they enjoy at home, and inclined their hearts to be generous and kind to those around them, we cannot pretend to decide ; but certain it is that other charities have always prospered the more that the Œuvre has gained strength. Its organization has created, in the countries where it exists, a wholesome atmosphere, in which all good things have flourished, and the same sunbeam which has ripened it into maturity, has warmed into luxuriant

bloom the hundred plants which spring up around it. This had long been observed elsewhere. We can now illustrate the fact by pointing to England.

It has been often remarked, that the last two years have been most eventful ones in the history of English Catholicity, and that the advances of all religious interests have been unusually great. No one has complained that during this period, their favourite object of charity has suffered by the numbers of new claimants on the public bounty which have started up. During this period the Institution for the Propagation of the Faith was introduced, and its receipts during the past year, exceed, we believe, those of any other Catholic association which collects money, and yet it has manifestly injured none of them. They have continued to prosper, and yet there was room to make it succeed also. It may be imagined that this has been accomplished by means of large donations from rich persons, who felt more interested in the success of this stranger, than they did in their domestic societies, and made sacrifices for this one which they would not have made for any other. This has not been so. Among the sums which have been paid in, the council are not aware of any individual having given more than £10. 16s. 8d. (the collection for a hundred) ; there are very few who have given so much, while all the largest sums which they have received have come from quarters where Catholics were numerous, and have been the accumulation of the small subscriptions collected from them. The two largest sums which we have received will illustrate this : Liverpool sent £246 collected there by zealous exertions of the very Rev. Dr. Youens and the Rev. G. Gibson ; and the Rev. T. Weston, S.J. the chaplain of Allerton Park, sent us £134 which his indefatigable perseverance had won from the Catholics in that part of Yorkshire. We mention these cases to show what individual exertion may do, to shew that it is on the multitude of small subscriptions rather than on large sacrifices of money, that this, which has been beautifully styled "the charity of the poor," chiefly relies ; and we think we are now warranted in asserting that the cry that "charity should begin at home" ought not to operate as a plea against the Institution for the Propagation of the Faith. It does not injure the cause of charity at home, and the wants of the home mission are as well, perhaps better, attended to while the Œuvre is supported, than they would be if it did not exist.

Again, it has been objected to the Œuvre that its management is conducted by laymen, and that they are arrogating to themselves the office of distributing the funds collected by their spiritual superiors. Absurd as the objection is, we will give a single fact in reply to it. It does not apply to the Branch Council of Great Britain, because they are merely agents to collect funds for the Central Council of Paris ; an office which the supreme Pontiff himself has not thought derogatory to his high dignity ; for when the funds collected in the Papal states by the Council of Rome, of which he is the head, were brought to him, he directed them to be paid over to the Lyons Council and placed under their absolute control, so that, henceforth, none of his spiritual children may feel want of confidence in the discretion of those who manage the affairs of the Œuvre. But for fuller reply to the objection, we will state that it is one of the fundamental rules of the Central Council in the distribution of their funds, not to give any portion of them to particular missionaries, but to require that the

application for assistance should come directly from the bishop or vicar apostolic of the distressed mission, and the alms are handed over to him to be at his disposal. It is clear, therefore, that the Council of laymen do only forward the interests of the spiritual authorities without in any degree interfering with their functions.

The rules and privileges of the Institution have been already fully explained in the Address of the British Council, and require no further comment. There are, however, some matters of practice which in the course of the past year, have occasionally caused embarrassment, on which it is desirable to offer a few words of explanation.

Organization.—In this respect much confusion has arisen, especially in the country congregations. Unaccustomed to organization of any kind, separated frequently several miles from each other, and only meeting on Sunday at chapel, the Catholics of many places have found it very difficult to establish a due regularity in their payments to the collectors, and a proper circulation of the Annals among the contributors. It has happened sometimes that one or two tens only could be formed in a congregation, and these having paid up all at once the subscription for a year to some zealous collector, have been in daily expectation of seeing Annals, while he has waited for a considerable time in hopes of associating himself with some neighbouring collectors and forming a hundred, without giving notice to the Council, or receiving any Annals for the contributors he had already obtained. The effect has been sometimes very unfortunate, for the contributors finding no Annals arrive have grown disgusted, and lost their first zeal for the Institution. To prevent this for the future, the Council earnestly requests that when a person is willing to establish the Institution in his neighbourhood, he will write to the secretaries for charts authorizing him to collect, stating the probable number of contributors he may expect to find. The secretary will send him down his charts, and circulars, and when a ten or more have been formed, he will please to inform the secretary of the number of Annals he will require, and how he wishes to have them sent. It has greatly increased the trouble of the secretaries to have received letters or messages with "money for the *Œuvre*," without stating for what number of persons, or for what time it was paid. For example, a payment of 2*l.* sent in March, may be the subscription for a year of one ten, with donations of 18*s.* 4*d.*, or it may be contributions of several tens for the month of January and February past. It may be for 1839, or for 1840; and in all these cases the Annals to be sent would be different, and the secretary has to write back to know what he is to furnish. Then the collections of several collectors are paid into the bank, or still worse, into the hands of a third person to be at some future time paid over to us; and in the meantime they and their contributors wonder and are dissatisfied that they have received no Annals, whereas the Council had no notice whatever of the payment. These and many other difficulties arise out of the want of a proper attention to the organization of the Society. In congregations where there are only a few contributors, it is clearly improper for the collectors to trouble themselves about finding collectors of a hundred. If they will send notice to the secretaries that they wish so many copies of Annals to be sent to a particular collector, and are respon-

sible for the contributions of so many tens, their wishes will be immediately attended to. At the same time, for the sake of avoiding unnecessary expense, the Council trust that wherever it can be preserved, the original organization of the *Œuvre* will be strictly adhered to, and that the number of hands receiving Annals, and making payments directly to them, will be as much condensed as possible.

Annals.—Some confusion has arisen in respect of the Annals, and frequent complaints have been made to the Council, that the Annals to which the collectors are entitled have not been received at the time on which they are dated. This difficulty has been increased by finding the Retrospective Series nominally dated in February (for example), delivered before the current Annals for January. It seems necessary to explain this apparent anomaly. The date of the current Annals to which the collectors are entitled, corresponds with the French number, of which they are a translation. Now it is perfectly clear that time is required to transmit from France, translate, and reprint the work; and hence it happens that all the numbers of the current Annals are delivered two months after the date they bear,—the January number on the 1st March, the March number on the 1st May, &c.

The Retrospective Series appears according to the date it bears, on the alternate months between the dates of the numbers of current Annals. When the Council first undertook to republish in this series, translation from the most interesting papers of the ten volumes of Annals which preceded the English edition, they hoped to have been able to distribute it gratuitously to the collectors in addition to the current Annals, to which their collection entitles them. The two first numbers were therefore given away; but to the second number was appended a notice that thenceforward no more would be given, and the Council felt bound to require an additional half-crown from each ten contributors who wished to receive this series. In some places it has been supposed that without the additional half-crown no Annals would be supplied. This is an error. For every 1*l.* 1*s.* 8*d.* a year sent or promised to be sent to the Council, they will furnish the six numbers of current Annals which appear during that time. Those who send 1*l.* 4*s.* 2*d.* a year, will receive twelve numbers—six of the current, and six of the Retrospective Series. Moreover, as the collectors cannot always foresee whether they will be able to obtain the additional sum from their contributors, and the distinction between contributions and donations, seems of much less importance than a wide circulation of the Annals, the Council have resolved that, in cases where the amount paid in during the year by any collector shall exceed the amount for which he is responsible, and be altogether sufficient to cover the additional subscription, they will, if required, forward to him the numbers of the Retrospective Series which have appeared during that time; and as the interest of the publication consists rather in the nature of its intelligence than in the novelty of it, the delay will probably not be productive of much inconvenience. At the same time, to those who wish to have Annals every month instead of once in two months, and who have no difficulties in promising the requisite addition to their subscription, it is recommended that they should give notice beforehand to the secretaries.

As to the carriage of Annals, the scattered position of many of the collectors makes this a matter of

serious expense; and the Council intend, during the course of the present year, to endeavour to class them according to their respective neighbourhood, (as they would be if the organization of the *Œuvre* were strictly preserved), so that the payment of one sum for carriage may suffice for several. As the collectors have a right to deduct from their receipts the charges of postage and carriage, to which they may be put on account of the Institution, and these diminutions, where the right is exercised, sometimes swallow up a large proportion of the money due from small collections of one or two tens, the Council trust their friends will afford them every facility consistent with their own convenience, for accomplishing this improvement; and where opportunities can be suggested, through booksellers or otherwise, of sending down the *Annals* free from charge, it is earnestly hoped that the Council may be informed of them.

Charts, authorizing persons to become collectors for the Institution, may be had on application to any of the secretaries. They are signed by two of the secretaries, and stamped with the seal of the Council. In the form of them, the Council have followed that used in France.

The sending for charts, or retaining them, does necessarily render a person responsible for the amount which he is thereby authorized to collect. The secretaries will send *Annals* according to the number of tens answered for, and the number of *Annals* which a person receives determines the amount of contributions for which he is responsible.

Some persons give an annual subscription to the *Œuvre* to an amount equal to the contribution of several tens, and only require one or two copies of *Annals*. In future, as the circulation of these interesting publications is of the greatest advantage, not only to religion in general, but to the interests of the *Œuvre*, the Council will send at least half as many copies as a subscription entitles the payer to receive, and he is requested to do his best to circulate as much as possible in his neighbourhood, those which he does not require for his own use.

It has been suggested that, in some places where Catholics, and liberal persons of other persuasions, who can admit that even Popery is better than Paganism in foreign countries, are numerous, and might be attracted to the support of this noble Institution by the perusal of its *Annals*, the collectors of hundreds should have an additional copy (eleven copies instead of ten) for gratuitous circulation. The Council have thought the suggestion a valuable one, and will act upon it in future when the collector wishes it.

In conclusion, we thank Heaven for having thus far blest our efforts in behalf of religion with such success, and we rely on the continued and increased co-operation of our friends, to establish the *Œuvre* during the present year upon a firm and triumphant footing in Great Britain.

By order of the Council,

H. R. BAGSHAWE,
F. RIDDELL,
JOHN GRADY,
J. HARDMAN,
FRED. LUCAS,
CHARLES WELD,

Secretaries.

London, Feast of St. George, 1840.

IRELAND.

"REPORT OF THE NATIONAL ASSOCIATION OF IRELAND UPON THE CHIEF GRIEVANCE OF IRELAND—THAT WHICH RELATES TO THE ECCLESIASTICAL REVENUES.

"Your committee beg leave to report, that they are unanimously of opinion that the most afflicting, beyond comparison, of all the grievance which the people of Ireland sustain, is to be found in the misappropriation of the ecclesiastical revenues of Ireland.

"The great denomination of Christians, the Catholics, the Episcopalian Protestants, and the Presbyterians, constitute the overwhelming majority of Christian persuasions in the British empire.

"In England the majority of the people belong to Episcopalian Protestantism.

"In Scotland the majority of the inhabitants are Presbyterians, and

"In Ireland the majority of the Inhabitants, in much greater proportion, are Catholics.

"In Scotland, the number of Catholic and Protestant Dissenters have not been enumerated; all that is known with accuracy is, that the Presbyterians are by far the most numerous class of Christians in that country.

"In England, the Catholics and the Protestant Dissenters have also not been enumerated with accuracy, but it is quite certain that the Episcopalian Protestants are in a decided majority.

"The only data from which a comparative estimate of the Episcopalian Protestants and other Christians can be made in England, consists in this, that the churches of the Episcopalian amount, in round numbers, to 11,000, and the chapels and meeting houses of the Catholics and of the Protestant Dissenters, amount, in round numbers, to 9,000.

"This, as we have said, leaves a decided majority to the Episcopalian Protestants.

"It should, however, be observed, that wherever there is a Catholic or dissenting place of worship there is certainly a congregation, because the chapel or meeting house could not exist unless there were a congregation. It is not so, however, with the Protestant Episcopalian churches; very many of them were erected in ancient times, and in many places the congregation are totally disproportioned with the number of churches; but, after every abatement that, upon these facts, can be made, it must be admitted that the Episcopalian Protestants form the majority of the Christians in England.

"With respect to Ireland, an enumeration has taken place, and the relative numbers have been ascertained. The Episcopalian Protestants are found to be, in round numbers, eight hundred and fifty thousand; the Presbyterians six hundred and fifty thousand, and the Catholics six millions five hundred thousand: such were the relative proportions in 1831. Under these circumstances the natural result would be, that the ecclesiastical state revenues should be appropriated in each country to the church of the majority of the inhabitants, and in England, accordingly, these revenues are appropriated to the Protestant Episcopalian church—the church of the majority.

"In Scotland, the ecclesiastical state revenues are, and ought naturally to be, applied to the sustenance of the Presbyterian church, being that of the majority of the Scottish people.

"Upon the same principle, it is perfectly clear

that the ecclesiastical state revenues of Ireland ought to be applied to the church of the Majority of the Irish people.

"But in the government of Ireland every thing is anomalous.

"The people of England would not endure that the ecclesiastical state revenues should be applied to the church of the minority.

"The people of Scotland would not endure that the ecclesiastical state revenues should be applied to the church of the minority.

"But the people of Ireland are compelled to endure that the ecclesiastical state revenues of Ireland should be appropriated to the church of a very small minority of the Irish people.

"This simple statement demonstrates at once the gross injustice done to the people of Ireland—it demonstrates that that quality, which alone would constitute a real union between the countries, does not exist—it shows that the Episcopalians in England, and the Presbyterians in Scotland, assume and enjoy a practical superiority over the Catholics of Ireland.

"Your committee emphatically assert that this is the master grievance, the most insulting injustice, which Ireland sustains, under the so called union.

"The people of Ireland demand the redress of this grievance in the first instance, and before any other. It is a grievance, in which they will no longer acquiesce in silence—it is a declaration of the inferiority of the Irish people, to which they will no longer submit without remonstrance—it is a gross and odious insult, superinduced upon glaring and palpable injustice; it is in short, a giant evil, not to be longer tolerated without taking all legal and peaceable and constitutional means to procure legislative redress.

"If there were any prospect of procuring from the united Parliament redress for this giant evil, your committee would recommend the people of Ireland to petition unanimously and simultaneously for its abolition. But, it being futile to the utmost point of absurdity to expect any such redress from the united Parliament, your committee recommend the most unremitting and strenuous exertions of the people of Ireland to procure the repeal of the act of Union, and the re-establishment of a domestic Legislature, in which only the great questions respecting this grievance could be calmly considered and righteously determined.

"There is another point of view in which this grievance becomes more prominent in its insulting nature towards the Catholics of Ireland.

"It is this:

"1. The professors of the Presbyterian religion constitute but a small minority when compared with other denominations of Christians. They cannot in the British empire amount to any thing like three millions.

"2. The Episcopalian Protestants are calculated at about eight millions; and that calculation is probably overrated.

"3. The Catholics of Ireland have had a considerable accession since the last census; that augmentation has probably been attributed with justice in some measure to the numbers of other Christians who daily join the Catholic church. Whatever be the cause, it is likely that the Catholics are not now less than seven millions in Ireland.

"The Catholics in Great Britain are estimated at two millions; thus giving the Catholics an aggregate

number of nine millions in Great Britain and Ireland.

"If, then, we look to the empire as a united kingdom, we should find that the Presbyterians, who are in a complete comparative minority, enjoyed the state revenues of the Scottish church, that the Episcopalian Protestant, who are also in a minority, enjoy the state ecclesiastical revenues, not only of England but of Ireland also; and that the Catholics, who, as a particular persuasion of Christians, are in a majority, contribute to the state ecclesiastical revenues of the three countries, and enjoy no part whatsoever thereof.

"In every point of view, therefore, the injustice done to the Catholics of Ireland is plain, palpable, and glaring, and ought not to be endured, without taking all legal means to procure an adequate remedy.

"It has, indeed, been asserted that the possession of the state ecclesiastical revenues is essentially necessary to the continuance of the Presbyterian religion in Scotland and still more necessary, if possible, to the existence of the Episcopalian Protestant church in Ireland.

"Your committee beg leave to remark that this assertion is not theirs; that, on the contrary, they are thoroughly convinced that the persons who make it inflict the strongest reproach, they should say calumny, upon the Presbyterian and Protestant Episcopalian churches. In fact, nothing can be more derogatory to any Christian persuasion than the conviction that its strength consists in money—that that vile mammon of this world is its *pabulum vite*—and that it would cease to exist so soon as it should cease to be sustained and fed with the national gold.

"Your committee carefully abstain from introducing into this report any species of polemics; but they respectfully submit this proposition to the Christian world—that any such sect or persuasion of Christians, whose tenets necessarily require the sustentation of public money, can have no claim upon either the judgment or the sympathy of those who believe that faith is beyond price, and that genuine Christianity is too pure to require the support of filthy lucre.

"Your committee refer all timid Christians differing from the Catholic church to the illustrious example that church has given in Ireland to the nations of the earth, and to the demonstration which the Irish Catholics have afforded of the efficacy of the voluntary principle of support wherever the religious feeling prevails.

"In Ireland the state revenues were spoliated by act of Parliament and regal tyranny from the Catholic church in that country; but the religion remained, and its votaries were not diminished; it was thus proved that Catholicity had a deeper basis than aught the wealth of this world can bestow.

"In Ireland the churches were desecrated, the altars were plundered, the shrines were violated, the ecclesiastical buildings were thrown in ruins upon the soil; but the religion remained, and its votaries were not diminished.

"Where is the honest and conscientious Protestant who will or can admit his religion has not the same power to resist the effects of deprivation of the state revenues, which Catholicity in Ireland has exhibited, and gloried in the exhibition?

"Again, during centuries of persecution, and at the present moment, the people of Ireland—taken as a nation, the least wealthy in Europe—supports

without any state revenues, a hierarchy perfect in all its parts—four archbishops and twenty-three bishops, in all twenty-seven: deans, archdeacons, vicars-general, prebendaries, parish priests, curates, to the amount altogether of more than 4,000 individuals. Instead of diminishing the numbers of the Catholics, they have considerably augmented during three centuries of an emaciating persecution, the law grinding to the dust what the sword had spared.

"Who is it that, in the face of such an experiment as has been made in Ireland, will assert that it is necessary to the existence of a church, with its full hierarchy and its thronging votaries, to lean for support upon the state and to be supported by state revenues?"

"Mark again, the triumph of the voluntary principle, as it is exhibited in the ecclesiastical building in the city of Dublin alone, within the last few years. Sums which (as nearly as they can be calculated) in round numbers may be safely stated thus, have been expended in the city of Dublin:—

"The Cathedral Church of St. Mary's Marlborough-street	£43,000
"Church of St. Andrew, Westland-row ..	21,000
" — St. Paul, Arran-quay	12,000
" — St. Michael	8,000
" — SS. Michael and John	6,000
" — St. Catherine	7,900
" — St. Nicholas	6,000
"Sum collected for intended improvements, or actually expended upon the other parochial churches—say	10,000
"Church of St. Francis Xavier	8,000
"The churches and ecclesiastical buildings in Dublin, of the Augustinians, Calceate Carmelites, Discalceate Carmelites, Capuchins, Dominicans, and Franciscans, estimated much below the real sum at ..	20,000
"Five Convents of Sisters of Charity, estimated low at	15,000
"Three Convents of Carmelite nuns—say ..	9,000
"Convents of Poor Clares, of Dominican nuns, and of the Presentation—say ..	9,000

"There are, besides these, ten schools for boys, instituted by the Educational Monks, and at least sixteen confraternities for teaching the Christian doctrine. The expenses under the two latter head we are unable to calculate; but we have shown that in the city of Dublin alone there have been expended, upon the voluntary principle, in buildings for the spiritual provision and education of Catholics a sum exceeding 170,000*l*.

"Is it not preposterous that the Irish Catholics, who make such exertions for the sustentation of that religion which they believe to be true, should also be compelled to support a church which they believe to be erroneous? Every man of political integrity must feel that while England is free from such an oppression, Ireland ought not to stand alone in the single deformity of being compelled to submit to that oppression.

"There are two points upon which your committee would desire to be emphatically understood. They are these:—

"Firstly—they do *not* claim that the ecclesiastical state revenues of Ireland should be applied to support the church of the Majority of the Irish people; although, in principle, they might be entitled to make such claim, yet they totally repudiate it. They totally disclaim any such appropriation. No Protestant could more distinctly repudiate that appropriation than the people of Ireland should and would do

it is an appropriation which would essentially injure, corrupt, and corrode the religion to which it should be so applied.

"Secondly—Your committee claim that the ecclesiastical state revenues should (as the existing vested interests dropped off) be applied for the general benefit of the community—that is, for the support of the poor, for the promotion of education, and in works of charity applicable equally and without distinction to all sects and persuasions.

"Your committee cannot conclude without once again warning the people of Ireland—

"First—That there is no prospect of obtaining the salutary change they require from the united Parliament.

"Secondly—That injustice they complain of can be redressed only by means of the repeal of the union.

"Thirdly—That such repeal must be sought for only by legal and constitutional means; there must not be any outrage, violence, or crime whatsoever. Any outrage, any crime, any illegality on the part of the Repealers would give strength to the enemies of Ireland, and would weaken ultimately destroy the best energies of her friends.

"Let us, then, prosecute our agitation for repeal within the law and constitution, and with the sanction of all good men, and, we trust, with the blessing of God, Irishmen of every act and persuasion have an identity of interest in restoring to their country the blessings of a domestic legislature; but, above all, the unjust and insulting inequality which the union inflicts upon Ireland ought no longer be borne in silence by Irishmen.

"We close by reminding the Association emphatically that Scotland does not support the church of the minority in Scotland, and that the Scottish people would not endure such an appropriation of her ecclesiastical revenues; that England does not support the church of the minority in England, and the English people would not endure such an appropriation of her ecclesiastical revenues.

"But Ireland, on the contrary, suffers this giant, this monster evil; and the first duty of Irishmen must be to obtain by constitutional and legal means its total abolition.

DANIEL O'CONNELL,

April 23, 1840.

Chairman of the Committee.

CONSECRATION OF ST. PETER'S COLLEGE CHAPEL.

(FROM THE WEXFORD INDEPENDENT.)

The solemn and imposing ceremony of the dedication of this sacred edifice took place on Tuesday last. From an early hour in the morning such persons as had possessed themselves cards of admission anxiously pressed forward to obtain places, from an apprehension of an overcrowded congregation; but from the admirable preliminary arrangements we are happy to say, the utmost accommodation was afforded to every individual in attendance. We were happy to observe a large number of our dissenting brethren present—and a fair sprinkling of the gentry, amongst whom were the Earl and Countess of Arran, Charles Arthur Walker, M. P. Thomas Boyse, of Bannow, J. P. William Talbot, J. P. and lady; Justin Breenan, J. P. and lady John Doyle, of Norfolk, Virginia; Matthew Pereira, J. P. and family; F. Harper, J. P. and family, &c. On entering the Church the *coup d'oeil* was truly magnificent. The large circular window of stained glass

in the eastern end, had a delightful effect, and appeared to divide the attention of the auditory with the chaste and classically sculptured stone altar, and its beautiful little tabernacle. The whole constitutes a faithful revival of the style of the thirteenth century. Amongst the paintings, which decorated the walls of the sacred building, we were happy to observe some of the ablest works of Spagnoletti, Zucharri, Rembrandt, &c. &c.

The ceremony commenced by the procession which moved from the southern sacristy into the sanctuary in the following order: first the grand procession cross borne by one of the students, attended by two acolytes, bearing candles in large massy candlesticks—then followed the students of the college, about one hundred in number, dressed in surplices, moving two and two. Next proceeded about fifty priests in sultan and surplice, two and two—then followed twelve priests dressed in priests' vestments, and the rich and beautiful chasuble of the various colours used by the Church added in this part of the procession, a very interesting solemnity to the scene. The priests in chasubles were followed by the Very Rev. Dr. Synnott, vicar-general, and the Very Rev. Dean Murphy, in rich and splendid copes—next the Right Rev. Doctor Brown, Bishop of Kilmore, in pontifical, attended by a chaplain—the Rev. Nicholas Codd; and the whole procession closed with the venerable bishop of the diocese, the Right Rev. Dr. Keating, wearing cope, mitre, and crosier, attended by a deacon, subdeacon in Dalmatics, the Rev. James Roche and the Rev. James Fenning. The procession moved on from the sanctuary into the choir, and thence through the church to the southern door, when the ceremony commenced of dedicating this beautiful edifice to the service and glory of the Almighty. After having performed the usual benediction, the whole procession advanced outside the building round the southern and eastern walls—then through the arched way of the tower, round the northern and western walls of the church—again to the southern gate and back through the interior into the sanctuary, where all were arranged in their appropriate places; the officiating prelate ascending the pontifical throne on the gospel side of the altar, while the Right Rev. Dr. Brown occupied the principal chair on the epistle side. The ceremony of the dedication then continued. The solemn prayers of the church alternately read and sung by the bishops, the equally solemn responses of the attending priests and choir, the fervent aspirations of the congregation, the incense smoking and curling round the beautiful altar and along through the lofty arches of the magnificent Gothic roof—all this produced the effect of sublime inspiration in every heart, and every eye bore testimony to the heavenly impression of awe, reverence and delight, which are the evidences of true and exalted devotion.

The solemn high mass was celebrated by our venerated pastor, the Very Rev. Doctor Murphy, assisted by the Rev. James Lancy as deacon, and the Rev. Denis Kenny, as subdeacon. The Rev. Laurence Kirwan acted as master of the ceremonies, and discharged the complicated and arduous duties of the office, with peculiar urbanity, attention, and adroitness.

THE SERMON.

After the gospel had been chaunted by the deacon, the learned president of the institution—the Rev. John Synnott—proceeded to receive the benediction of his lordship, when he ascended the steps of the altar, to preach the dedication sermon, and took his

text from Matthew, 28th chap., 18th, 19th, and 20th verses, viz:—

“And Jesus coming, spoke to them, saying: all power is given to me in heaven and on earth.

“Going therefore, teach ye all nations, &c.

* * * * * and behold I am with you all days even to the consummation of the world.”

The eloquent and reverend gentleman continued to expatiate on the above text for upwards of an hour, with that facility of style, closeness of reasoning, and logical deduction, for which he is remarkable.

After the conclusion of high mass, a collection was made, in order to liquidate the debts of the chapel; when upwards of one hundred pounds was obtained. C. A. Walker, M. P., Thomas Boyse and Richard Devereux, Esqrs. acted as collectors. Mr. Talbot, M. P., who also kindly consented to act in that capacity, felt himself summarily compelled to attend his place in parliament, having left only on that evening for London. We lately mentioned the names of Earl Shrewsbury, his sons-in-law, Princes Doria and Borghese, and J. H. Talbot, M. P. as the most magnificent contributors to this sacred edifice; but we have two more honoured names to add to this distinguished list—we mean James Weld, and Henry Thomas Weld, Esqrs., brother and nephew to the late Cardinal of that name. These gentlemen have presented to the service of the church under our notice a massive gold ciborium and remonstrance. The first stands eighteen inches high, and measures, without the cover, eight inches diameter on the cup. The second stands twenty eight inches high, equally massive as the above, and chased in the first style of art. Each bears the inscription, “Presented by James Weld and Henry Thomas Weld, to the Collegiate Church of St. Peter, Wexford, through the hands of the Rev. John Synnott.” They are probably the most splendid articles of the kind possessed by any church in the kingdom.—*Madras Examiner*, 23d July 1840.

INTELLIGENCE.

BAVARIA.

MUNICH.—The Jewish congregation has presented a beautiful time-piece to the Sisters of Charity, who attend the hospital of this town, in testimony of their gratitude for the courage and pious care displayed by them in their arduous duties as sick nurses. The following is the accompanying address;—

“To the worthy Sisters of Charity of this town.—The pious devotedness, and invincible courage, with which the estimable and honoured Sisters of Charity devote themselves to the care of their neighbours in the hospital of this town, are known to every body, and excite, at the same time, astonishment at the physical and moral force, which they call forth, and the most sincere gratitude of all humane persons, for the benefits which they thus confer on mankind. The members of the Jewish community, on whom the worthy sisters bestow the same anxious care, regardless of their difference in creed, are penetrated with the same sentiments, and the undersigned directors take this opportunity of begging the Sisters to accept of this time-piece, with the assurance that they will never forget their assiduous and charitable pains.—Their grateful and devoted servants,—

(Signed), The Directors of the Jewish Worship,
Councillor of Commerce, Marx, President
Joseph Van Hirsch, First Assistant.”

THE BENGAL CATHOLIC EXPOSITOR.

‘One body and one spirit—one Lord, one faith, one baptism.’

No. IX.]

AUGUST 29, 1840.

[Vol. III.]

THE CATHOLIC RELIGION DOES NOT CLASH WITH THE FINEST FEELINGS OF HUMAN NATURE.

Religion, says the author of “*Pensées Philosophiques*,” *preaches nothing but order and love : it does not deprive us of reason, but purifies and enobles it ; it does not destroy man, but sanctifies him.* It is strange how a proposition so clear, and so true as this is, should have had to encounter opposition from any one; much less such stern opposition from a writer, professing to be a Catholic. Either this writer has acquired a very superficial knowledge of the Catholic religion; or he mistook the meaning of the words which compose the above-cited beautiful maxim. That maxim is so just, and contains within it so many consoling reflections, that we deem it worth our while to devote a few pages of our paper to its development. It is of the utmost importance to understand properly in the commencement, what we mean by the ‘finest feelings of human nature.’ Far be it from us to give the qualification of *fine* to those feelings which enslave reason and corrupt the heart of man; or to such feelings as subject him to the impressions of the senses and imagination, which his reason and heart ought to direct and govern. Such feelings are condemned and proscribed as well by our nature as by our religion. By the finest feelings of our nature, we mean only those refined, pure, and exalted affections and emotions of the human heart, which are under the subjection of reason, which are directed by it to help us in the attainment of that end for which reason itself was bestowed on man. These feelings we consider as precious gifts from the author of our nature: and provided that they are moderated and governed by reason, so far from clashing with religion,—religion will only serve to excite, promote, enliven, purify and perfect them. Thus religion, and especially the Ca-

tholic religion, becomes for us the source of the greatest happiness, of which mankind is susceptible in this life. Religion, and religion alone, gives us exact notions of our dearest interests. Religion, and religion alone, produces in us the finest feelings, the purest and most delicious joy; a constant equality, and an almost unalterable peace of mind.

Thesweetest consolations in our afflictions, the most delightful prospects, and the most powerful allurements to virtue, our dearest interests depend first on our acquiring correct notions of the divinity, both in itself, and in relation to us: and secondly, in knowing our own nature, and our duties towards the Divinity, towards ourselves and towards our fellow creatures. But how exalted, how delightful are the feelings which religion inspires into the breast of her clients concerning God, as He is in himself and towards us! She teaches us that God is a supreme, independent, and infinitely perfect being. The Creator of all things, our Maker and Benefactor, in whom, as in the infinite source of all good, we find the first elements of happiness. How delightful, we repeat it, are the feelings and the affections which such a notion of God, excites in a sensible and religious heart! The first and the finest of these feelings is undoubtedly love. Love, that divine flame and food of our souls, that light which dissipates the most gloomy darkenesses of our understandings, and as the Apostle St. Paul says, enlightens the eyes of our heart; love, that fire, which purifies, elevates, ennobles, and vivifies all that is both within and without us. Now who has a greater right to our love than God? and does not religion command us to love him? or what can be more congenial to our feeling, than to love such a God, who possesses with

himself an infinitude of attractions? Love is a feeling, by which we rejoice for the perfections of him whom we love : but is there any thing so perfect as God? Then can there be any kind of love which reunites so many charms and delights as the love of God which religion prescribes to us? The more refined and the more delicate our taste is, and the nobler and the better ordered are our inclinations; the more in proportion we love sanctity, truth, wisdom, magnificence, justice, bounty, beauty, order, harmony, mercy, charity; but God alone possesses in himself, in an infinite degree, all these perfections, and whatever creatures possess, is but an emanation from him, a small portion of good which he has been pleased to bestow on the work of his hands.

And what is the homage, which religion teaches us to render to Him? To worship and adore him in spirit and in truth; to pay to him the homage of our understanding by submission to the dogmas which he has revealed; the homage of our heart by love; the exterior worship, which is due to him from the faculties of the body which he has given to us: sensible and public worship which is due to him from society of which we are members; the homage and worship of all creatures which we ought to direct to his honor and service. Thus the Catholic religion consecrates to God all our being, and through ourselves all the universe; thus it causes us to view him in all things as the principle and the end; and teaches us to refer all things to his glory. And what can be more pure, more sublime than this doctrine, in which every thing is animated, vivified and consecrated by love; or what doctrine can be more delightful to our noblest feelings; or where can any system be found, which may exalt man so highly as the precept and practice of divine love prescribed by the Catholic religion? The mere Naturalist and the Philosopher of our days, formed from their infancy by the lessons and examples which they draw from what they behold around them, may perhaps dare to say that they love God; but do they speak in the sincerity of their hearts? This expression of love in their mouth, is it not a jargon void of sense and all exquisite feeling? Where are their sentiments, their homage, their tender effusions, their inexpressible longings, and above all the exact fidelity of a heart that loves? Idolators of beauty that perishes, where are their transport to contemplate that spotless and shadeless Beauty that never fades?

The Catholic religion does not content itself with causing God to be honoured by his creature. It avows most freely that the tribute of glory, which created beings can render him, is not sufficient for his grandeur: but how fully is she indemnified for their insufficiency!

There we again behold her constant unity and the connection of her dogmas, and of her mysteries, with her worship, and her morality. The Word Incarnate comes to unite our adorations, our vows, our homages to his abasements, to present them to the Supreme Being, and to render them worthy of being offered to him. In him the universe is enlarged, ennobled, and receives a splendor, and a majesty, which it cannot have of itself. In him the creation becomes the master-piece of the Divinity; it is a perfect work of which a God-man forms a part. In him and by him the distance which exists between finite and infinite is filled up; extremities are brought together, and made to touch in a common centre. It is no longer man alone, so far removed by his nature from God, that renders glory to God in the name of all creatures, but man and the universe together, who adore in Jesus Christ. In him too the noblest victim, of which all the victims of the old law were but the shadow and the figure, is offered to God for sin; by his merits, any crime, however great, can be expiated, and atoned for; the most august sacrifice is perpetuated on earth, and according to the expression of St. Leo, the cross is the altar of the world, and in the renewal of the sacrifice which was offered on mount Calvary, and in the continuation of it in the Mass, the Catholic has the consolation to know, that a victim of praise, thanksgiving, propitiation and impetration is offered to Almighty God, which is every way worthy of his divine Majesty. The Catholic alone has the knowledge of this truth, which though the scandal of the Jew and the Infidel, is the most sublime work of the wisdom of the most high, and most sensible testimony of his goodness. The Catholic alone in this mystery can behold the admirable economy of religion; and alone is capable of feeling how religion exalts and harmonizes with the finest sentiments of our nature.

But the excellence and holiness of religion appear as well in what she does for the perfection, as for the happiness of man. By enlightening him on those subjects, the knowledge of which is so important to him, viz., his origin, his destination, his end, his duties and his hopes, religion fixes his ideas, renders them clear, and precise, ensures the correctness of his views, and by subjecting his soul to reason by the rule of authority, she gives to it all that rectitude of which it is capable. This is a true and an important conclusion, which any one may readily draw. A man whom impiety misleads, may have a brilliant wit, and the more easily, because he puts no restraint on himself, he respects nothing: he may even have a vast and profound genius, which embraces the most extended knowledge

and exercises itself with success on the most abstract sciences; but for objects which it is the most important for him to apprehend and see well, he has almost always false and whimsical ideas, and an ambiguous and uncertain way of thinking. Let him return to the faith of the humble and docile Catholic, and his ideas are more exact, his principles are more constant, his lights are purified, his reason is strengthened; and the man, who before was nothing but a dangerous and frivolous spirit, is changed by religion into a right and true mind, and a solid man.

Nor is religion less worthy of our admiration, and our homage for the virtues which she inspires into us with relation to *ourselves*. She opposes to a foolish self-love the renunciation of our own will and a holy hatred of our disordered inclinations: to our pride she opposes the knowledge of our misery, of our nothingness, and sentiments of a profound humility; to our avarice, the spirit of disengagement, and the love of poverty; to softness, penance and mortification, to a too lively inclination for sensible things, the desire and search after spiritual and heavenly blessings; to the sallies of our humour, sweetness and patience. She wishes that we should use all things with gratitude, with moderation and with wisdom; that we should be chaste and pure; that we should forbid ourselves even the thought of evil; that we should avoid even the shadow of evil; that we should watch over all our senses; that we should put a bridle on our tongues; that we should never permit ourselves to complain and murmur; that we should be resigned and tranquil in the midst of sufferings; that we should consider adversities and crosses as a blessing, and death as the term of our deliverance. Truly, how beautiful is the philosophy of religion, how far is it from having any thing opposed to the finest feelings of our nature!

With sentiments so pure and so noble, the true Christian lives happy, as happy as man can be in this world. Peace of mind, and the unction of divine love infinitely surpass the pleasures of which he deprives himself. If he has not base and frivolous joys, he is indemnified by more pure and constant joys. If he refuses to give himself to infamous pleasures, he for ever spares himself their sad consequences, inquietude and remorse. If he combats his unjust and irregular passions, he gathers within himself the fruit of his combats, and the reward of his victory. The route traced out to us by the false sages of the world to conduct us to happiness, is, it is true, more seducing: to yield to our passions, to avoid feeling the pain, which it costs to conquer them; to convert luxury into wisdom, and to change soft love into virtue, appears

without doubt something very agreeable to nature! But if this route is easy, if the approach to it is smiling, the termination is fatal, and the fruits of such wisdom are bitter. It begets discord and hatred, the extravagancies and the furies of intoxication, satiety and tediousness, disgust of life, desire of annihilation and the horrors of despair.

But how different are the morality of the gospel, and the wisdom of its author, both in themselves, and in their effects, from such a system as this. Let us stop for a moment to consider them in all their bearings. What a connection, what a link in all that the Son of God teaches us! what a newness is there in his maxims, and at the same time what sublimity! Jesus Christ wishes that we should be perfect as his heavenly Father is perfect, and thus he gives to man all his greatness by drawing him to the divinity whose image he ought to be. This God-man teaches us, that his kingdom is not of this world; he opens to us the noblest carrier; he makes us citizens of a new country, and bids us aspire to the purest beatitude. He teaches us to consider every thing that estranges us from it, as an evil, and every thing that can conduct us to it as a real blessing. He pronounces anathema on the world, where the concupiscence of the flesh, the concupiscence of the eyes and the pride of life hold dominion. On all this Jesus Christ pronounces anathema, because it is this that depraves man already corrupted by sin.

Hence come these maxims; Wo to the rich, that is to say, to those who consider it a merit in themselves, and a happiness, to be rich. Wo to those who put all their joy and their consolation in this world! Happy on the contrary are the poor, and disengaged in spirit; those who hunger and thirst after justice, those who suffer for justice sake, the meek, the peaceful! Be ye, says he to us in another place, like little children by humility; carry your cross; do violence to yourselves to gain heaven: renounce yourselves. What morality is this! it frightens indeed the senses, it astonishes the imagination; but these are not the noblest faculties of man: there are others nobler still, and the morality of the Christian religion is always consonant with them, because it is founded on reason; always congenial to the finest feelings of our nature, because it is the religion of love.

Hence also that unity of plan, of views, of wisdom more than human which is found in the sacred authors of the New Testament. However gross they may have been by their state, their birth and their education, they all agree in one kind of knowledge, and of lights, upon which God alone could unite and illumine them, that is, the discernment of the spiritual from the carnal man; the heavenly from

the earthly man; the interior life from the animal and sensual. The secret principles of both, the wonderful operations of the grace and spirit of God in our souls, their effects, their consolations, their joys, their resources, the virtues which they inspire, so opposed to all the idea of the world, and so superior to those of a vain philosophy, are developed in their writings with a precision truly admirable and worthy of the disciples of so great a master, with a tone of sentiment and unction which touches and affects us in spite of ourselves, but which cannot be well appreciated but by upright and pure souls.

The plan of legislation and of wisdom offered to man by Jesus Christ and his Apostles had no need to pass through those slow and insensible degrees of increase and perfection, which are found in all purely human legislation and in all the works of man: it had even from the first moment all the excellence which it sought to have. It is besides supported by every thing which can aid us to fulfil it: a God present to each one of us, and attentive to our smallest actions; a God who watches in favour of the just, who for his sanctification and his happiness permits all the evils which he experiences; who rules his destiny and makes of all creatures the instruments and ministers of his will; a God who is at once witness and judge, who will discuss in the face of the universe our thoughts, our intentions, our desires, and who will render to each one according to his works: a God who will recompense with an infinite glory and with an eternal happiness, the just who shall have lived for him; but who in the same proportion, by punishing the infraction of his laws with infinite and eternal pains, offers to man, who is ever ready to violate them, the most proper counterpoise to check him: a God who gives at the same time the lesson and the example; who in the ineffable union of the divine with the human nature, lowers himself to man in order to raise man to himself: who accommodates himself to our capacity, and demands nothing of us so painful, which his life and his death have not rendered easy: a God who presses us at every instant by the most astonishing testimonies of his love, and who, if they are not monsters, forces the greatest sinners to repentance, and the hardest hearts to sentiments of gratitude; a God who prevents, aids and supports us with his grace, who offers us the sacraments by which he strongly recalls us to himself, whilst he recalls us to ourselves. What resources for a Catholic, what means, what motives to fly vice, and what encouragements to virtue. Surely in all this, there is nothing that tends to degrade man; nothing that can

clash with his noblest feelings; but every thing exalts him, every thing is congenial to the very finest feelings of his nature.

CONVERSION AT AGRA.—In our issue of the 18th ultimo, we published a letter from Agra under the signature of A CORRESPONDENT, giving an account of the conversion to the Catholic Faith of Miss Beatson. The truth-telling *Christian Advocate* in his last number, after a lapse of more than a month, attempts to throw discredit on the statement which reached us from a highly respectable source. We have so frequently convicted our *Christian* contemporary of asserting that which apparently he must have known to be false, that we really deem it a work of supererogation to notice the wilful misrepresentation of such a writer. Since however he gives us the advantage of his explanation, we shall avail ourselves of the opportunity of evincing what regard the *Christian Advocate* has for truth and fair-dealing. He states that we “introduced with considerable triumph the conversion of a lady from the *Christan Religion* to the *Romanist Faith* at Agra, and at the same time stated that several Dissenters attended at the ceremony.” We need scarcely tell our readers that the above is purely the offspring of the fanciful imaginations of our veracious *Christian* contemporary, for in publishing the letter in question, there was not a single word of introduction from us! Nor was there any considerable triumph evinced by our correspondent, though he and every good Catholic have abundant cause to rejoice at the return of even a single Protestant to the “fold of the One Shepherd”

As to several Dissenters being present at the ceremony, neither we nor A CORRESPONDENT made any such assertion. It is true the latter stated that “many of our dissenting brethren were present,” but it does not follow that he meant the Independents or Ana-Baptists at Agra, or that the followers of a Robison or a Buckold were present. No, by “dissenting brethren” the writer is likely to have meant those who dissent from the Catholic Faith. Confident of the veracity of our correspondent, we are satisfied that some Protestants were present on the occasion.

We are not prepared to say whether the fair Convert belonged to the community of Dissenters or to any other sect of Protestants at Agra, but we have no doubt that our correspondent will throw some light on this and other points which the *Christian Advocate* has endeavoured to mystify.

A Sermon will be preached in the Bengallee language tomorrow morning at half past six o'clock at the Principal Catholic Church. It is hoped that such of our town readers who may have Christian servants will induce them to attend at the instructions.

We give insertion to the following NOTICE of a little work now in the Press. From the spirit of religious principle that appears in the Notice, we are inclined to anticipate very favourably of the work itself; and the more so, as the proceeds are destined to a most desirable charity. In this hope we venture to recommend the forthcoming pamphlet to all our readers, and particularly to those who have ever seen the "*Review*" to which this is to be an answer.

TO THE CATHOLICS OF BENGAL.

It is I believe pretty generally known amongst you, that a disaffected Catholic, unfortunately led away by wrong feelings, has been figuring for some time past in the *Commercial Advertiser*, endeavouring to excite hostility and ill-will towards the Jesuits and their admirably conducted College in Chowringhee. It cannot already have been forgotten, that these excellent and zealous men were earnestly invited out by the united voice of the Community a few years ago, to undertake the arduous labours of this Mission. The call has indeed been answered generously and at a heavy sacrifice! Ought we not then to be ready, on our part at the moment of need, to shew forth and publicly testify our gratitude to those, who, in the performance of their trying duties towards us, have spared no pains and deemed no sacrifice too great? The very unfair conduct of the Editor of the *Commercial Advertiser*, has obliged me to have recourse to the publication of a pamphlet, for the refutation of the many erroneous and false statements which have been put forth, as well as to answer the *Critical Review* of the *Bengal Catholic Expositor* by Z., being by the same writer. The work is now in hand and will shortly issue from the press of Messrs. P. S. D'Rosario & Co., the price to subscribers is fixed at One rupee and to non-subscribers at One rupee, eight annas. Any balance that may be realized after paying the expenses of printing &c., will be placed to the credit of a fund for promoting education amongst, and improving the moral condition of, the Catholic male poor in this city, a competent provision having already been made for the female by the liberal subscriptions of the public towards the establishment of a Nunnery.

NEMO.

Calcutta, Feast of St. Bartholomew, 1840.

A REBUKE.

To the Editor of the Bengal Catholic Expositor.

SIR,—The letter of A CATHOLIC LAYMAN which appeared in your last, amused and surprised me. I was amused at the cool and confident, but futile and ineffective manner in which the writer attempted to reconcile his conduct with the duty of a true Catholic; and considering the part which he has lately acted, I must confess I was surprised to find such a letter from him, without note or comment, in a Catholic Journal.

For nearly two years the writer in question has, under various guises and anonymous signatures, striven with indefatigable industry and fiend-like malignity, to destroy an invaluable Institution of Catholic education, and to blast the moral reputation of its reverend, learned, and virtuous conductors.

In his malevolent, but happily impotent, efforts to render the College of *Saint Xavier* contemptible, and its professors odious in public estimation, he has stuck at nothing right or wrong, true or false, which he thought would serve his purpose. Thus he appealed to puritanical fanaticism against academick exhibitions at the College; and to Protestant prejudice and bigotry against the illustrious Society of Jesus, of which the Catholic Church so highly and so deservedly approves.

We are now however gravely told that all this, aye and more than this, (for this *orthodox Catholic Layman* scrupled not to spurt his venom at even our late revered and lamented Vicar Apostolic himself) is perfectly consistent with the duty and obligations of a Catholic, that it amounts to nothing more than a mere "difference of opinion as to the several systems of missionary institutions and different modes of ecclesiastical discipline."!!!

Allowing for the sake of argument that A CATHOLIC LAYMAN's previous writings involved nothing more serious than he now pretends, could he, I would ask, as a Catholic, imagine that the discussion of such topics in Anti-Catholic papers, and before a chiefly Protestant public, could possibly be otherwise than fraught with scandal and injury to religion? Let him consult a discreet Catholic Divine on the subject.

Your correspondent professes to be a staunch Catholic, but I may be permitted to express my conviction that a sincere Catholic would never have scandalized his religion by making common cause with its declared and rancorous enemies in crying down a Catholic Institution and defaming Catholic Clergymen. I may be allowed to think that instead of endeavouring to put down the *Expositor*, a true Catholic would have strained every

nerve to support it by remedying such defects and supplying such short-comings as he perceived in it : I may also be allowed to think that a sincere Catholic would have taken up his pen to repel the vile attacks lately made on Nuns, Nunneries and other Catholic institutions, rather than to pander to the prejudices, malignant hatred, and bigotry of the inveterate enemies of his religion, by writing defamatory tirades on its Clergy.

The bare fact of A CATHOLIC LAYMAN's writings having been copied from one Anti-Catholic paper into another, and there noticed with an air of triumph, is of itself a clear and convincing proof of their obvious tendency. For I leave it to the readers of the *Expositor* to judge, whether, if his productions had not been obviously calculated to injure the Catholic religion, they would have met with so favourable a reception as they have done at the hands of Anti-Catholic bigotry.

Now Mr. Editor, a word with you anent the part you have acted. How came you,—a Catholic journalist, to admit, and that too without note or comment, A CATHOLIC LAYMAN's letter, in which, so far from evincing the remotest symptom of regret for the past, he distinctly reiterates his malicious allegations against the Rev. Gentlemen attached to St. Xavier's and hostility to yourself. I am astonished that you did not at once refer him to the Anti-Catholic papers in which his notable productions appeared. The least reflection must surely have sufficed to convince you that it was the very circumstance of his professing to be a Catholic that gave value to his productions in the estimation of the *Anti-popery* party. "Listen," they may well exclaim "to the testimony of one of their own Church. His evidence must surely be admitted as conclusive." Is there not then reason to apprehend that your correspondent's endeavours to be thought orthodox are made with the view of enabling him to pursue his favourite occupation with more effect, more scandal to religion, and consequent satisfaction to its enemies, with whom he has allied or rather identified himself, and by the most virulent of whom he is considered as the champion of their cause. Indeed I have heard more than one of that party exultingly declare that A CATHOLIC LAYMAN's various writings had done more injury to the cause of *Popery* and *Jesuitism* than the united efforts of the Protestant Missionaries. And this is the writer whom you have allowed to pass himself off in your pages as an orthodox Catholic.

Had he expressed regret for the scandal to our Holy Religion which he has caused among Protestants no one would have been more rejoiced than myself to see the past consigned

to silence and oblivion. But he is I fear actuated by no such honorable and christian feeling. His drift seems to be to make it appear that any one may act as *he has done* and *still continue a good Catholic*; and I cannot but feel surprised at your having lent your pages for the dissemination of so false and pernicious a notion, so dangerous a delusion.

I am Sir,
Your obedient servant,
A SUBSCRIBER.

SAINT ALOYSIUS.

Despiser of riches, of rank and of state,
Loved friend of the sick, the poor or the great,
True pattern of virtue, true model of love,
The cherished below, the sainted above

Aloysius pray for us.

With tears and with sorrows, while on earth heart
riven,
But now joyous and glorious, with thy loved One in
Heaven,

Where every tear now glitters a gem,
That shoots its bright rays from thy diadem,

Aloysius pray for us.

When dangers are pending, when evils assail,
When vices allure us and virtue proves frail,
When life trembling hangs on the last parting breath,
When we sleep the deep sleep of all conquering death,

Aloysius pray for us.

NEMO.

Selections.

EARLY PIETY.

(From the *Orthodox Journal*, April 1840.)

Early Piety may not be inaptly compared to a flower in Spring, which, by great care and assiduous cultivation, discloses its manifold beauties to the contemplation of the astonished beholder. A flower in spring—the morning of the year—as, in silent and inobtrusive adoration, it bows its head as it were before its great Creator, thankful by this most eloquent act of homage for its preservation, being wishful, by its elaborate foliage and the beautiful variety of its colour, more fully to demonstrate the internal evidence of its feelings of praise towards the bountiful Author of its existence; so early piety, or virtue in its juvenility, breathe, in its very accent, sweet and delicious odour, its smell is exquisite—its locality tranquil and felicitous—and its outward form and substance most lovely to behold.

CRUX.

Feast of St. Leo, Pope and Confessor.

STONYHURST COLLEGE.

Extracted from a Review of the Autobiography of Charles Waterton, annexed to his "Essays on Natural History."

Mr. Waterton's taste for Natural History seems to have been early developed. At eight years old, he does his best to break his neck for a starling's nest; and at nine, he becomes a species of confessor for the science, under the hands of a country schoolmaster. He goes near to drown himself, by navigating a wash-tub, and dreams so eagerly of his favourite occupation, as to be hardly saved from walking in his sleep out of a window three stories high, fancying himself "on his way to a neighbouring wood, in which he knew of a crow's nest." He next goes to study at Stonyhurst College, under the Fathers of the Society of Jesus. We subjoin his own expression of feeling towards his former masters. It is not a mere complimentary notice of them, but a heartfelt tribute of mature gratitude and manly respect, well worthy of the masters and their pupil. His own character and unsophisticated mind are the best attestation that their management of him was judicious; and that he should duly appreciate, and express so warmly his grateful sense of their care, is part of his character.

"Voltaire said repeatedly, that he could not subvert Christianity, until he had destroyed the Jesuits. Their suppression was at last effected, partly by his own impious writings, and partly by the intrigues of kept mistresses at the different courts, who joined their influence to the already enormous power in the hands of the infidel ministers of the day. The woes unutterable which these poor followers of Jesus Christ had to endure at the hands of the wretches who had caused the breaking up of their order, seemed to have made no alteration in their disposition; for on my arrival at Stonyhurst, I found them mild, cheerful, and generous to all around them. During the whole of my stay with them, (and I remained at their college till I was nearly twenty years old), I never heard a single expression come from their lips, that was not suited to the ear of a gentleman and a Christian. Their watchfulness over the morals of their pupils was so intense, that I am ready to declare, were I on my deathbed, I never once had it in my power to open a book in which there was to be found a single paragraph of an immoral tendency.

"My master was Father Clifford, a first cousin of the noble Lord of that name. He had left the world, and all its alluring follies, that he might serve Almighty God more perfectly, and work his way with more security up to the regions of eternal bliss. After educating those entrusted to his charge, with a care and affection truly paternal, he burst a blood-vessel, and retired to Palermo, for the benefit of a warmer climate. There he died the death of the just, in the habit of St. Ignatius.

"One day, when I was in the class of poetry, and which was about two years before I left the college for good and all, he called me up to his room. 'Charles,' said he to me, in a tone of voice perfectly irresistible, 'I have long been studying your disposition, and I clearly foresee that nothing will keep you at home. You will journey into far distant countries, where you will be exposed to many dangers. There is only one way for you to escape them. Promise me that from this day forward, you

will never put your lips to wine, or to spirituous liquors. The sacrifice is nothing,' added he, 'but in the end, it will prove of incalculable advantage to you.' I agreed to this enlightened proposal, and from that hour to this, which is now about nine and thirty years, I have never swallowed one glass of any kind of wine, or of ardent spirits.

"At Stonyhurst there are boundaries marked out to the students, which they are not allowed to pass: and there are prefects always pacing to and fro within the lines, to prevent any unlucky boy from straying on the other side of them. Notwithstanding the vigilance of these lynx-eyed guardians, I would now and then manage to escape, and would bolt into a very extensive labyrinth of yew and holly trees close at hand. It was the chosen place for animated nature. Birds in particular, used to frequent the spacious enclosure, both to obtain food, and to enjoy security. Many a time have I hunted there the fowls and the squirrel. I once took a cut through it to a neighbouring wood, where I knew of a carrion crow's nest. The prefect missed me, and judging that I had gone into a labyrinth, he gave chase without loss of time. After eluding him in cover for nearly half an hour, being hard pressed, I took a way down a hedgerow. Here, (as I learned afterwards,) he got a distant sight of me, but it was not sufficiently distinct for him to know to a certainty that I was the fugitive. I luckily succeeded in reaching the outbuildings which abutted on the college, and lay at a considerable distance from the place where I had first started. I had just time to enter the postern gate of a pigsty, where most opportunely I found old Joe Bowren, the brewer, bringing straw into the sty. He was more attached to me than to any other boy, for I had known him when I was at school in the north, and had made him a present of a very fine terrier. 'I've just saved myself, Joe,' said I, 'cover me up with litter.' He had barely complied with my request, when in bounced the prefect, by the same gate through which I had entered. 'Have you seen Charles Waterton?' said he quite out of breath. My trusty guardian answered, in a tone of voice which would have deceived any body, 'Sir, I have not spoken a word to Charles Waterton these three days, to the best of my knowledge.' Upon this, the prefect, having lost all scent of me, gave up the pursuit, and went his way. When he had disappeared, I stole out of cover, as strongly perfumed as was old Falstaff, when they had turned him out of the buckbasket. * * *

"The good fathers were aware of my predominant propensity. Though it was innocent in itself, nevertheless it was productive of harm in its consequences, by causing me to break the college rules, and thus to give bad example to the community at large. Wherefore, with a magnanimity and excellent exercise of judgment, which are only the province of those who have acquired a consummate knowledge of human nature, and who know how to turn to advantage the extraordinary dispositions of those entrusted to their care, they sagaciously managed matters in such a way, as to enable me to ride my hobby to a certain extent, and still, at the same time, to prevent me from giving bad example.

"As the establishment was very large, and as it contained an abundance of prey, the Hanoverian rat, which fattens so well on English food, and which always contrives to thrust its nose into every man's house, when there is any thing to be got, swarmed throughout the vast extent of this antiquated man-

sion. The abilities which I showed in curtailing the career of this voracious intruder, did not fail to bring me into considerable notice. The cook, the baker, the gardener, and my friend old Bowren, could all bear testimony to my progress in this line. By a mutual understanding, I was considered rat-catcher to the establishment, and also fox-taker, fowmarter, and crossbow-charger, at the time when the young rooks were fledged. Moreover I fulfilled the duties of organ-blower, and football-maker, to the entire satisfaction of the public. I was now at the height of my ambition.

*'Poteris jam, Cadme, videri
—felix.'*

I followed up my calling with great success. The vermin disappeared by the dozen; the books were moderately well thumbed, and, according to my notion of things, all went on perfectly right.

"When I had finished my rhetoric, it was my father's wish that I should return home. The day I left the Jesuits' college was one of heartfelt sorrow to me. Under Almighty God and my parents, I owe every thing to the fathers of the order of St. Ignatius. Their attention to my welfare was unceasing, whilst their solicitude for my advancement in virtue and in literature, seemed to know no bounds. The permission which they granted me to work in my favourite vocation, when it did not interfere with the important duties of education, enabled me to commence a career, which in after times, afforded me a world of pleasure in the far distant regions of Brazil and Guiana. To the latest hour of my life, I shall acknowledge with feelings of sincerest gratitude, the many acts of paternal kindness which I so often received at the hands of the learned and generous fathers of Stonyhurst College, *'Præsidium et dulce decus meum.'*"

We trust that the foregoing testimony of one, who, for so many years, had practical evidence that these good men are not the fiends incarnate which some of their enemies represent them to be, may be considered at least as well worthy of credit as the dicta of those who never saw a Jesuit in their lives, who have been trained never to think of one without horror, nor to enquire about them except for the purposes of slander. We can bear testimony that the character of the college and its inmates has not deteriorated, but on the contrary is greatly improved, since Mr. Waterton's days; and the peace and happiness which their former pupil has established in the valley of Walton Hall, among his feathered favourites, is but a type of that which reigns over the district of country which is blessed with their presence. The riots of manufacturers and the terrors of Chartism, alike disturb it not, when they rage all around that populous neighbourhood. But it will be long before public opinion does justice to the Jesuits. The standard of perfection to which they address themselves, is above the understanding of the world; and ordinary minds, among Catholics as well as Protestants, will never estimate it. Their self-devotion, their zeal, their calm judgment, in promoting the cause of the true faith, makes them too terrible to its enemies, to allow them to be regarded with less than mortal hatred. They may embellish literature, elevate philosophy, destroy Paganism, form the only connecting link between the civilized and some portions of the uncivilized world, and deserve the proud motto assigned to them by Swift, *"Quæ regio in terris nostri non plena*

laboris."—but their motives are not of this world, their efforts are against the spirit of the world, and the world will have no sympathy with them, nor will it award to them the tribute of its praise. Still will be heard the prayer of their illustrious founder, pleading that their efficiency may not be thawed away in the sunshine of popularity; and from the envy of some, the malice of others, and the hostility of many more, they will continue to suffer persecution for justice sake.—*Dublin Review, May 1840.*

THE CHURCH OF ENGLAND.

To the Rev. Brabazon Ellis, of Manchester.

LETTER II.

REV. SIR,—Several Protestants of Manchester, since the appearance of my letter to you* on the Scriptures in the last number but one of the "*Orthodox Journal*," have requested of me to address you, as often as I could, letters on the subject of religion; for they say, all they want is information. Therefore, I most willingly comply with their request.

Pray, then, tell me, is the church of England the whole Catholic church or a member thereof? If a member only, name me that church or congregation under the sun whose sacraments and liturgy she embraces, unless she has cut herself off from the rest of the body? Does she allow the sacraments of the Lutheran or Calvinistic churches?

Whence was Cranmer, that first patriarch or reformer of the church of England, sent? Who gave him, rev. sir, authority to preach his reformed gospel? Was it just or honourable of him to rise up against the church of Rome by virtue of a commission from her received? And, if so, I pray you to inform me, whether a bishop or minister, fallen from the church of England, may not also take upon him to preach against the church of England by pretence of the orders received from her hands?

Inform me, whether a want of lawful mission be not an error in the foundation of any church? It being theft and robbery (as our Saviour has taught us,) not to enter by the door into the sheep-fold. Inform me, whether Cranmer entered by the parliamentary door or by the gate of the Scriptures? But this latter is the old cry of all the sectaries perpetually boasting of Scripture. I ask you, therefore, does not the Bible admit of various interpretations? Consequently, some judge must be assigned to determine which is the true interpretation, unless we are doomed to wrangle for ever.

To these queries I have often desired an answer, but never have had the good fortune to have received one. If you pretend (as many do) that Cranmer and his associates derived their holy orders from Christ and his apostles by the hands of the Roman Catholic bishops, it follows inevitably that Roman Catholic bishops did also receive their orders from Christ and his apostles, and consequently, are true bishops; and, therefore, are to be heard. By this answer Protestants must appear to every one to destroy their own cause. But you will say, rev. sir, perhaps, that the Roman Catholic bishops received their orders, not their doctrines, from Christ and his apostles. Very good: I would wish, then, to know by whose authority the first reformers rose up against the doctrine of the church of Rome? Un-

* Vide *Bengal Catholic Expositor*, vol. iii. p. 63.

ravel this knot, or confess that Cranmer, Luther, Calvin, Socinus, &c. &c. &c., made themselves judges, witnesses, and accusers. But the most general answer is, that every national church may reform itself. Be it so. Then it follows that Scotland may reform itself to pure Arianism, Germany to Socinianism, &c. &c. &c., or to God knows what. It is also false to assert, that the change of religion was made in England by the vote of the national church or clergy of England. No, no; but by the rapacious conduct of a few during the minority of Edward VI., a child of ten years old. Read the annals of those times (even John Fox himself.) where it is evident that almost all the English bishops (Cranmer and two or three others excepted) were quite opposed to your pretended Reformation.

Pray inform me, if there be any pure and apostolical service of God in the world except that established by law in England and Ireland? Whether it be lawful for the people of England to invent a church for themselves, divided from all the rest of the world? By what authority do they censure the sacraments and rites of the Roman church? Was Cranmer the first archbishop of the church of England? If he were the first, he wanted episcopal succession, (because the Archbishops of Canterbury for nine preceeding ages were all Roman Catholic,) because, being the first of his sect, he succeeded to no one. Then, how could he be a lawful pastor, who had neither succession, nor mission, nor miracles to recommend his new doctrine? I say new, and strange at that time, and for many ages before. Inform me, whether that be a true church which wants lawful pastors? and whether pastors, not lawful and true, can be said to have sacraments? Inform me, whether the Thirty-nine Articles of the Church of England be articles of faith or not? If not, then no one is obliged to believe them under pain of damnation. If they be, then the church of England invented new articles of faith besides those twelve instituted by Christ and his apostles. Inform me, if the reformed religion may not be divided and subdivided into endless reformations? Inform me if, in regard to the Eucharist, the arguments drawn from our senses be not fallible? The reason I ask this question is, because the serpent deceived our first parents by persuading them to believe their own eyes rather than the word of God. *As that they should eat of the tree of knowledge, because it was fair to the eye.* Now, if they were so deceived by their sight, why should the other senses deserve more credit? Inform me if the church of England be not changeable according to the whims and fancies of Parliament? Whether the spirit of Calvin denying and that of Luther affirming a corporeal presence of Christ in the sacrament be the same spirit? If not, then both cannot be of God. Luther and Calvin began the Reformation on their own *ipse dixit*, and without miracles, whereas our Saviour proved his mission by the most astonishing miracles. Whether from the womb of the Reformation have not proceeded all those slaughters, rapines, tumults, plundering of churches, schisms, and civil wars which broke out in the year 1641. Are not Protestants, by the oath of supremacy, bound to obey the king as supreme governor in both spiritual and temporal affairs? Are they not, therefore, according to this oath, to become Catholics with a Catholic king, Calvinists with a Calvinist king. Arians with an Arian King. If they say, the king is to be obeyed only as he goes hand in hand with the laws of God

and the kingdom, then, I assert, he is not supreme governor under Christ, but under the laws of God and of the kingdom. If controversy arise between the king and his subjects about the sense of Scripture, who is to be the judge? Hence sprung up the real cause of these civil wars. The church of England is either fallible or not. If fallible, she cannot be founded on a rock, because she may deceive or be deceived.

I am, rev. sir,

Your obedient servant,

VERAX,

A CATHOLIC LAYMAN.

P.S.—The motto of King William III. was, "I did not take the kingdom, but I received it;" and Dean Swift added, "That the receiver was as bad as the thief." The law church is obliged to own that she received her ordination from us, also the doctrines of the first four general councils, the sacraments, the liturgy, &c. &c.—all, all from Antichrist. Your ordination, your consecration, your baptism, are all from the church of Antichrist. You also took from us the sacrament of the Eucharist, but you have gutted that, and left it without any substance whatever. You have nothing but what you have received from us, unless cant and hypocrisy. I use these words in return for Protestants calling us an idolatrous and an apostate church. Hear what Luther, the father of your pretended Reformation, says: "While I was a Roman Catholic I was fond of watching, prayer, and fasting; I kept my solemn vows, was truly obedient to my superiors; but now I am all on fire—I burn, and, in fact, cannot do without a * * *." (1st t., c. 6). This is the pious father of your Reformation, and our system, according to your law-church, is damnable and idolatrous; yet our degraded priests are gladly received and taken by you, without even a new ordination (what we would not do), although they had been the disciples and ordained by Antichrist. What mockery, what humbug is this. It is Protestantism without principle, who, notwithstanding all, takes even the DEGRADED PRIESTS from the w— of Babylon. On the consecration of these men they rely, and what a system that must be. A right reverend prelate, the Bishop of Worcester, one evening told me, that the "Garden of the Soul" (a most excellent prayer book) was a very improper book for young people, on account of the table of sins therein contained. Little he thought that I could retaliate on him by recommending his Lordship to read Dr. Sherlock's table of sins, which contains the most disgusting language.

Permit me here to tell you, rev. sir, that you have no absolution in your church: you cannot absolve a man or a woman, aye, or even a cat, if I may use the expression, because the fact being that you have not orders, as will be clearly proved by a very learned work, now in the press, by the Very Rev. John Synott, President of St. Peter's College, Wexford. For eighteen hundred years we can prove our possession of that sacred power; do, if you can, and I defy you, prove that we have it not, or in what manner, or at what period, or in what country we were deprived of it. Marriage is dissolved by adultery, is a doctrine held by your church, and, from the testimony of St. Paul, the apostle of Jesus Christ, I will convict the law-church, and if she be capable of blushing she will do so. I refer you to

1 Cor., 7th chapter to the 15th verse. I will now ask you this question,—St. Paul says, in writing to the Colossians, that the church is the body of Christ; but, if the church be the body of Christ; how could it corrupt or die? St. Paul says, it is His body. Now, even the physical body did not corrupt; how, then, could his spiritual and moral body, the church? How could there have been any one to represent him?—how any visible head on earth if there were not a man, woman, or child in the whole world for eight hundred years and more, who could see a visible church?

ASSOCIATION OF PRAYERS FOR THE CONVERSION OF ENGLAND.

LETTER IV.

To the Editor of the Catholic Magazine.

SIR,—I intimated at the close of my last letter,* what would be the principal matter which I had in reserve for that which I am now preparing. I promised you a few extracts from letters of my foreign correspondents, of which I was assured the spirit would highly gratify your zealous readers, and which I am disposed to set before my brethren in England, as a pattern of the spirit which I desire to see lighted up in all their hearts. These extracts, with the notice of some interesting circumstances which have come before me since my last letter, will be sufficient fully to occupy my allotted space. The first extract is from the letter of a priest, who presides over a seminary of ecclesiastics in one of the Provinces of France. I had another affair on which to write him, and learning that he was a man of remarkable piety and zeal, I thought I might through him unite another diocese in the cause. This was before it had been determined to distribute copies of my Dieppe sermon through the whole of France, which made any further particular applications unnecessary. After having expressed his willingness to lay the matter before his bishop, he continues thus:—"I can take it on me to assure you, that with his piety, he will not fail to approve of so Catholic a project. As soon as his approbation shall have been obtained, I promise you to enrol in the association no small number of priests, the seminary, the communities of the town and diocese, and as many pious souls as possible. What Catholic can remain unmoved at the present condition of England, which once merited the name of *the island of saints*? Oh! assuredly she would again recover her claim to this noble title, if we had a little faith, according to the saying of our Lord, '*If you had faith as a grain of mustard seed, you could say to this mountain, &c.*' How would our prayers then be fervent and influential, and what would they not be able to obtain? We should inflict a holy violence on our good Master, who desires nothing so much; and he would allow himself to be overcome, and would convert those hearts, which are all at his command. Oh! yes, let us have confidence; we shall never confide so much as our good God deserves at our hands; let us pray with confidence, and we shall obtain."

I wrote also to the Bishop of Amiens, to whom I had been presented some time before. I now give you a translation of his answer, of which the spirit is, I would say, if possible, more pleasing than that of the last extract. "Sir, I certainly will enter with all the ardour of my heart into your holy un-

dertaking. Bossuet made prayers every day for this island of saints, this learned England, (*cette docte Angleterre*), that she might return to the faith of St. Augustine, her first apostle. So many holy martyrs as that Church has produced; so many holy and noble families, as have preserved the faith in its bosom, at the cost of their fortunes, and of their political existence; so many holy French priests as found there such generous hospitality; the prayers of former times, the prayers now recently inspired by feelings of religious gratitude; all this makes me believe that this great and noble nation will once more find the road in which their fathers walked. I will take every opportunity to recommend to my clergy so good a work, about which I feel myself interested in an extraordinary degree; and I thank you, sir, for, the good occasion which you have given me to express to you this feeling."

I here add a short sentence from a letter which I received last summer from the Bishop of La Rochelle, to whom no application had been made except by the circulation of my Dieppe sermon. "Rev. Sir,—By our supplications and our prayers, we go along with the zeal which animates you. Heaven will infallibly bless your exertions." I now insert an extract from a letter written to me in January 1839, by my learned and pious friend, Abbate Gentili, who was at that time employed under Dr. Baines on the English mission. He is attached to a new religious institute, lately founded by a holy and learned, as well as noble priest of the north of Italy, by name Count Rosmini, and entitled the Institute of Charity, *L'Istituto della Carità*. He wrote to inform me that this institute had at length, after many difficulties and delays, been solemnly approved at Rome. Alluding to the name of this society, which intimated what its object was,—namely, to kindle through the world that fire of charity which Christ brought from heaven,—he thus writes: "Be assured, my dear friend, that until a man grieves for having offended God, or, in other words, till he begins to love Him indeed, he will remain blind to the light of truth. Therefore, before enlightening the understanding, we should think of removing the coldness of the heart. The first means, nay the only means to effect this, is grace; and the first means for obtaining grace, is prayer. Christ prayed for thirty years before he began to preach his gospel, and while he was employed in preaching, he still prayed, and passed nights in prayer. *Pernocabat in oratione*. A thousand and a thousand times, then, I congratulate you that you have begun with the true beginning, that is, with obtaining prayers in abundance. This was one of the objects I had, in desiring many times to see you, namely, that I might persuade you to enter on this course. But how much more might yet be done in this way?..." I now go on to a letter of which I have a copy by me, written in 1831, by the well-known Prince Hohenlohe, to Miss Trelawny, daughter of my late venerable friend, Sir Harry Trelawny, formerly like myself an Anglican clergyman, who many years after his conversion to Catholicity, was ordained priest at Rome at the age of 70. It is to the example of Miss Trelawny, with whom I became acquainted in 1830, when I first went to Rome, where she was living with her father, that I may say I owe the blessing of having perceived the importance of united prayers for the conversion of souls. Her life was then devoted, as I believe it is still, to the work of praying herself, and engaging

* Vide *Bengal Catholic Expositor*, vol. ii. p. 317.

others to pray, for the conversion of her country, but particularly of all the members of her family, who yet remain separated from the Church. I had not long been acquainted with her, before I became diligent, like her, about obtaining holy prayers for all my relations. While we were together at Rome, united in this pursuit, she obtained an introduction to Prince Hohenlohe, and wrote to him to request his prayers for her family and mine, and for the families of two intimate friends of hers and mine. At the same time she entreated him to pray for England in general. Prince Hohenlohe's answer was of course communicated to me, and I am delighted in having at length an occasion of imparting its edifying contents to others. After kindly consenting to her request, and appointing five days, on which he would offer the holy sacrifice for the various particular intentions which she had proposed, he proceeds with these admirable reflections on the power of prayer :—"I participate in your afflictions, desiring that God may hear your fervent prayers. But, for myself, a poor sinner, what can I do? It is not my prayers which God regards; it is the faith of his people which he often deigns to bless. Let those persons whom you name to me, excite within them that faith so meritorious in the eyes of God. Prayer brings down from heaven virtues and their recompense. It is by prayer that hope may attain to the character of faith, (*peut s'élever jusqu'à la foi*), even that faith which is so pleasing to God, that to reward it, he condescends to make himself obedient to the voice of a weak creature. The reason of this is, because it is in fact the most perfect acknowledgment which man has it in his power to make, of the Almighty power, and of the goodness of his Creator. Observe in how many ways Jesus Christ rewards this faith, recommends it, even may be said to enjoin it in his gospel. He seems to make it a condition of all his gifts; at one time, upbraiding his apostles for their want of faith: 'O men of little faith,' 'O senseless men, O hearts slow of belief!' 'Blessed are they who have not seen, and have believed.' 'I have not found so great faith in Israel.' 'Your faith hath saved you.' At another time promising all things to faith: 'If you had faith like a grain of mustard, you would say to this mountain, &c.' 'Whatever thing you ask, believe that you will obtain it, and it shall happen to you.' 'He that believeth in me, shall do what I do, and yet greater things.' 'Whosoever you shall ask the Father in my name, I will do it,' and elsewhere, 'ask and you shall receive; seek, and you shall find, &c.' There is expressed in this passage, such divine goodness, as reaches to the bottom of our hearts. Do you, and the other persons whom you have named to me, read over all these texts, and the many others which are to be met with of the same character, and the reading of them will by itself inspire you. Observe also, that Jesus Christ recommends perseverance. Remember also, that Christian perfection consists in the conformity of our will to the will of God. Let us wait, then, for his benefits, with the most perfect resignation to his adorable decrees."

Soon after, he adds,—"Oh! how near is England to my heart! May God see fit to convert that country. I think it near its conversion."

Having now given you these specimens of the feelings entertained by foreigners on the conversion of England, I must at length bring forward a letter written to me about a year ago, by the highly-res-

pected Bishop of the western district of Scotland, Dr. Scott. As he had before intimated to me his satisfaction at the establishment of the Association of Prayers in France, I requested him, if he saw it right, to give the public sanction of his name to our proceedings, as some persons made objections to them. He did not judge it fit to come forward himself in any open way, but he wrote me the letter which I now have before me, telling me, that although he had not written it as he would wish to write for publication, I might make what use I pleased of the sentiments which it contained. I am happy that the time is come when I can present such sentiments through you to our Catholic countrymen. I thank God, we need not pass the seas to seek for the expression of the purest zeal and fervour in this holy cause. What I sometimes complain of, is only that this fervour is not universal among us, and my object in writing these letters is to inflame my own heart with it more and more, and the hearts of all besides. I must beg pardon of this venerable prelate, for not agreeing with him in thinking that his letter is not fit for publication. I can find no words better than his own to express his sentiments, and so what I now insert from his letter is almost precisely as he wrote it.

"I approve of the institution of these prayers for England, because I consider prayer one of the most essential means to bring about the desired end. I believe it to have been one of the principal means employed in the beginning of Christianity for the conversion of the Gentile nations. No doubt the apostles and their successors went about every where sowing the seeds of the Divine word, but their preaching was always accompanied by prayer, and I attribute the conversion of the world more to their prayers and good example, than to their preaching. Certainly, preaching and explaining the word of God is essentially necessary as a means, instituted by God himself for bringing men into his true fold. But, as St. Paul says, 'Paul may plant, and Apollo may water the seed of the Divine word, but it is God that gives the increase.' Now how are we to prevail on Almighty God to grant that increase to our preachings and instructions? Surely the most effectual means is earnest, humble, fervent, and persevering prayer. Our Blessed Redeemer assures us, that if we ask, we shall receive. When, therefore, thousands of holy and pious souls unite in a body to offer, as it were, a kind of holy violence to heaven, raising up their hands and hearts to the throne of mercy to procure for their fellow-creatures, not temporal blessings, but those eternal blessings which were purchased for them by the blood of a Man God upon the cross, will the Father of mercies refuse to grant the object of their petitions? Will he refuse to verify the promise of his eternal Son, who has assured us, that if we ask the Father any thing in his name, it shall be given to us? While therefore we continue to use, as we are bound to do, all the ordinary means appointed by God to bring men to the knowledge of truth; while we continue to publish and to circulate religious tracts, giving in calm and clear language an explanation of the faith that is in us, above all, while we continue with persevering zeal to erect places of worship, where the faithful may assemble to be instructed in the truths of eternity, let us place our chief hope and stay in prayer. By that alone can we obtain from God the increase to the seed of the Divine word which we plant and water. I am

aware that our Protestant brethren may and will misrepresent our views and intentions ; I have seen that done in the public prints already. I am aware that some will say, that such an association contains an insult to our Protestant brethren. But surely no reasonable being can seriously, for any time, entertain such an idea. If they believe that we are sincere in our belief of the doctrines of Catholicity, and I believe few doubt it, surely they must also acknowledge that the most charitable way to bring others to the same belief, is to pray to the God of truth to enlighten them. If our Protestant brethren really believe that they hold the true faith revealed by Jesus Christ, and once delivered to the saints, surely it is their duty to pray for us poor Catholics, that we also may be enlightened. Let them therefore give up that calumniating and persecuting spirit, on which it seems as if they mainly depended to prevent the growth of Popery, as they term it, and let them imitate your example. Let them institute prayer meetings for our conversion in every town, in every village, and in every hamlet : and though these prayers could have but little chance of effecting what they would call our conversion, at least we should consider them as acting a part more consistent with the charity of the Gospel than what they now do, and at least we could not reckon it an insult to us."

I need not say any thing on the former part of this extract, except that I pray to God to impress on my own heart, and on the hearts of all who read it, the sentiments which come with such weight from a prelate so highly esteemed for piety, united with strong sense and prudence. What he says in the concluding sentence, where he recommends to our separated brethren to imitate our example, and pray in common for our conversion, I am also particularly pleased with. I am convinced with him, that no reasonable person (and the English are a reasonable people, though by their various wanderings they show to what the soundest human reason will come, when it forsakes the guidance of God), I say, no reasonable person will be offended with us ; on the contrary, they will highly approve of what we do. I have had, during the last week, a striking proof of this. I spent the greater part of that week at Oxford, on a visit to a young Anglican clergyman, whom I am happy now to call my friend, and to whom I introduced myself by letter a few months ago, on hearing that he had expressed a wish to make my acquaintance, being so much pleased with my project of obtaining prayers for my country, of which he had been informed. In his answer, he repeated this sentiment, declaring that he had conceived a sincere affection for me, for what I had undertaken, and that he was assured we should soon see an end of our disgraceful divisions, if all would adopt this mode of controversy. He invited me to go and see him, and during the Christmas vacation I spent three or four days in his company. Those who know the character of the body of young clergymen who have lately appeared at Oxford, whose learning and zeal are so much admired, and who, at the same time, know me, who perhaps have some zeal but very little learning, will reckon me to have committed an act of imprudence in venturing by myself into the midst of such adversaries. Perhaps I was imprudent ; as far as a happy result depended on a conflict of learned argument, I know full well I was ill prepared to meet them ; yet I will hope that, great as my defects are

in this respect, I may have succeeded in some degree in the principal object I had in view, which was to increase in them the desire of seeing this kingdom re-united in one faith, which, if all desired earnestly, it would soon be accomplished. What the cause of the Church may have lost by my defective defence of it, I entreat my Catholic brethren to repair by their more abundant prayers ; but especially let them pray for my kind Oxford friends, for whom I must go on to say, that I admired their conduct and their spirit more than I did their learning. The gentleman first alluded to, whose visitor I was and with whom I had so much conversation, agreed with me most warmly, at every pause in our animated discussions, that prayer alone could conclude the controversy. The last thing that I said to him, as I was about to step into the coach that brought me home, was to this effect, "Lose no occasion to engage people to pray for the conversion of England to one and the true faith." To which he answered with great earnestness, "I have never failed doing so for many years." May Almighty God inspire all persons on both sides with this disposition, and how long do you think we shall remain disunited? I urged some of those whom I met at Oxford, to put forth some public propositions to their brethren to this effect. They entirely approved of the suggestion, but objected to putting themselves forward. I trust, however, something of this kind will soon be done by them, or by others. Happy they who first set the example. I wish Catholics to take every opportunity to recommend it to them.

My letter has now reached an unusual length. I should not, however, do my duty in the character in which I am so well pleased to find myself, as agent of prayers for England, if I omitted to notice a glorious communication received last month from Lord Clifford. He writes from Munich (where he has been since last August), to say, that with the approbation and co-operation of one of the most distinguished prelates of Bavaria, Monseigneur Reisach, he had translated, or had procured translations into German, of my discourse at Dieppe, of the account of Miss Hartwell's conversion, and of the Litanies for the Conversion of England ; which last work was undertaken by Monseigneur Reisach himself, who had added to it the names of St. Boniface and other principal saints of Germany, natives of England. Lord Clifford intends to have some thousand copies struck off, and a hundred sent to each bishop in Germany, with a *corps de reserve* at Munich for nunneries, &c. This is a piece of intelligence on which I need hardly make observations ; I will only accompany it with one sentence from Lord Clifford's letter, which admirably falls in with my present purpose, which is to excite to zeal and hope by a holy emulation :—"I perfectly agree with you, that a spiritless prayer for a remote and contingent futurity, is not what England wants. *Veni Domine, et noli tardare*, is what we must have said for us all over the Christian world." One more I must not fail to add, before I conclude, to this cloud of witnesses, as I am happy to be able to call those who are now earnestly working together in this cause. You yourself, Mr. Editor, have supplied me with this example, which I now send back to your pages, by forwarding to me last week, a letter from Mr. Charles Weld. Here is a name which, united with that of Clifford, raises in the breast of every English Catholic, feelings which I cannot describe. We are reminded of all that is noble, and amiable, and gal-

lant, and religious. Mr. Charles Weld writes me word that he has translated the beautiful prayers composed in Latin, by Dr. Wiseman, for the conversion of England; as you tell me, the Institute has struck off already 5000 copies, and they are ready for the use of all those confraternities of prayer which, with Mr. Kaye, we hope to see formed in every place throughout the kingdom. May God multiply and strengthen such champions in the cause, and hear the united voice of Christendom for England, *Veni Domine, et noli tardare.*

I am, Sir, your obedient servant,

GEORGE SPENCER.

St. Mary's College, Jan. 15, 1840.

IMPORTANT RELIGIOUS PROCEEDINGS AT LONGFORD.

The interesting and edifying ceremony of laying the foundation stone of a new temple to the worship of the living God, on a scale worthy alike of the sacred majesty of His holy religion, and of the enthusiastic devotion of a virtuous and a pious people, was performed in the town of Longford, on Tuesday last, under circumstances which—whether we consider the magnitude of the dimensions, and the beauty and chasteness of the design of the proposed edifice, the imposing solemnity of the sacred proceedings, or the many other gratifying and spirit-stirring scenes which accompanied it—exceed any thing of a similar nature which it has ever been our pleasing duty, as public journalists, to describe. The erection of the noble structure, the first stone of which was laid on this occasion, had been long a favourite project with the Right Rev. Dr. Higgins, the zealous, revered, and patriotic Bishop of Ardagh. It formed the subject of his constant thoughts, and the whole happiness of his life seemed involved in its completion. After the most untiring exertions, as well on the part of his Lordship as on that of the entire body of his clergy, he thus at length succeeded in amassing sufficient funds to enable him to put his long projected designs into operation. His object was to erect a temple worthy of being made the Cathedral of the ancient and sainted diocese over which his Lordship is placed; and as the daily increasing wealth and extent of Longford rendered it the fittest place to become the centre of the see, he resolved to change the site of the new edifice thither from Ballymahon, where the episcopal residency has been heretofore situated, and the foundation was accordingly dug in the large yard belonging to the old Catholic chapel in that town.

The Cathedral of Ardagh, when finished, will be among the first in the British dominions for purity of style and beauty of appearance, while in size it will exceed any other Catholic place of worship in the United Kingdom, the site being several feet longer and wider than those of either the Church of the conception in Marlborough street, or of the Cathedral of St. Jarlath's in Tuam.

It will be in the chastest style of Grecian architecture, and will be wholly faced with cut stone. The total length, including the front portico, vestibule, nave, sanctuary, choir, and porch, will be 227 feet. The interior breadth at the transepts will be 139 feet, and that of the nave and aisles 86 feet. The Tower, which will be 165 feet to the top of the cross, will be supported by three tiers of columns; the lowest tier, forming the portico, will

be in the Ionic order, and the other two in the Corinthian order. The roof is to be 55 feet high in the interior, and will be supported by 26 Ionic pillars at the aisles. The arrangements for carrying all the details into effect appear to be excellent, and do infinite credit to J. B. Keane, Esq., the architect.

The 19th of May, the day fixed for laying the foundation stone, had been long looked forward to by the inhabitants of the entire diocese with the most anxious solicitude, and at the dawning of the wished for morning every road leading to the peaceful town of Longford might be seen literally thronged by the inhabitants of the most distant parts of the diocese, and by thousands of persons from the surrounding countries, all proceeding to the scene of the joyous and sacred solemnities which were to take place during the day. The weather was most favourable for the proceedings, as the cold winds and constant showers, which prevailed for several days previously, altogether disappeared on that day, and a glowing and unclouded sun alone appeared in the heavens as the morning advanced. Long before eleven o'clock, the hour fixed on the commencement of the proceedings, all the avenues leading to the chapel-yard were occupied by an immense and almost impassable crowd, and on the lowest calculation there could not be less than 40,000 persons present.

An immense platform was erected within the space inclosed by the trench which had been sunk for the foundation, and on it was raised a second platform, which was covered by a rich carpet, and shaded by a magnificent canopy of scarlet cloth, beneath which was placed a throne for the accommodation of his Grace the Archbishop of Tuam, who it was announced would preach after the ceremony of laying the foundation stone would have concluded. A double row of chairs, covered also with crimson cloth, extended in front of the throne for the assistant prelates, and the remainder of the platform was occupied with seats for the clergymen and gentry who were present. Precisely at eleven o'clock the first bell rung, and immediately after the clergymen of the diocese entered the yard, and proceeded to the old chapel to vest themselves. About 40 priests from the neighbouring diocese were also present, but they took no part in the ceremony. At half-past eleven the second bell rang, when the gates were opened, and the laity who had provided themselves with tickets for the occasion were admitted. Shortly after twelve the bishops arrived, and proceeded to the chapel, from whence the procession issued at half-past twelve o'clock in the following order:—The Very Rev. Mr. M'Nally, cross-bearer, accompanied by two clergymen on either side bearing lighted torches. Then followed 30 children with scarlet soutans, after which came about 90 clergymen of the diocese in their soutans and surplices, and with their stoles and caps on. Then the assistant bishops in their surplices and rochets, each being attended by his lordship's private chaplain and train-bearer in the following order:—

The Right Rev. Dr. Feeny, Bishop of Killah; the Right Rev. Dr. Browne, Bishop of Galway; the Right Rev. Dr. French, Bishop of Kilmacdough and Kilfenora; the Right Rev. Dr. Cantwell, Bishop of Meath; the Right Rev. Dr. Burke, Bishop of Sligo; and the Right Rev. Dr. M'Gettigan, Bishop of Raphoe. The officiating bishop, the Right Rev. Dr. Higgins, in his pontifical robe and cap, and

INTELLIGENCE.

OCEANIA.

supported by the Rev. Messrs. Flanagan and Broder, came immediately after, and terminated the procession. The masters of the ceremonies were the Very Rev. Mr. M'Cann, and the Very Rev. Mr. Geraty. After the procession had proceeded round the foundation, it advanced to the spot where the future altar will stand, and where a large temporary cross had been erected. The officiating bishop then proceeded to bless the water, after which his Lordship intoned the antiphon *Signum Salutis*, when the choir repeated the psalm *Quam dilecta tabernacula tua*. The procession advanced to the place where the corner stone was to be laid, when the celebrant prelate blessed the stone under the invocation of St. Melz, the patron Saint of the diocese; and, after sprinkling it with holy water, marked it with the sign of the cross in three different forms with the silver trowel. The procession then returned to the cross, where the Litanies were recited kneeling, and again went back to the corner stone, when the bishop recited the antiphon, *mane surgens Jacob erigebat lapidem in titulum*. The psalm *Nisi Dominus edificaverit domum* was then recited by the choir, after which the stone was lowered to its final resting place, where it was laid by the bishop; after the plate and coins, &c., had been placed in the socket formed for their reception, the stone was covered with another of the same size. His Lordship was then handed the trowel and mortar, when he cemented them together, and having again sprinkled the place with holy water, he finally ascended from the trench. The procession then proceeded slowly round the foundation, reciting the psalm, *Fundamenta ejus in montibus sanctis*, the officiating prelate sprinkling it with holy water as he proceeded. On again reaching the cross the bishops and choir sung the hymn *Veni Creator Spiritus*, when the interesting ceremony concluded by the episcopal benediction. The prelates and clergymen then ascended the platform, which was at the time crowded with highly respectable ladies and gentlemen. The mallet and trowel used in the ceremony were of great value, the former being made of the richest rose-wood, and the trowel, which was of massive silver, was of beautiful workmanship, and of a much larger size than we have ever seen used on a similar occasion. The upper surface of the trowel bore the arms of the diocese and the private arms of his lordship quartered together, and on the lower side was the following—“Presented by the parish of Longford to the Right Rev. Doctor Higgins, their much revered bishop, on the occasion of his laying the first stone of the Catholic Cathedral of Longford, May the 19th 1840.”

The plate which was buried with the stone was of silver gilt, and bore the annexed inscription:—

M,DCCC,XL.

GREGORIO

Divins Providentia Papa XVI., feliciter regnante,

Ego Guilielmus O'Higgins,

Episcopus Ardacandensis.

Hunc primarium lapidem XII., ex Hibernis Archiepiscopis

et Episcopis assistentibus, coram toto Ardacandensi elero, nec non et maximo fidelium concursu, juxta S Lomano Catholice Ecclesie ritus, in nomine Domini Collocari.

[Madras Examiner, August 17.

SANDWICH ISLANDS.—Letters from Valparaiso, dated the 15th July, offer a deplorable picture of the vexations of all kinds, to which the French merchants in Oceania are exposed. Things are in a better state at Otaheite since the presence of the frigate, *Artemesia*, and M. Mornheut, French consul in this Archipelago. But it would be very desirable for consulates to be established in the other islands, and also a French station in these seas, where, at present, our sailors are continually exposed to pillage or murder. In the Sandwich Islands, for instance, their position is untenable. A French consul had been established there by the naval captain, Dupetit-Thours; but the person of whom he made choice could act only temporarily. In fact, M. Dudoit is only a small merchant of the Mauritius, and the interests of his own business force him to traverse the sea, and cannot admit of his settling in one place. His long and frequent absence thus leaves our commerce unprotected and exposed to oppressions of every nature, and give an opportunity to the English preachers to oppose every thing which has the appearance of being French. These Protestant missionaries, which the *Debats* has recently represented as civilizers, impoverish with a cupidity, let us call it atrocious, the unfortunate population, over whom they are placed. At Havai, the American Methodists are striving with all the means at their disposal, and they do not show any delicacy in their choice of them, to keep up the monopoly which they have succeeded in establishing in all the productions of the island. Our vessels cannot even take in water or wood, without the permission of these reverends, who exact a great price for them. It is of great importance that the government should determine on sending out a consul, who would not have occasion to travel like M. Dudoit. Continual residence ought to be an indispensable condition. The necessity of a station here is still more manifest when we know that the insolence of the Protestant minister, Bloomfield, at Havai, reached such a pitch, as to make him enter the house of the English consul, by violence, and burn the British flag.—*Capitole*.

In the month of May 1839, Pomaré, Queen of Tahiti, issued a decree, at the instigation of the English minister, Pritchard, condemning to death any person who shall embrace the Catholic faith in that island.

The cruelty of the American Methodists, at Sandwich, has not yet gone such a length. The charitable reverends have confined themselves to keeping in prison, with their hands and feet chained, the unfortunate inhabitants, who were converted to Catholicism by M. Bachelier, who, himself, died a victim of the ill-treatment which he had experienced from these worthy ministers. They hope to triumph over those unhappy people by making them undergo a long and rigorous captivity. But, praised be God, the constancy of those generous confessors remains unshaken; let us hope that it will tire out their tormentors.—*L'Univers*.

THE BENGAL CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

No. X.]

SEPTEMBER 5, 1840.

[Vol. III.

FORMATION OF THE CATHOLIC INSTITUTE.

A select number of the Catholics of this city was convened at St. Xavier's College on Friday, the 28th ultimo to carry into execution the powers with which the Rev. Mr. Chadwick had been invested, to form and organize a Branch of the Catholic Institute of Great Britain. The whole tenor of the proceedings will be learned from the very ample and well drawn up Report, which the kindness of a friend has enabled us to present to the public. The Meeting, which was not more numerous than the occasion required, was distinguished by one feature that delighted us exceedingly: the Institute has the great merit of engaging in the cause of our Holy Religion several persons, whose names have never heretofore appeared in any connexion with the Catholic affairs of Calcutta; gentlemen of the highest rank, of the highest standing in society; whose birth, education, character and accomplishments will throw a lustre around the Religion they profess, will add great honor and support to the holy cause they have enlisted into so zealously. And besides those who graced the assembly on Friday evening, we are assured that there were several others of equal zeal and readiness, who expressed the sincerest regret at their inability to accede to the sudden and unanticipated claim upon their attendance.

We must not omit to congratulate our fellow townsmen upon the accession to the catalogue of new and distinguished names, in the persons of the learned and reverend Gentlemen of St. Xavier's College, from one of whom the Institute emanated, and by whose kindness the meeting convened within their walls.

It is a fortunate thing that Religion has gained such distinguished auxiliaries; directed by the Institute, their energies will not fail to prosper whatever they shall undertake.

The Institute is purposed for an *universal* good; it knows not of party or of partial views: in it, personal feelings and individual purposes are merged in the grand object which it contemplates, and in the broad measures it

resolves to attain it by. We are now associated to the great and respected men who originated the Parent Association in England: the Catholics have now begun to be formed into one great power, acting with united purpose, strong in their aggregate energy.

We augur fearlessly that the Institute will extend itself rapidly through Calcutta, and thence into the provinces, wherever there is a Catholic that loves to see his Religion respected; and particularly, among the military, who will not be backward in admembering themselves to the Calcutta Auxiliary Catholic Institute.

A book for registering the names of members is now being carried through the town. Any one may address his donations or monthly subscriptions to the Secretary, J. G. Waller, Esq. No. 1, Hasting's Street, Calcutta.

REPORT.

Agreeably to the powers issued by James Smith, Esq., Secretary of the Catholic Institute of Great Britain, the Reverend F. Chadwick invited several Catholic Gentlemen to meet in Committee for the purpose of organizing a Branch Institute in this city. They assembled on Friday evening the 28th of August in St. Xavier's College. The Reverend F. Chadwick in the chair.

Proposed and carried unanimously, that A. Pereira, Esq., be the President; J. G. Waller, Esq., be the Secretary; and that F. Pereira, Esq., be the Treasurer of this Branch Institute: these Gentlemen having been previously waited upon, and their consent obtained to undertake the duties of their several nominations.

The Gentlemen composing the Committee, besides the above-mentioned, were Messrs. James Rostan, junior, Manuel Pereira, Louis Pereira, Edward Pereira, W. P. Downing, and P. S. D'Rozario.

After the arrangement of other details, the Committee proceeded to the great hall of the College, which had been prepared for the inaugural meeting.

THE MEETING.

The assembly was composed of several of the most distinguished Members of the Catholic Community, principally Europeans; there were about forty in number, although from pre-engagements and the suddenness of the notice, many more were unable to avail themselves of the invitation to attend.

At the motion of Rev. F. Chadwick, seconded by J. G. Waller, Esq., Antonio Pereira, Esq., was called to take the chair as President of the Calcutta Auxiliary Catholic Institute.

The business of the evening was opened by the Secretary, who read the following letter:

To the Rev. Francis Chadwick.

SIR,—I hereby authorise you to form a branch of the Catholic Institute of Great Britain at Calcutta on the principles laid down in the printed 'Resolutions' of the Institute, and agreeably to the 'Instructions' issued for the formation of Auxiliary Societies.

I have the honor to be, Rev. Sir,

Yours very respectfully,

Catholic Institute, } JAS. SMITH,
14, Soho Square, London, } Secretary.
May 30, 1840.

The Secretary proceeded to read the Resolutions of the original Institute, and the Instructions for the organization and management of Local Auxiliary Societies.

THE REV. F. CHADWICK.—It is with feelings of great satisfaction, and in compliance with the duty imposed upon me by the Committee, that I have risen to propose to this Meeting the first Resolution, which is as follows:—

I. *Resolved*, That a Branch Institute has been duly organised and established in this city under the title of the CALCUTTA AUXILIARY CATHOLIC INSTITUTE.

It were vain in me to pretend to say any thing new in commendation of an Institute, of which the merits are best and most comprehensively spoken by the fact of its counting amongst its members all the Clergy, the chief of the Nobility and Gentry of Great Britain; and by the fact which has recently reached us, of the Pope's having addressed a letter to the noble Earl our President in England, expressive of his highest approval of the Institute, and most graciously bestowing upon it several indulgences. (Hear.) I should infringe upon the subject which the following Resolution will propose to you, if I should do more than express my conviction that from the Catholic Institute you may expect to reap all the benefit, that religion has received in England; to explain its object and to develop its modes of operation is the province that has devolved upon me; and for this purpose I need only ask you to recollect the state of Catholicism in England as it was three years ago, and compare it with the exalted position which at this day it occupies. Weak, because unconnected; individual power ineffective, because undirected, not concentrated upon one purpose; this

Catholics were: they now are strong in the strength that union gives, strong in the energy of well directed and firmly combined purposes. For its most signal triumphs I may refer you to the case of "the Nuns of Scorton v. Gathercole," a case, the atrocity of which excited the greatest indignation not of Catholics only, but of very many of the enlightened Protestants also. The *reverend slanderer* was sued by the Institute, and with such evidence of truth on one side, and of the worst malice on the other, that not all the efforts of his powerful party could succeed to screen him from public detestation. Here was one glorious instance of the service of the Institute, which saved the character, protected the innocence, and preserved to the country the assistance and the edification of an exemplary convent. (Hear.) What shall I say of its intervention in support of the poor widow Woolfrey against the vindictive persecution of another Parson? It is enough, and amply so, to mention, that the Catholic Institute of Great Britain obtained from the highest seat of Protestant ecclesiastical judicature that celebrated sentence, that authoritative avowal, from the practical deductions from which our adversaries have writhed so hard and so vainly to escape, '*that it is not contrary to Protestant principle to pray for the dead*!' Here was the declaration that alms bequeathed for the repose of a departed soul, were not bequeathed for a *superstitious purpose*; here was a distinct avowal that the pretence, under which so many Catholic legacies and bequests were alienated and confiscated, was false and unjust; here was the primary, the fundamental principle upon which Protestantism first started into the world, given up, abandoned, falsified, proscribed! (Hear, hear.) But I find the subject growing too thick around me; I dare not venture farther upon it; and I must allow time for those who have other resolutions to recommend to your notice. This only, and I am sure it will have its interest with you, that of the Tracts published by the Parent Institute, of which a large number were placed by the Secretary at my disposal on my return to this country, a very considerable portion yet remains for the present use of the Committee, who I am sure will lose no time to employ them, and in the most beneficial manner.

Jas. Rostan, jun. Esq. seconded the Resolution.

REV. DR. OLLIFFE begged to know whether this is a legal meeting, or whether it was the wish of the late Vicar Apostolic to establish the Catholic Institute in Calcutta.

REV. F. CHADWICK. The meeting is perfectly legal; for the letter of the Secretary of the Parent Institute which has just been read empowers me to establish a branch Institute in Bengal. With regard to the late Vicar Apostolic I have often heard him express a desire to see the Catholic Institute established here.

REV. DR. OLLIFFE. When did the letter of the Secretary arrive, and why was it not acted upon during the Bishop's life time?

REV. F. CHADWICK. It came by the last Overland, and during the last sickness of the Bishop.

REV. DR. OLLIFFE. It appears to me that the Institute cannot be established in this Vicariate without the sanction and approbation of its Vicar Apostolic. As at present there is no Vicar Apostolic, the authority is wanting which is necessary to sanction this meeting. On these grounds, I propose an

amendment, viz., that this meeting be adjourned until such time as a Vicar General is appointed to take charge of the Church.

REV. DR. BACKHAUS begged to second the amendment.

REV. R. SUMNER rose and said. I should agree in sentiment with the Rev. Gentleman who has just spoken, that this meeting be adjourned, if the nature and constitution of the Catholic Institute required in any way the spiritual jurisdiction of a Vicar Apostolic. But it is a lay, not a clerical institution, and altogether independent of ecclesiastical authority, with which it does not interfere. For the ends which it proposes as well as the means which it adopts, are such as are suited to the state and character of laymen. (*Hear, hear.*) Its President and chosen Committee are laymen. One of the principal duties which it has taken upon itself to discharge, is to sue at law those who oppress poor Catholics on account of their faith, and to pay the costs out of the funds which it raises by the subscriptions of its members: a duty which belongs to laymen to perform, not to clergymen. Moreover, the authorization to establish a Branch Institute, was sent out to the Rev. F. Chadwick by the lay Secretary of a lay Committee, at a time when the latter knew, that there was a Vicar Apostolic presiding over the Church of Bengal. If the Vicar Apostolic were now alive, the power to establish the Institute in Calcutta would reside, not with the Vicar Apostolic, but with the Rev. F. Chadwick, who has been so empowered; nevertheless I doubt not, he would not have failed to solicit the patronizing sanction of the Vicar Apostolic. If the Bishops of England are the patrons of the Parent Institute, they do not thereby give it the authority by which it subsists and acts; but they only throw around it the influence and splendour of their names: in the same manner, as a College, which is totally independent of a Vicar Apostolic, may show its respect by exhibiting his name as a Protector and Patron.

F. HELY Esq. rose to say, that the establishment of a Branch Institute does not require the sanction of a Vicar Apostolic's authority, is plain from the fact, that the Parent Institute, which was first founded by the Earl of Shrewsbury on his own responsibility, was afterwards highly praised by the Pope, and enriched by him with numerous indulgences. A Branch Institute must needs enjoy the sanction of the Pope not less than the Parent Institute from which it holds its due authorization and right to establish itself. And is not the sanction of the Pope sufficient?

THE REV. DR. OLLIFFE here observed, that though it might not be necessary to have the sanction of a Vicar Apostolic, yet in the present widowhood of the Bengal Church, he thought it more decorous to wait for the appointment of a Vicar General, as one would probably be nominated in the course of a few days. In the present conjuncture of affairs, a letter, according to the regulations of Ben. XIV., had been forwarded to Madras and an answer was expected before the expiration of the week.

REV. R. SUMNER, in reply said. The question then is, whether it be more decorous for this meeting to adjourn. I think the reverse. Is it proper or seemly that this assembly, which has met here *bonâ fide*, without any knowledge of a Vicar General's being soon to be appointed, should suspend its proceedings and dissolve, because it now for the

first time learns, that a Vicar General *may* be nominated in a week?

I beg moreover to differ from the Rev. Gentleman in thinking it probable that the appointment will be received in a week. At all events the future is doubtful: which uncertainty, would take away any shade of indecorum from our proceedings, if any otherwise could possibly exist.

J. MICHIE, Esq. I had the honour a year ago to wait upon his Lordship, our late Vicar Apostolic, who expressed to me his earnest desire that the Catholic Institute should be introduced into this country: he directed me to write to this effect to Mr. Smith, who in consequence sent to the Rev. F. Chadwick the authorization which has been just read to you. There cannot then be the least doubt but that the present establishment of the Branch Institute accords with the late Vicar Apostolic's earnest desire and enjoys his fullest sanction, which continues, I presume still in force.

REV. DR. BACKHAUS hereupon frankly acknowledged that it was unnecessary, though he thought it more decorous to wait for the appointment of a Vicar General.

Resolution put and carried, three only voting for the amendment.

The second Resolution was read by the Rev. R. Sumner, which was to the following effect.

II.—*Resolved*: That the Institute is calculated to be as beneficial to the cause of our Holy Religion in this country as the Parent Association is in England.

Mr. President—Gentlemen,

The Resolution, which has been given to me to read, opens a wide field for useful discussion, and presents objects of thrilling interest to the Catholics of Bengal. To do full justice to the subject, requires more reflection than a hasty perusal of the resolution permits, and more time than the lateness of the hour will allow me. The eloquent speech with which the first Resolution was accompanied, whereon the great objects of the Institute were ably unfolded, precludes any necessity on my part to expatiate on its general utility in this country; for its utility must be obvious, from a simple enumeration of its duties. There are two points however to which I wish to call your attention,—the bigotry of the Protestant Missionaries towards us: and the hardships to which the soldiers are often subjected on account of their faith: evils which it is the object of this Institute to remedy. Though on the one hand there are in this country many liberal Protestants of large and enlightened minds, and distinguished by a noble superiority above the common prejudices of their sect; yet, on the other, there are more, who breathe the very worst spirit of intolerance and bigotry; Missionaries chiefly and their immediate adherents, who seem to have come from England for the express purpose, not to propagate Christianity among the heathens, not to instruct their followers in the maxims of the Gospel, not to spread Christian harmony and peace through the land; but to unfurl the banner of religious strife against Catholics whom they found before them on the soil; to kindle far and wide the flame of dissension and discord; to expose to the heathens the divided sects of Christianity, throwing a new barrier in the way of their conversion; to raise the No-POPERY tosin where it was never sounded before; to engender in the

breastrs of their proselytes a bitter rancour against us, opposed to the first and noblest principle of Christian morality; in fine to use the foul means of calumny and misrepresentation to *cry down* the Catholic Religion, which they are no longer allowed to *put down*, as of old, with fines, imprisonment and death. Such men are not, as they pretend, the Preachers of Christianity, but the deadly enemies of our Holy Religion. Their religion consists in a hatred of Catholicity. To the destruction of the Catholic Church they seem to look forward as to the grand object of their labours, the term of their ambition, the consummation of their hopes. It is this spirit which they breathe in their tracts, which they breathe in their journals. Though much has been done to counteract these hostile attempts, yet much remains to be effected: and this, I feel confident, will be accomplished by the Catholic Institute, which by the circulation of its tracts will check the spread of error, while it will encourage the growth of truth, and by its active exertions and frequent meetings, will infuse a new portion of zeal and energy into Indian Catholics, whom it will unite in bonds of closer union and elevate to a higher position in society.

But the chief good which the Institute is calculated to effect in this country, is the amelioration of the condition of Catholic soldiers and of Military Chaplains. I do not speak of late hardships which Catholic soldiers suffered for their faith; I will not go back to the period fifteen years ago, when a Catholic soldier, without a Priest and without a Chapel, was subjected to military punishment, because he refused to attend the Protestant worship; I confine myself to the evils, which, at this present day, the name of being a Catholic entails on the poor soldier. Who is able to state the numberless instances of privates of tried probity, known talents, and trustworthy character being supplanted in the scale of promotion by Protestants for no other crime than that of their religion? In the long intercourse which I have had with the army, I am able to state many such instances to which I have been myself eye-witness, though they fall far short in number to those which I have heard on the undoubted testimony of others.

Nothing is more necessary for the improvement and happiness of soldiers than the establishment amongst them of proper and efficient Pastors. It may be said, that in this point Government has done nothing; nor will it do any thing until our strong solicitations reach the ear of the Government at home. The soldiers in some stations have neither Chapels nor Pastor; in every other, save two, they are attended by foreign Clergymen who receive the small stipend of 50 rupees per month; whilst in one alone, viz., at Dum-Dum, are their wants supplied by a British Clergyman, receiving a small fourth of a Protestant Minister's salary. The stipend of 50 rupees is contemptible enough for Clergymen of refined habits and cultivated minds. But I know an instance which lately happened, (though I forbear to mention the name of the station or that of the party), of an excellent Clergyman, who found this paltry salary of 50 rupees reduced to a sum, still more paltry, for a reason which will excite your astonishment. One regiment having left the station, there was an interval of about 17 days before the next regiment arrived. During this period, he of course had no flock to attend. At the close of the month, when he applied for his usual salary, he was told, that 'his pay would be cut according to the number of days he had done no work.'

Thus was treated a Catholic Clergyman, who lives only for the soldiers, who depends for the necessities of life on the soldiers, who has not a Christian or a friend near him but soldiers, thus I say, in a desolate station, was treated a Catholic Clergyman with a monthly allowance of 50 rupees, whilst his brother Chaplain of the Protestant Church, who had not done a whit more work during the interval and not so much previously, received, without any diminution or curtailing, his wonted salary in full of 900 rupees!! (*hear! hear!*) As long as such anomalies as this exist in the army, I think it may be granted that the Catholic Institute is capable of effecting as much good in this country as in England.

The Resolution was seconded by F. Pereira, Esq.

3d Resolution.—Moved by W. P. Downing, Esq., seconded by E. Pereira, Esq.,—*Resolved*: That the Catholics of this country be generally invited to become members of the CALCUTTA AUXILIARY CATHOLIC INSTITUTE; and that they be requested to forward to this Committee such information as is likely to promote the objects of the Institute.

4th Resolution.—Moved by L. Pereira, Esq., seconded by N. C. Biale, Esq.,—*Resolved*: That notice be sent to the public Journals of the establishment of the Calcutta Auxiliary Catholic Institute, and a Report of the proceedings of the Committee be inserted in the *Bengal Catholic Expositor*; and that a full and careful Report be drawn up and forwarded to the Secretary of the Parent Institute in London.

5th Resolution.—Moved by J. Rostan, jun. Esq., seconded by the Rev. H. Moré,—*Resolved*: That all here present be invited to become members of the Calcutta Auxiliary Catholic Institute, and to enrol their names in the book that lies open on the table.

At the close of the business of the evening, a vote of thanks was proposed to the President for his dignified conduct in the chair and received with great applause. The meeting broke up at half past nine, and before the assembly departed, all the Gentlemen present enrolled their names as Members of the Branch Institute.

We are happy to announce that in a Committee Meeting on Thursday last; the *Bengal Catholic Expositor* was adopted by the Calcutta Auxiliary Catholic Institute as its organ.

RESOLUTIONS passed at Meetings for the purpose of organizing the INSTITUTE, and referred to above.

1. That a CATHOLIC INSTITUTE be formed, for the undermentioned purposes, which have been sanctioned by the Vicars Apostolic.

2. That all the Catholic Prelates of Great Britain and the Colonies, shall be members of the Institute, without any contribution save what they may voluntarily choose to give.

3. That all the Catholic Priests in Great Britain and the Colonies, having faculties or approved of, be also members of the Institute upon the same terms.

4. That every individual of the Catholic Laity, who shall contribute not less than six shillings by the year, or six pence by the month, shall be a member, and shall continue to be a member so long as such contribution shall be paid.

5. That the objects of the Institute shall be confined to the exposure of the falsehood of the calumnious charges made against the Catholic religion, to the defence of the real tenets of Catholicity, to the circulation of all useful knowledge upon the above mentioned subjects; and to the protection of the poorer classes of Catholics in the enjoyment of their religious principles and practices.

6. That the affairs of the Institute shall be under the management of a President, Vice-Presidents, a Treasurer, and Secretary, to be elected as hereinafter mentioned.

7. That the Right Honourable the Earl of Shrewsbury be President of the Institute.

8. That all Catholic Peers, and Members of Parliament, contributors to the Institute, be *ex officio* Vice-Presidents, if, upon application to them, they will accept such office; and that there be twelve Vice-Presidents, to be elected by the Committee.

9. That the Presidents, Vice-Presidents, Treasurer, and Secretary, shall be *ex officio* members of the Committee; and that, in addition to them, the Committee shall consist of all the Catholic Bishops and Clergy of Great Britain and the Colonies, members of the Institute, of such Peers and Members of Parliament as may contribute to the funds of the Institute, and of Twenty-one Laymen, (to be elected as hereinafter mentioned), with power to increase that number to any extent not exceeding fifty.

10. That an Annual Meeting of the members shall be held in London on the second Wednesday in the month of May, at which the Secretary and twenty-one Lay-Members of the Committee, shall be elected; and that at such meeting an account of the funds and of the proceedings of the Institute, its condition and prospects, shall be laid before the members, and that the discussion at such meeting shall be limited to the foregoing objects.

11. That the funds of the Institute shall be applied by the Committee in providing a suitable place of meeting, and in recompensing the Secretary, and such officers as they may consider to be necessary for the purpose of conducting the affairs and keeping the accounts of the Institute; and that a further portion of the funds shall be applied in printing and circulating such publications as, having the previous sanction of a clergyman duly authorized by the Vicar Apostolic of the London district, may be deemed most useful to obviate calumny, to explain Catholic tenets, and defend the purity and truth of Catholic doctrines, circulate useful information on these subjects.

12. That the Committee shall also undertake the examination of all cases of deprivation of rights of conscience of the poorer and less protected classes of Catholics, under any circumstances.

13. That the Committee shall be authorized to appoint sub-committees, of not less than five members, out of their own body, for any purposes of the Institute; and also to organize local committees, and to solicit and avail themselves of the co-operation of individuals in different parts of Great Britain and of the Colonies.

14. That all questions, whether in Committee or at meetings, shall be decided by a majority of votes, the Chairman having a casting vote in cases of equality; and that five members shall constitute a quorum of the Committee.

15. That Mr. Henry Robinson be appointed Treasurer to the Institute.

16. That Mr. James Smith be appointed Secretary to the Institute.

17. That every Member of the Committee be authorised to receive Subscription, and to sign receipts for the same, which are to be countersigned by the Secretary.

INSTRUCTIONS FOR THE ORGANIZATION AND MANAGEMENT OF LOCAL AUXILIARY SOCIETIES.

At a meeting of the General Committee, held on the 20th of August, 1838, it was determined that each Member of the said Committee should have the power of convening meetings for the purpose of forming Local Societies, in aid of the general purpose of the Institute.

By another resolution of the said Committee, it was also determined, that all other persons wishing to form Local Societies, should apply to the said Committee for powers to act.

At a meeting of the General Committee, held on the 1st October instant, a Finance Committee was appointed, with full powers to organize all such local Societies.

Accordingly the Finance Committee issue the following Instructions:—

1. Printed forms for convening meetings are to be obtained gratuitously (carriage free) on application to the Secretary, JAMES SMITH, Esq. 3, Crosby-row, Walworth-road, London.

N.B.—This form has one blank for the insertion of the name of the gentlemen who will preside at the meeting, and another blank for the name of the place and the time at which such meeting will be held. The Committee consider it desirable that one of the resident Clergy of the district should be solicited to take the chair.

In London, and within any convenient distance thereof, deputation from the general Committee will, if requested, attend all such meetings, in order to explain the objects of the Institute and reply to such questions as may arise. Copies of the proceedings of similar Local Meetings, which have already taken place, may be obtained (if required,) on application to the Secretary.

2. All more political discussion is strictly forbidden: the speakers must confine themselves to the explanation of the objects of the Catholic Institute, and its practical application to the wants of the locality in particular, or of the Catholic body in general, as set forth in the printed resolutions of 26th July, 1838.

3. The name of every local Society must be, "The [here insert the name of the place] Auxiliary Catholic Institute."

4. A President, Committee, Secretary and Treasurer are to be appointed.

5. The Secretary shall forward a copy of the proceedings had at the inaugural meeting, with the names of the subscribers, a list of the officers, and the amount of subscriptions.

6. The Treasurer shall forward, when requested so to do, an account of the state of the subscription list, distinguishing monthly from annual subscribers, with their names and addresses, for the purpose of enrolment: when the sum in his hands shall amount to £5. he shall remit the same through the Local Bank or other agency, to the "Account of the Catholic Institute of Great Britain," at the bank of Messrs, Wright & Co. 6, Henrietta-street, Covent-garden.

7. All receipts for subscriptions must be furnished by the Secretary in London, and may be had upon application.

8. Every member admitted by a Local Society shall be entitled to participate in all the privileges and benefits arising from the Institute.

9. All applications for the Publications of the Institute must be made to the "Publication Committee of the Catholic Institute of Great Britain," and addressed to the Secretary as above.

10. All cases of religious oppression, calumny or deprivation of rights of conscience of the poorer and less protected classes of Catholics, under any circumstances, having been first carefully investigated by the local Committee, must be forwarded to the general Committee, who, whether by the exertion of the influence which they possess, or the appropriation of the necessary funds, will take the requisite steps to obtain redress.

N. B.—As the complete redress of every well-founded complaint, and the removal of every impediment to the religious education of the Catholics of Great Britain, are the primary objects of the Institute, the general Committee do not propose to regulate the amount of their assistance, either in publications or otherwise, by the sums which may have been contributed from any particular locality.

By order of the Committee.

(Signed) JAMES SMITH, Secretary.

October 24th, 1838.

DECREE.

Of the Sacred Congregation for the Propagation of the Faith.

Seeing that the Rev. Father D. FREDERICK CAO, Bishop of Zama and Vicar Apostolic of Ava and Pegu, has repeatedly exposed to the Sacred Congregation that being himself sufficiently occupied with the affairs of his own Vicarship already large enough, and because of the scarcity of Missionaries and the distance of the places, he is unable to take upon himself the charge also of the Malacca country, beyond the Ganges which was provisionally entrusted to his jurisdiction and spiritual government by Apostolic Letters issued on the 24th of April 1838 beginning: *Multa Præclarè*; and on that account he has besought the same Sacred Congregation that the administration of the aforesaid country may be committed to the charge of other Apostolic Vicar more near: the Sacred Congregation, in a particular meeting on the 16th of December 1839, determined and decided that it was necessary to supplicate His Holiness to commit provisionally the spiritual care and administration of the mentioned country to the Vicar Apostolic of Siam, until the Apostolic See shall order otherwise.

This Sacred Congregation has declared moreover that the spiritual jurisdiction of the island of Singapore which is in the vicinity, and the whole ecclesiastical authority therein shall belong to the aforementioned Vicar Apostolic of Siam, so that no one shall be permitted to exercise or to perform therein the Sacred Functions without having his consent and authority.

Lastly, the Vicar Apostolic of Ava and Pegu agreeing to for the aforesaid reasons, the Sacred Congregation has decided it to be necessary to supplicate His Holiness to adjoin to the Siamese Vicarship Apostolic the districts or countries of Tavoy and Martaban

or Maulmain which were before adjudicated to the Vicarship of Ava except the town of Maulmain wherein the Vicar Apostolic of Pegu has established his residence for the greater facility and conveniency of his affairs.

This advice and decision of the Sacred Congregation on all these points having been presented to His Holiness GREGORY by Divine Providence the XVI Pope on the 28th of December 1839 by P. F. D. IGNATIUS, Archbishop of Edessa, the Secretary of the same Sacred Congregation, His Holiness has ratified and confirmed it, and ordered the same to be notified to both Vicar Apostolics of Siam and Ava, and to be put into execution.

Given at Rome, in the place of the Said Sacred Congregation, January 3rd, 1840.

Gratis without any cost under any pretence whatsoever.

I. Ph. Card. FRANZONI, Prefect.

I. Arch. of Edessa, Secretary.

A true copy from the authentic exemplar, Paris, January, 24th, 1840.

C. LANGLOIS,

Apostolic Protonotary &c.

True copy, at Singapore, June 28th 1840.

† HILARIUS COURVEZY, Bishop of Bidopolis, Vicar Apostolic of Siam &c. &c. &c.

By order of his Lordship the Bishop Vicar Apostolic.

A. A. DUPOND, M. A. Secretary.

It follows from the above decree emanating from the Holy See Apostolic that the Vicar Apostolic of Siam is the true and only Superior ecclesiastic of the Catholic communities of Singapore, Malacca, &c., and that no priest or missionary of the Catholic Church can discharge his sacred duties therein without consent and authority of the aforesaid Apostolic Vicar.

Instructed in the Catholic Doctrine which teaches and prescribes them to acknowledge and revere the Sovereign Pontiff of Rome as the successor of St. Peter, to whom our Lord Jesus Christ gave the keys of the kingdom of heaven, that is, the power to govern the church his spiritual kingdom on earth, and to whom he entrusted the care of feeding his lamb and sheep, the whole flock of the faithful, the priests and the faithful Catholics of Singapore, Malacca, &c. ought to regulate their conduct on this holy doctrine. The Apostolic Vicar expects that he will be able, in writing to Rome, to give to the Common Father of the faithful the consolation of learning that one and all have shown a perfect obedience to what His Holiness has ordered.

The Vicar Apostolic gives his benediction to all Catholics of Singapore, Malacca, &c. and he recommends himself to their prayers.

† HILARIUS, Vicar Apostolic.

HYMN TO THE BLESSED VIRGIN.

Ave Maris Stella.

Hail star that gilds the main,
Blest gate of heaven's abode;
O Maid without a stain;
O Mother of our God;

We greet thee full of grace;
From heaven this greeting came;
From heaven obtain our peace,
Redeem our parents' name.

Loosen our captive chain,
Lighten our darken'd way;
O ward off every bane,
For every blessing pray.

Assert a mother's due;
Let not our prayers be vain,
To Him, who took from you,
The life he gave for men.

O meek, O spotless Queen,
Above all virgins graced!
O wipe off every stain,
And make us meek and chaste.

Thus innocent and pure,
Through thee our lives shall prove;
Through thee our way secure,
To Christ's eternal love.

Praised be through endless days,
The Father and the Son;
And to the Spirit praise,
Eternal, three in One. *Amen.*

THE PROTESTANT CHRISTIAN ADVOCATE PUZZLED.

To the Editor of the Bengal Catholic Expositor.

SIR,—I shall feel much obliged if you will kindly do me the favor to give the following a place in the *Expositor*, the Editor of the *Christian Advocate* with his usual unfairness having declined to publish it.

Yours obediently,
Aug. 13, 1840. TREBOR.

To the Editor of the Calcutta Christian Advocate.

SIR,—If you, or any of your Correspondents through you, will kindly undertake to answer the following *Queries*, you will not only be the instrument of my recantation from the Catholic Church, but of many more: I with all Christian sincerity desire that if you can solve them you will annex your answers thereunto, if not, I pray the Divine Majesty of his infinite mercy to illuminate you with the beams of his holy and saving grace, which shall ever be the prayers of your well-wisher,

TREBOR.

1. God hath a true Church in the world, or he hath not; if not, then Christ left man without a medium to salvation; if he hath, yours is that true Church, or it is not; if not, then yours is not the true Christian Church; if it be, then your Church must have these following marks. viz., *visibility, unity, universality, and sanctity*, which the scriptures teach to be the signs of Christ's immaculate spouse.

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2. The house of our Lord shall be prepared on the top of mountains, or it shall not; if it be, why then do you deny that the Church may be always visible? If not, why do you not deny that of *Isa. ii. 2. The mountain of the house of our Lord shall be prepared on the top of mountains?*

3. A city seated on a hill can either be hid, or not; if it can, why does our Saviour say, *St. Matt. v. 14. that a city seated on a hill cannot be hid?* If not, then the Church cannot be invisible.

4. Christ either founded a Church on earth, that all nations may be edified therein, or he did not; if not, why do you not deny that of *Isa. ii. 2. All nations shall flow into her?* and again, *Psal. lxxxv. 9. All nations whatsoever thou hast made shall come and adore before thee?* If he did, why then do you say the Church may be invisible, since all nations cannot be edified in a Church unseen?

5. A man for not hearing the Church, is termed in scripture a *heathen* and a *publican*, or not; if not, why then do you not reform these words of *St. Matt. xviii. 17. He that will not hear the Church, let him be to thee as a heathen and a publican?* If he be, how then shall a man be termed a *heathen* for not hearing a Church that was not visible, or yet extant in the world?

6. Christ promised that there should be unity in his Church, or he did not; if not, why do you deny that of *St. John x. 16. There shall be made one fold and one pastor?* If he did why do you deny unity?

7. Unity is either requisite in God's Church, or not; if not, why do you deny that of *St. John xvii. II. Christ prayed that his disciples should be one?* And again, *I Cor. i. 10. I beseech you, that you all speak one and the same thing, and that there be no schisms among you, but that you be perfect in one sense, and in one judgment?* If she be, why do you deny the necessity of Unity?

8. To be universal or coexistent with time and place, is a mark of the true Church, or it is not; if not, why does the scripture say in *St. Mat. xxviii. 19, 20. Go ye, teach all nations, &c. And behold I am with you even to the consummation of the world?* And again, *Eph. iv. 11, 12. He gave some apostles, &c. to the consummation of the saints.* If it be so, why do you reject so evident a mark of the true Church?

9. The Church of God is either universal, or co-existent with all time, or it is not; if not, why do you not deny that of *St. John xiv. 16. The Paraclete shall abide with you for ever?* And again, that of *St. Luke i. 32, 33. He (Christ) shall reign in the house of Jacob for ever, and of his kingdom there shall be no end?* If it be so, why do you deny *Universality?*

10. Christ's Church is universal or co-existent with all place, or it is not; if not, how can that of the prophet be true, *Their sound went over all the earth?* or how can all nations be taught? If it be true, why do you deny *Universality?*

11. The Church of Christ either is *Universal* or *Catholic*, or it is not; if not, why do you not deny the *Apostles' Creed?* if it be, why then do you renounce *Universality?*

12. The Church of Christ is eminent for *sanctity* of discipline and doctrine, or it is not; if not, why do you not deny the *Apostles' Creed*, which says, *I believe in the holy Catholic Church?* And again, that of *Eph. v. 26, 27. Christ gave himself for his*

Church, cleansing her by the laver of water in the word, that he might present her to himself a glorious Church not having spot nor wrinkle; but that she might be holy and unspotted? if she be so, why do you deny Sanctity in the Church?

13. The Church of Christ is either sanctified, or she is not; if not, why do you not contradict St. Paul, saying, *I Cor. vi. 11. These things ye were, but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus Christ, and in the spirit of our God.* If she be, why do you deny Sanctity in the Church?

14. The Church of Christ manifested to be holy by the grace of miracles, or she is not; if not, why did Christ say in St. John xiv 12. *He that believes in me, the works that I do he shall do, and greater?* If it be so, why do you sacrilegiously rob the Church of Sanctity, seeing Christ granted her the grace of miracles which we prove thus?

15. Christ either granted true believers the grace of casting out devils, and by the imposition of hands to cure the sick or he did not; if not, why do you believe the scriptures, *Mark xvi. 17, 18. Those that believe in me, these signs will follow them; in my name they shall cast out devils,—they shall lay hands on the sick, and they shall be whole?* If he did so, you cannot deny the grace of miracles in the Church.

16. Your Church hath these above-mentioned mark, or it hath not; if not, then she is false; if she hath, answer to these queries.

17. Your Church hath been apparent and visible ever since Christ, or it hath not; if not, then she is false; if she hath, prove your lawful and uninterrupted succession of pastors from the time of the apostles till *Martin Luther* and *John Calvin*.

18. Your Church either appeared before *Luther* and *Calvin*, or it did not; if not, then she is false; if she did, in what kingdom or nation was your doctrine preached, or by whom?

19. *Martin Luther* and *John Calvin* were the first founders of your Church, or they were not; if not, produce any that ever professed the same article with you before them; if they were, then your Church is false.

20. *Luther* and *Calvin* either separated themselves from the world, or they did not; if not, who joined with them, or to whom did they adhere? if they did, then they departed from the visible Christian religion.

21. Your Church either hath unity or it hath not; if not, then she is not the true Church of Christ; if she hath, why is there so many schisms and sects among you?

CREATION OF NEW APOSTOLIC VICARIATES IN ENGLAND.

The following remarks, copied from the *Univers*, we consider so appropriate as to render any comment from us unnecessary on this great acquisition to our holy religion in this country.

Catholics, listen to good tidings of great joy! Too often have we been afflicted by the recital of the sufferings to our mother, the Church! In Europe as well as in Asia, from Spain to China, from Canton to Cologne, there is and has been a long and incessant persecution. Kings have raged and lifted themselves up against God and his Son, Jesus Christ. But now at our very gates, a country which

has endured a long preparation, by the courage of its confessors and the blood of its martyrs, is becoming once more the Island of Saints. Ireland, the persecuted and oppressed, imposes her faith upon her oppressors, upon her most implacable persecutors. It is the only vengeance she will take for all the evils she has suffered. Hitherto many have doubted of the progressive and unexpected return of England to Christian unity. These doubts must now be dispelled. The shepherds sufficed not for the miraculously increasing numbers of the flock. The common father of the faithful, attentive to the wants of the church in every part of the world, has appointed leaders to the increasing band, who, by their charity and their labours, will accelerate the regeneration so gloriously commenced.

Among the number Dr. Wiseman stands forth pre-eminent, by his merits, as one of the most learned men in Great Britain and in the world—the illustrious Director of the English College at Rome; he whose apostolic words have already resounded so powerfully and eloquently on the banks of the Thames, and have caused the church of England to tremble in her capital. To those be the honour whose labours and sufferings have prepared the day which we now see dawning on the empire of Great Britain.

To that pontiff among the pontiffs, Gregory XVI., be the honour—to him who bears with such dignity the sublime office of the supreme pontificate, whose irresistible and holy words support the confessor, exalt the martyr, and prepare and insure the triumphs of the church. In vain do the powers of the earth conspire together—the waves of the sea dash powerless against the impregnable rock; hell itself cannot prevail against the church of God. In vain do the despots in their frenzy imprison or banish the angels to whom Jesus Christ has entrusted the guardianship of the churches: He himself becomes their guardian—He infuses his spirit upon every priest and each of the faithful. The tyrants had but to combat with one man, endowed, it is true, with strength from on high; and behold now they are engaged with whole nations. In vain does paganism, still reigning triumphant in far distant climes, shed the blood of the apostles who go forth to combat her dark superstitions. Their glorious death is an invincible support to their brethren—one Martyr is replaced by a hundred missionaries. See the legions of heroic men who march to the Christian conquest of the countries which are buried in the darkness of the shadow of death.

In vain is it that, still nearer home, the supporters of the tottering Reformation send forth cries of alarm—in vain do our separated brethren employ their mightiest efforts to keep the forehead of their brethren, faithful to unity, humbled in the dust. These acts of tyranny, this violence, these iniquitous measures may retard for some time the triumph of truth, but only to render it more splendid and imposing. Yes, great things are coming to pass—yes, days of triumph are still reserved for the church. You, her enemies, who war against her and persecute her, lift up your eyes and see: she comes to you full of love and of truth—yield yourselves captives to her sweet call: no more resistance—a more lengthened obstinacy and pride will only bring down ruin and confusion on your heads.

And you who love the church and serve and protect her, do you rejoice. The arm of God is still as powerful as ever—Jesus Christ is still the Saviour of

men. Behold new brethren coming to you from every part of the world. Let mourning be changed into joy, and days of humiliation into days of triumph.

The following is the letter announcing the creation of the new Vicariates :—

Rome, 13th May, 1840.

MR. EDITOR,—Aware of the interest you take in the progress of Catholicism in England, I hasten to inform you of the nomination of Vicars Apostolic for that country made in the congregation held at the Propaganda on Monday the 11th.

I. *Northern District* (V. A. Dr. Weedall, President of St. Mary's College, Oscott) comprises Northumberland, Durham, Cumberland, and Westmorland.

II. *District of Lancaster* (V. A. Dr. George Brown, missionary at Lancaster) embraces Cheshire and Lancashire.

III. *York District* (V. A. Dr. Briggs) comprises Yorkshire.

IV. *Midland District* (V. A. Dr. Walsh; coadjutor, Dr. Wiseman, rector of the English College at Rome) comprises the counties of Derby, Nottingham, Stafford, Worcester, Warwick, Salop, Leicestershire and Oxford.

V. *Eastern District* (V. A. Dr. Wareing, Vice President of St. Mary's College, Oscott) embraces the counties of Lincoln, Rutland, Northampton, Huntingdon, Cambridge, Norfolk, Suffolk, Buckingham, and Bedford.

VI. *Western District* (V. A. Dr. Baines) comprises the counties of Gloucester, Wilts, Cornwall, Devon, Somerset, and Dorset.

VII. *District of Wales* (V. A. Dr. Brown, Superior of the Benedictines of Downside, near Bath) includes Wales (12 counties), Monmouth and Hereford, in England.

VIII. *London District* (V. A. Dr. Griffiths) comprises the counties of Berkshire, Herts, Hants, Surrey, Sussex, Kent, Essex and Middlesex.

The consecration of Dr. Wiseman will take place at Rome, after which the prelate will set out for England.—*Orthodox Journal*, May 1840.

CATHOLIC COLLEGES.

St. Mary's College, March 26, 1840.

ST. MARY'S COLLEGE, OSCOTT.—The following gentlemen were admitted to Holy Orders, at St. Mary's College, Oscott, by the Right Rev. Dr. Walsh, on the 4th instant :—John Dalton and James Moore were ordained Priests; W. Gubbins, E. Hodson, J. Farrell, E. Whitehouse, T. Revill, Deacons; T. Flanagan, M. Lane, T. Leith, and J. Taylor, Subdeacons.

"Many fanciful reports having been circulated in the papers on the subject of the Charter lately granted to our College, and some of our friends having expressed a wish to know the precise nature of the privileges conferred by it, we have thought it advisable to forward the following explanation :—

"By a Warrant under her Majesty's sign manual, dated the 18th day of February, 1840, St. Mary's College has been admitted to participate in the privileges conferred by Royal Charter on the University of London, and to issue certificates to candidates for degrees in that University.

"The effect of this is to place Catholic education, from its first elements to its highest honours, entirely

in our own hands. Henceforth the studies necessary for obtaining these honours may be pursued *here*: and students, on receiving from us a certificate of competency, will be entitled to present themselves in London for examination for degrees, honours, exhibitions, and scholarships, granted by the Senate of the said University.

"Parents who wish their children to avail themselves of these privileges should give due notice of their intentions, in order that the studies of these young gentlemen may be shaped accordingly. And, to prevent ultimate disappointment, we take leave strongly to recommend that children should be sent *early* to College. There is now a preparatory school at the Old College, under the care of the Rev. William Foley, for children of the youngest age, where the management and system are subservient to our own, and deserving the entire confidence of the Catholic public."

STONYHURST COLLEGE.—We were not aware, when we announced in our magazine the above important privileges conceded to St. Mary's and Ushaw College, that the students at Stonyhurst College were likewise partakers in that honourable distinction. Such however, is not only the case (as will be seen by the following address presented to the Queen by the Hon. Charles Langdale, M.P., at the levee on last Monday), but we are informed that the first petition for the affiliation emanated from that body.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

May it please your Majesty,

We, the Rector, Professors and Students of the Catholic College of Stonyhurst beg respectfully to approach Your Majesty's Throne, and to present to Your Majesty the expression of our loyal homage and devoted attachment.

Though unaccustomed to such demonstrations, we have felt that we might well be excused if we made bold to step forward on the present occasion, and, like the rest of Your Majesty's loving subjects, to express to Your Majesty how truly gratified we are at the happy union which you have just contracted with the Illustrious Prince, now Your Royal Consort. May the Giver of all good gifts add a constant increase of domestic happiness to Your Majesty and your Illustrious Consort, and may He realize, too, all the fond expectations which Your people have found from that union.

From the commencement of Your Majesty's reign we have observed, with the truest satisfaction, the constant determination which Your Majesty has evinced to admit of no difference amongst Your people, but to extend to all alike the blessings of an impartial and just government. Of that impartiality we, collectively and individually, have had a signal proof, in the valuable privileges which Your Majesty has graciously conferred upon our College, of being enabled to partake of the Academic Honours conferred by the London University.

We have already, through one of Your Majesty's Principal Secretaries of State, conveyed to Your Majesty our grateful acknowledgments for that act of kindness; but we cannot help again expressing thus publicly to Your Majesty how grateful we are for that distinguished favour.

May Almighty God bless Your Majesty and Your Illustrious Consort. May He make your reign long and happy, that, being beloved by Your people, and respected by other nations, Your Majesty's name may go down to posterity associated with

every deed that can hollow the memory of a just and wise Sovereign.

In the name and on the behalf of the Professors and Students of the Catholic College of Stonyhurst,

FRANCIS DANIEL,

Rector of the said College.

LETTER FROM CAPTAIN A. CHISHOLM
TO THE RIGHT REV. DR. CAREW.

Madras, March 14th, 1840.

My dear Lord.

I have much pleasure in presenting to your Lordship for your Museum in the Seminary a few New Zealand Clubs, which the savages of those islands use in their wars with each other.—The Clubs in question were given to me by Dr. Polding, Vicar Apostolic of New Holland, and hundreds of which were sent to him by Bishop Pompallier, Vicar Apostolic of Western Oceania, accompanied by a very interesting letter, stating, that the cannibals of that vast Archipelago voluntarily brought in to him and to his zealous Missionaries immense numbers of their implements of war as the first offerings of their conversion to Christianity and from their horrid system of Cannibalism.—I have seen in New South Wales a great number of the New Zealanders and their chiefs—they are a remarkably fine and interesting race of people, and I am sure, it will be most gratifying to your Lordship to learn that Bishop Pompallier in union with Bishop of Nilopolis (in the Gambier Archipelago) is converting great numbers of the savages of these numerous islands.

I have the pleasure to remain,

My Lord,

yours very sincerely,

ARCHIBALD CHISHOLM.

EXTRACT OF A LETTER FROM DR. ULLATHORNE, TO THE RIGHT REV. DR. CAREW.

Sydney, January 21st, 1840.

My dear Lord,

..... My Bishop is at present absent in the interior or I am sure he would have gladly availed himself of the opportunity of writing to Madras.

I am happy to say that, under all circumstances, this Mission progresses prosperously.—On my return with so large a number of co-operators, a furious paper persecution was got up, which, like all such things, has blown over, leaving various windfalls to our credit, and a good deal of loss to the debit of the other side.—We have established in consequence a very respectable newspaper, and one or two of our opponents have totally sunk.—It will I am sure gratify your Lordship to be confirmed in your anticipations.—The young men from Maynooth have, without exception, proved themselves valuable Missioners, and a credit to Alma Mater.—We feel much the want of additional numbers.—The Bishop has laid the foundation of six or seven churches lately, and several others are in contemplation. We have a small seminary, and have ordained four Students brought out from Ireland.—The sisters of Charity are an invaluable treasure to this Church; three novices have already joined them, and some others are preparing to follow the example.—We are anxious-

ly looking for a supply of six more Missionaries from Ireland, our present entire force in both colonies and all the settlements being twenty-five, which still a very feeble force for such vast extents of territory.—You will be delighted to hear that our people are becoming better; Religion is more observed, schools are every where being established, still we fight against heavy and most distressing difficulties in this most anomalous of societies.—Transportation however is to be abolished.—Only half the usual number have been sent this year, and next, all sent are to proceed to Norfolk Island, to be governed and reformed if possible, by a new penitentiary system founded on the humane principle of encouragement and reward in place of punishment, and to be carried out by Captain Machervichie, its inventor.—My share in exposing the moral and physical horrors of transportation drew down upon me a furious onslaught from the great white-slaves here and their newspapers, for which I am of course no worse and the system no better than before. The great point of interest, at this moment, in these quarters, is New Zealand, which England is about colonizing and preparing to take possession of.

The good French Bishop Pompallier has done much and is doing much with the natives; we had lately five Missioners here from France on their way to join him.

Should you, my dear Lord, have five minutes of time, when a vessel sails for Sydney, I need not say how happy we shall be, and how gratified, to hear of the Madras Mission, and of your Lordship, towards whom all Maynoothians here join in sentiments of great respect and esteem with me,

Who am,

Your Lordship's most faithful servant,

WM. ULLATHORNE.

To the Rev. Brabazon Ellis, of Manchester.

LETTER III.

REV. SIR,—I propose in this letter to lay some facts before the good people of Manchester which you, rev. sir, probably may contest, but which can be easily substantiated. My object in so doing is, to induce them to read and examine for themselves, and not to take every thing on the bare *ipse dixit* of the parson. 1st. Then I assert as a fact, that the English Roman Catholics profess the same faith now as was preached by St. Augustine eleven hundred years ago. But the faith taught by St. Augustine was in all points, wherein Catholics and Protestants differ, the very same that SS. Fugatus and Damianus had preached to the Britons four hundred years before; therefore, in all contested points, the English Roman Catholics profess the same faith now as was preached by these holy bishops in the very second age of Christianity,—that is, in one of these two primitive ages, in which, according to the common way of speaking among Protestants, the Gospel was preached in its full purity. If this argument be not conclusive, I desire you, rev. sir, to inform me and the good people of Manchester where the defect lies. But if it be conclusive, as I conceive it is, then the reformed churches are indeed in a most defenceless condition, as being convicted of teaching in every article, where they differ from the church of Rome, a doctrine directly contrary to that of the primitive church. 2nd fact: That the church of

God is unerring in her decisions relative to faith, there being an all-wise and all-powerful Providence which at all times watches over her and conducts her guides to the truth, so that they shall all never concur in teaching error in matters wherein faith is concerned. The Protestant Bishop Bull, one of the great luminaries of the Anglican church, says (Bull's Defens. Fidei nic Præmium, No. ii., p. 2).—"The matter in question in the first Nicene Council was a main article of the Christian religion; if, in a matter of such importance, all the pastors of the church could fall into error, how shall we ever be able to defend the word of Christ, who hath promised his apostles, and in their persons his successors, to be always with them? which would not be true, the apostles not being to live so long, were it not that their successors are here comprehended in the persons of the apostles themselves."

"If this be not the unerring authority of the church (says the learned Julius Vindex) in matters of faith, what is? Bellarmine could say no more." As I find Julius Vindex always so very correct in his quotations, I endeavour, therefore, as much as possible, to take my quotations from his many most learned works. The Protestant Dr. Field, on the Church, book i., c. 13, says, "That the Catholic church should err in any thing within the compass of revealed truth is impossible; nay, in things not absolutely necessary to be believed expressly, we believe that the church can never err, and that the visible church never falleth into heresy we most willingly grant."

The Protestant Dr. Whitaker (Controversy ii., ques. 5, c. 13) says, "The church cannot hold any erroneous doctrine and remain a church. Truth constitutes the church, and the church shows where truth is to be found. The 1st of Timothy proves that truth ever remains in the church, nor can be separated from her. Other societies may err, this society never can err." This violent Calvinist was Regius Professor and Master of St. John's college, Cambridge. He wrote against Cardinal Bellarmine and the learned Stapleton, who completely silenced him. Gretzer defended the former against him. He died in 1595. "We do not believe," says the learned Protestant Dr. Hammond (Hammond on Heresy, sect. 14, No. 6), "that any General Council ever did or ever will err in any matter of faith." What do you say to this, rev. sir, and coming from one of your most learned divines?

3rd fact: All those who are divided voluntarily or through culpable neglect from the church of God are out of the way of salvation. "On this subject Catholics are charged (as well remarks the learned Julius Vindex) with great want of charity, in confining salvation to any church. The most learned Protestants have, however, vindicated them fully, consigning all who live and die out of the pale of the true church to eternal misery—*lege et crede!*" To begin with royal authority. "The king (James I.)," he says, "plainly believes that there is but one true church, out of which he holds that no salvation is to be expected." Casaubon's answer to Cardinal Perron, p. 10, 1612. "The visible church consists of all those throughout the world who profess the true religion, out of which there is no ordinary possibility of salvation."—Westminster Confession, ratified by Parliament, A. D. 1649.

"The ark," says Perkins, on the Revelations, p. 308, "out of which all perished, was an emblem of the church, out of which all are condemned, out of

the militant church there being no means of salvation, no preaching, no invocation of God's name, no sacraments, and by consequence no salvation."

"Christ," says the learned Protestant Bishop Pearson (Exposition of the Creed, p. 349, A. D. 1669), "never appointed two roads to heaven, nor did he build a church to save some and another for other men's salvation. As none, then, were saved in the deluge but those who were within the ark of Noah, so none shall ever escape the eternal wrath of God who belong not to the church of God."

No exception here for invincible ignorance or invincible necessity as in the Roman Catholic Church; so that, even were she guilty of want of charity in this case, *Iliacos intra muros peccatur et extra.*

4th fact, Though we see at all times many of God's ministers who go on in ordinary succession to be bad men, yet we never find any but persons of the most eminent virtue and piety charged by him with an extraordinary commission of making known his will to men, such as Noah, Moses, Abraham, St. John the Baptist, and the apostles. Who, therefore, in their senses, could suppose that persons of the most infamous character, such as Luther, Calvin, Henry VIII., Cranmer, Queen Bess, &c. &c. would be sent by God to reform his church? Luther, the father of your pretended Reformation, tells us himself of the familiarity that subsisted between him and the devil, the father of lies. I shall appeal to his own words and authority. It is strange, nay, passing strange, but so it is! "Believe me," says he "I know the devil right well, for he and I sometimes pace the room together. When engaged in society he troubles me not, but when alone he teaches me how I should conduct myself." "Nay," says he "he and I are so intimate, that I have eaten more than a bushel of salt with him." (Concioni Dom. Reminisce, fol. 19.) The old boy, it seems, became even his bed-fellow, in lieu of Mrs. Luther herself, his beloved Kate! Hear him, good people of Manchester. "The devil," said he, "sleeps oftener with me and closer to my side than my own Catherine—*Diabolus multo frequentius et proprius mihi, in lecto accubare solet quam mea Cutharina.*" (Idem. in Colloquiis Germanicis, fol. 275, 281.) "I would rather fall, he says, "by the hand of the devil than that of Cæsar, for I should then perish by a noble arm indeed!"

Whether he obtained his pious desire or not is alone known to the Searcher of hearts. This much is certain, that he was, on the eighteenth of February, 1546, after a hearty supper, found dead on his couch.

"It happened to me," says Luther, "that just as I awakened some nights ago, about 12 o'clock, the devil (who, by the bye, has caused me many an uneasy one) addressed me as follows:—(he here addresses his compeers, the *ci devant* Augustinians of Wittenburg) "Listen to me," says he, "most learned man! Are you not aware, that for the last fifteen years you have been in the habit of celebrating private Masses? Now, what will you say, if all this while you have but committed daily acts of idolatry, and, in lieu of the holy Sacrifice, you have but adored, and exhibited to others, nothing but plain bread and wine?" After a long discussion between Luther and the devil, which I have not time here to transcribe, Luther proceeds as follows:—"Finding myself so hard pressed, I opposed to him the old Popish shield, viz, the faith of the church. 'Nonsense,' replied satan, 'shew me where it is written,'

(see how fond he is of the written word or the Bible alone!) that a bad man can consecrate according to the faith and intention of the church? Where has God taught it?" And thus ended this famous conference, as Luther relates the story. He, unhappy man, congratulating himself on his delivery from the Mass and all other Popish errors. "Viderint," says he, "nunc Papistæ quomodo sua pergamæ defendunt." The remarks of the learned Julius Vindex on the above are well worthy of attention; he says, "Our Protestant friends have taken every possible pains to shake the credit of the above narration, but in vain. I shall only insist on one proof, an unanswerable one, viz, the plain and unequivocal admissions of their most learned men." "In the course of the year 1522," says the learned Hospinian, "Luther published a book on the Mass, wherein he describes a conversation he had with the devil, who, he confesses, told him of many existing abuses in the Popish Mass, the sum of which was, that he was instructed by the devil of the abomination of the Mass, and accordingly he did, by his advice and instigation, abolish it." (Hospinian, *Historia Sacramentaria*, A.D. 1533, fol. 131.) And again, fol. 26 (N.B. No dream here!), "Does he not know (says he) what Luther writes, not indeed of an angel, but of the devil himself, who had a conference with him one night, and pointed out to him several abuses in the Popish Mass?" That this learned Protestant wrote not this from any ill will to Luther appears from another passage in the same work, as follows, "I will say nothing disrespectful or reflecting on the character of Luther (says he), whom I revere as a person blessed with many heavenly graces, with wit, learning, eloquence, zeal for the glory of God, &c. &c., and raised by him to enlighten his church," &c. And another learned Calvinist, David Paræus, replying to a Lutheran, who had objected Ruinglius's black or white ghost to him, retorts thus: "Let the Lutherans look to themselves and recollect what their own Luther relates of his intimacy and frequent conversations with that black spirit, the devil, and the advice he received from him. Let them, I say, refute, if they can, the Popish argument. Luther himself confesses his being instructed by the devil why the Popish Mass should be abolished; therefore his doctrine on this head is diabolical. The antecedent they cannot deny; for, if they do, the Papists will be down on them with Luther's long account of the conference," &c. (Paræus, lib. 5 de Eucharista, c. 7.)

With what face, then, could Syngé, in his scurrilous rejoinder to Malone, p. 92, assert the whole to have been merely a temptation of Luther, not his instruction, and that Luther was disputed against, not the Mass? From such defenders God defend me. As to Chillingworth's silly evasion, calling it a dream, it not only contradicts Luther himself, who assures of his being wide awake at the time: but the learned Lutheran, Baldwin, who terms it a real truth, related by Luther "most seriously and truly." "Historiam illam (says he) tam prolixè conscripserat Lutherus conscripserat, quod enim eam conscripserit et quidem seriè et historice, etiam nunc et constanter fateor." (Baldwinus de Disputatione Lutheri Diabolo, A. D. 1605, p. 75.) See Brizeley's Apology for the Roman Catholic Church, pp. 741, 742, to which Morton never ventured to reply. See the immortal work of the illustrious convert, Walsingham, entitled his Search into Religions, part ii., c. ii. p. 135, hitherto unreplyed to, and such as ever will

baffle the modern Anglical church to the last hour of her existence. Having thus demonstratively proved, both from the plain confession of Luther himself and of learned Protestants, that it was by the advice of satan that Luther abolished the Mass, we will see now, whether, as the unbloody sacrifice of the church, it had not been celebrated over the whole world at the time. Let us hear Luther himself. "Nothing (says he) is at present more firmly believed in the church than this,—that the Mass is good and a sacrifice. To overturn it, then, from its long continuance and its approval by the whole world, will prove perhaps impossible. In fact, it is so well and firmly established, that, in order to do so, the face of the whole church must be altered." (Captivity of Babylon, tom. ii., fol. 68.) And in the same work, fol. 244, addressing his old companions, the Augustinian friars, who had, like himself, discontinued it, "How often, my friends (says he), has not my trembling heart reproached me, objecting the strongest and only argument. Art thou, O Luther, the only man of sense in the whole world? Are all others in error? Have so many ages passed in ignorance? What if you should be the person mistaken, and lead so many into error, to be damned with you for all eternity." A tragical reflection truly! But this apt and docile scholar was not to be daunted.

"I willingly grant," says the learned Protestant Dr. Hutter, "that the Sacrifice of the Mass has been celebrated in the whole world for the last thousand years." (De Sacrificio Misatico, p. 377.) He forgot to tell us who first said it. And now let me ask my Protestant friends, whether it be not far more prudent in a man to assist at the unbloody Sacrifice of the Christian and Catholic church, called the Mass, than to reject it with Luther, who, by his own confession, was instigated so to do by the devil? I shall conclude with the statement of a fact which will not a little astound my Protestant reader. That this very identical Luther did in his heart, after all approve and find no manner of fault in the mass. Hear and believe. "if," says he, addressing the friends of Carlostadius, who had acted contrary to his orders, "you continue to act as you do, I will unsay all I have ever taught or written. I will read my recantation and leave you all. Remember my words! And pray, now, after all, what harm will the Popish Mass do you? (Lutherus Sermo docens abusus non manibus, sed verbo, fol. 275.) Now, my Protestant friends, what say you to your great apostle? Will you never open your eyes? As to your other great apostle, Calvin, he was a man of the most infamous character. See all particulars regarding him in a letter of mine, one of a series addressed to the Rev. Dr. Le Clerc, Protestant minister of Geneva, and which appeared in the *Orthodox Journal* about two months ago, in which I demonstratively proved him to have been a convicted s—te, for which horrible crime Sodom and Gomorrah were destroyed and burnt to the ground, the very name of which makes a man's blood run cold. He was most intemperate, calling his adversaries at every turn, whether Protestant or Catholic, dogs, swine, asses, madmen, fools, rogues, &c. &c. He was much more cruel than Luther. His burning Servetus is a memorable instance. He preached that it is lawful for subjects to take up arms against their sovereign if they neglect to reform religion, that is, to establish Calvinism. Who could, I repeat, ever suppose that such apostles as these

would be sent by God to reform his church? The very idea is blasphemy. I shall now proceed to give my reason why I assert, that orders are not in the church of England, and will refer you to a very able pamphlet on that subject, now in the press, from the pen of the very learned Dr. Synot. I have not seen it, but I hear it is decisive on this point.

I have in a former letter expressed my opinion that your ordination is invalid, and, as a further proof of the invalidity of the commission by which, in the Church of England, are now exercised the ministerial functions, I shall for your information quote the learned Dr. Thorndyke, one of the most eminent lights of the Anglican church, and in whose opinion on this point I fully and entirely concur. In his work, entitled "Weights and Measures," his argument runs thus:—"The succession of our bishops derives itself by ordination of three bishops, which the canon of the apostles authorizes; but the canon of Nice requires further the consent of the bishops of each province. Whereby it appears that ordination by two or three bishops is allowed by the canon of the apostles, upon presumption that the suffragans of each province concur in allowing the act of their fellow, which presumption ceases in our case, because it is manifest that the greatest part of the suffragans did not consent to the consecration of our bishops, but declared against it; being, therefore displaced by the power of the sword, deciding for the lesser part against the greater, which the rule of the church enabled not to do. Thereupon it is argued, that the secular power was not able to authorize our Reformation, as patron of the church and the canons of it." The learned divine adds these words:—"I have always taken this objection in behalf of the church of Rome against the validity of our ordination to have weight and difficulty in it, though others do not seem to value it."

St. Cyprian says.—"The Novatian is not in the church; nor can he be deemed a bishop, who, despising evangelical and apostolical tradition and succeeding to no one, is sprung from himself. One not ordained in the church has no church."—(Epis. 69.)

In the *British Critic* we read,—"The church government maintained by the church of Rome has been traced, without a single break in the chain, up to the immediate successors of the apostles, and the chain of the episcopacy was unbroken for fifteen hundred years."

Upon King Edward's accession the face of the church was entirely changed. The Catholic ordinal was abolished to make room for a new one. The Zuinglio-Calvinists of this reign did not esteem or regard holy orders as a sacrament, but only as a mere extrinsic term or formality, appointing ministers to officiate publicly. Confromable to this doctrine the new form of ordination was thus expressed:—"Take the Holy Ghost, and remember that thou stir up the grace of God which is now in thee, by the imposition of hands; for God has not given us the spirit of fear, but of power, and love, and soberness." This form most certainly approached not the design nor answered the purpose of valid ordination. In fact, it may be easily observed, that there is nothing in this form and manner expressive of the order, power, character, office, or duty of a bishop. Nevertheless, this imperfect form of ordination, in which neither the outward rites are determined nor the order given is signified, was strict-

ly adhered to during the reigns of Edward VI., Elizabeth, James I., and Charles I. But, in the year 1662, a book, entitled "Erastus Senior," appeared in public. The author of that work clearly proves that King Edward's form of making bishops, priests, &c., has nothing in it that denotes expressly, or so much as implies, the office or character of a bishop. To remove all these deficiencies, in the reign of Charles II., it was enacted in Parliament (Statutes in fol., vol. ii., p. 1198.) that, "for the future, to wit, after St. Bartholomew's day, 1662, the form of ordination should be in these words:—'Receive the Holy Ghost for the office and work of a bishop in the church of God, now committed unto thee by the imposition of our hands. In the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember thou stir up the grace of God which is given thee by this imposition of our hands; for God has not given us the spirit of fear, but of power, of love and soberness.' And of a priest,—'Receive the Holy Ghost for the office of a priest,' &c. This new addition of the Protestant ordinal has had the misfortune to come into the world a great deal too late to be of service to the church of England; for what were these additions to the first from but a tacit acknowledgment of its insufficiency and a declaration of nullity to all ordinations collated from the year 1550 to 1662, viz. for no less a period than 112 years? For, in short, the improvements and additions to King Edward's form were or were not essentially necessary; if essentially necessary, then what becomes of all the ordinations prior to that period? if unnecessary, why were they added at all?

No great alterations were made in the reign of Henry VIII.; the Roman pontifical and the ritual remained unaltered and unreformed, and consequently the old form of ordination preserved in the Catholic church for fifteen hundred years was maintained till his death.

See Dr. Tomline, Bishop of Lincoln, in his "Elements of the Christian Religion," vol. ii., p. 400. Also see Dr. Daubeny, "A Word in Season," p. 10.

I am, rev. sir,

Your obedient servant,

VERAX,

A CATHOLIC LAYMAN.

PULPIT ORATORS.

(From the *Madras Expositor*.)

Dryden has said of Virgil, that all the arts and sciences are indebted to his comprehensive and polished genius—that the historian thanks him for his facts, the geographer for his topography, the painter for his images, the musician for his harmony, and the warrior for his song, and were I determined only on praising the sermons under consideration, I need but repeat the observation of our bard on his favorite author, with some slight obvious alterations. I shall not however do so; but should I find more to admire, more to please, and more to imitate in the Popish sermons, than some others who have been in the Cathedral as well as myself, I shall justify my taste only by observing, that while the amateurs of literature dwell with rapture on every page of the Roman poet, the mere mechanic hungerers in the luxuriance of fancy, and loses patience when he finds himself lured a step beyond the li-

mits of his calling. Few will deny that the censures of prejudice are to be received with suspicion, and that its concessions of praise are the most indisputable testimonies of merit. I do not therefore apprehend that in my observations on Dr. Carew's Sermons, I shall differ in opinion from many; and as to the other sermons which I shall also notice, I will strictly adhere to the impressions which they have left on my mind regardless of any opinions which they have already elicited. Many circumstances concur to make the bishop a popular preacher. Without a shade of affectation—there is an air of dignity and candour in his appearance that interests you before he speaks, and though you should suspect that he is going to say something which you are not disposed to believe, yet you cannot make up your mind to reject it, without examination. Few, I believe, have ever seen him survey his congregation from the pulpit, and open the sacred volume, and adjust his attitude for speaking, without being filled with expectation, and expectation is more than realised, when his firm sonorous voice reaches every corner of the Cathedral, speaking at once to the ear and to the heart in distinct articulation, harmonious periods, and easy flowing tones of charity. He carries the minds of his hearers with him as he advances, but he never outruns them, it is not hard to see whether he would conduct you, but you are not disposed to conclude before him. Almost every object in its turn is matter for investigation, his hearers unconsciously become inquisitive, but he anticipates all their wishes by lucid expositions. Like a wise general he secures all behind him, he seems confident of victory, but he thinks caution always indispensable. He is often disposed to negotiate, but the terms of peace must be always such as a successful war bestows. Every one is ready to acknowledge him invested with high authority, but his affability permits every one to approach him. He will employ your reason, satisfy your judgment, and persuade your will, but he will never condescend to tickle your fancy. He will swell your thoughts with ideas of grandeur, and recreate you with variety, but he will not amuse you with trifles. Conscious of his vast resources, he enters boldly on any view that arrests his attention in passing, and if his words in such circumstances be not well chosen, words are never wanting, and they are scarcely ever improper. He walks beyond a doubt in the fields of History, and who will deny that he drinks deeply at the springs of meditation? As yet you have seen him act only an under part.

His chief excellence lies in comprehensive views, and in the management of a general argument. He labours with assiduity and patience in levelling mountains, filling up vallies, and straightening the crooked ways, and so far he merits the praise of skill and adventurous industry, but let him pause for a moment to contemplate the result of his labours, let him enumerate their consequences, and avail himself of the new relations in which they place him with all around him; view him for a moment in the exalted positions to which success has raised him, commanding, convincing, exhorting, consoling, persuading; and while you are satisfied that he deserves to conquer, you will also acknowledge that so much patient industry, so much goodness of heart, and such ennobling powers of intellect rarely meet in one man.

If any one be unwilling to admit that the Rev.

Mr. Kelly is a popular preacher, I would only remind him, that while Demosthenes was the darling of Athens, he was very unpopular in Macedon. Like all men possessing original talent, Mr. Kelly has a way of his own. There is a very marked difference between his preaching, and that of the bishop; but who will say that a contrast between excellencies, implies inferiority in the comparison. His animated appearance warns you at first sight, that if you intend to follow him, you must not sleep by the way. His enunciation is something rapid, and the last word of the sentence is not always audible to the most distant hearer; but if you be not disposed to run, you will be ashamed to loiter behind him; and if at first you desire time to digest and examine the ideas which he starts in quick succession, you will soon be better pleased to collect them for the present, and reserve them for future meditation. He disdains to waste time in the bye ways of circumlocution, though he sometimes prefers to give chase, when the victim is within the reach of his arm.—When the season imperatively demands his labours, he plies himself without reluctance, and always with success, at the cultivation of the fruit-tree; but should a chaste flower adorn the path to toilsome industry, he views it with the feelings of a virtuoso. Nearer inspection unfolds new beauties, and when something reminds him of the business on which he set out, the wistful look he throws behind him as he advances, proves how strong was the temptation of fancy. He engages in a well contested field with the ardour of a youthful warrior and with the dexterity of one who passed his days under the rigid discipline of a Soldier; but having raised a trophy on the scene of action, he longs to unbend himself where nature smiles in the softer features of peaceful beauty. Follow him to his retreats of relaxation, and you will think him captivated by a sense of pleasure; but let the trumpet sound again “to arms” and like Scylla, he will disengage himself with a promptitude that proves he is still alive to the calls of glory. He is not ambitious of extending his dominions, but what he possesses he guards with jealousy. He is ambitious *perhaps* of glory, but he makes his glory consist in ornamenting and fortifying the kingdom which he inherits. He will not be disobeyed with impunity, and conscious that his claims are founded on justice he enforces them with all the rigour of established laws. His words are well chosen, his delivery is emphatic, and though nature has not gifted him with the best preaching voice, it is susceptible of many pleasing modulations. His diction is energetic, his arguments pointed and concise, and he is generally happy in his transitions from one topic to another. He sometimes ventures far in boldness of expression, he often gives novelty to a trite idea by the word that conveys it, his metaphors are such as a lively, but tutored imagination selects, and the general character of his argumentative discourses is, the steady, measured, proud, defying gait of the war horse on the field of battle. I pass over the sermons of the young preachers who occasionally occupy the pulpit of the Cathedral, not that they do not deserve notice, but because their characters as preachers do not seem to be yet fully developed.

AN OCCASIONAL AUDITOR.

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‘One body and one spirit—one Lord, one faith, one baptism.’

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[Vol. III.

THE CATHOLIC RELIGION DOES NOT CLASH WITH THE FINEST FEELINGS
OF OUR NATURE.

In the development which we made of this assertion in our number before the last, we spoke of the delightful and elevating emotions that Religion excites in us by a devoted love for God and a well ordered love for ourselves. There remains yet another powerful proof of the truth of the assertion; a proof drawn from objects that fall under our senses, and on that account more easily to be estimated; we mean that love, that active benevolence which the Catholic Religion requires from all her members towards one another, and towards all mankind. Religion prescribes to her members the duty of considering every fellow creature, as the child of God, as his image and the object of his tenderness. These divine titles oblige us to cherish every man, and inspire us with a sincere and ardent desire of doing good to all men without exception. We are not ignorant of the influence of the law of nature over us in respect to this feeling; we know that before the establishment of the Catholic Religion, the Roman people stood up simultaneously in the theatre, as if roused by some magic influence, to express their applause at that beautiful sentence of the Poet, *I am a man, and I deem nothing human foreign to me*; but we know also as well how much the conduct of the Romans, and other unbelieving nations was opposed to this maxim in many of their public acts. Witness for instance the boasted spectacle of a Roman triumph, where the humiliations of misfortune and distress were displayed to garnish the arrogance and pride of the victor: witness the scenes of blood in a Roman Amphitheatre, where man was pitted against man, and savagely urged to cut and to slay, for the inhuman gratification of an applauding multitude. Witness the horrid sacrifices that were offered in the Valley

of Gehenna, and in the forum of Carthage where human victims were slaughtered, and where parents made holocausts of their infants in the furnaces of superstition. Witness in fine, what takes place in the country of those who dwell around us, where the desolate widow soothes her sorrow on the funeral pyre of her husband, or is condemned to drag out the remains of a wretched life in confinement and abjection. It belonged only to the Catholic Religion to put an end to these unnatural practices, to renew men's ideas, to give them fresh principles, to form all mankind into one body, of which every man is a member, and of which an Incarnate God is the head. Since the propagation of the Catholic faith, what a change has been produced in the world! New bonds, unite the hearts of men, laws are refined, public and private morals are polished. Wherever the Catholic Religion spreads her benevolent influence, human sacrifices, the butcherous games of the Amphitheatre, and so many other monstrous abuses disappear. The best feeling of Catholic fathers would shudder with horror at the thought of devoting to death the child, who had just received life from him; whom he looks on as the child of God rather than his own, and whom he ought to bring up a citizen for heaven. Man becomes sacred in the eyes of man. The slave is no more the sport of the whims of his master, nor the victim of his cruelty, nor the prey of his covetousness and lust. Although his inferior in the order of Society, the slave is alike to his master by nature and his equal before God. Thus Religion softens the rigour, and tends to destroy the condition of slavery. It is true that there are times, when the Catholic Religion obliges us to be stern towards our fellow creature; when she arms

the father's hand with the rod of correction, and requires him, in spite of the repugnances of nature, and the cries of an ill-regulated affection, to administer severe chastisement to a wayward, wanton, and indolent child. It is true, there are occasions, when the Catholic faith obliges us to steel our breasts against the emotions of false pity, and to leave father and mother, brother and sister, and bosom friend and life itself for the uncompromising discharge of our duty; but in all this, there is nothing we conceive, where the Catholic religion clashes with the finest feelings of our nature. If she makes it an imperative duty on a father, after having tried other means in vain, to reclaim his disobedient son by punishment, is she not authorized in this conduct by the command and the example of God himself? Is it not love, is it not mercy for the offender that dictates the chastisements? Where would be the fine, the noble, the tender feelings of the father, who by sparing his son, should let him run on unchecked, till his unruly passions had carried him through a career of indulgence, and hurled him headlong into some precipice of vice? Where would have been the noble, the tender feelings of a parent in the mother of the Machabees, or in a St. Sophia, had these illustrious ladies yielded to what some people would call the finest feelings of our nature, and exhorted the fruit of their wombs to preserve their lives by the sacrifice of their religion? They knew that the souls of their children were immortal; they knew that there was a hell where they would be for ever tormented should they basely renounce their faith; they knew that there was a heaven where they would be for ever happy if they nobly persevered in the profession of it, and with feelings more exalted, more refined than any feelings of a false love, with sentiments worthy of the divine Religion which she professed, *"Lift up your eyes, my dear children to heaven, said St. Sophia, and admire the reward of immortal glory, which is there prepared for you! your sufferings will be short; your trial will soon be over; but your enjoyments will have no end; immense will be your glory, and with the loss of a little blood, you will acquire an eternal kingdom!"*

Nor is the beneficial influence which the Catholic Religion exercises over her members, more apparent in the conduct that she prescribes them during peace, than in the regulations which she imposes on them during war. 'Tis she who fixed the law of nations, till then unknown, who defined the rights of kings and states, who still prevents and determines their quarrels. Under her guidance, the right of war takes a character of moderation, of equity, and of mildness: the opposed parties are taught to embrace each other after combat;

the prisoner is bade to trust in the generosity of his vanquisher, and a subdued nation is no longer a nation of slaves.

But if there is one thing above all others, in which the Catholic Church manifests how perfectly the spirit of her doctrine accords with the finest feelings of our nature; it is that spirit by which she sends thousands and thousands of followers of the Apostles, to deliver the tidings of salvation to unbelieving nations. Waked at her call, there have been found numerous apostolical men, in every age, who, leaving their relations and their country, have crossed over the seas, traversed vast solitudes, and penetrated to the extremities of the world, to seek for unknown and ferocious people, not for the sake of gaining a reputation at home, as some now a days do, nor to amass a fortune, nor to live for a few years with their wives and children in comfort and honour, and then to return to their country to spend the rest of their days in affluence and enjoyment, but to impart to those amongst whom they go, in labour and painfulness, in much watchings, in hunger and thirst, in fastings, in cold, and in nakedness, the blessings of religion and civilization; to soften men more ferocious than tigers, and to die, often victims of their own apostolic zeal and charity, often victims of the perfidy and cruelty of those whom they so much loved. It is the same spirit, which has formed the vast association of the Propagation of the Faith, an association which is the admiration of Christendom. Who can be ignorant of the tender solicitude, with which the Catholic Church has always exerted herself to offer consolation and relief to the afflicted, to the dying, and to those, who having passed through the gates of death, may be suffering in the expiatory flames of purgatory? The poor, the widow, the orphan, abandoned age, and such as groan in captivity, are not only the objects of her compassion and her love, but even of her respect and veneration. She teaches princes and prelates to wash the feet of the poor; she has shewn herself in every age their nurse and their mother. Where does the spirit of charity and benevolence better shine, than in the multitude of religious orders of both sexes formed by the Church in her bosom to take care of all human miseries and infirmities? Where could the orphan find dearer mothers than in the admirable Sisters of Charity? Where could the sick, the invalids, the incurable, the old and decrepid of either sex, ask more disinterested, more sedulous attention, than they experience in the hospitals kept up by the Catholic Nuns? Where will even the humbled victims of insanity meet with more tender care,

than among the Brothers of St. John of God, or among the Nuns of the good Shepherd? How many convents are opened in Catholic countries to give hospitality to travellers? How admirable is the industry and charity with which even animals have been trained by the Monks of St. Bernard, to rescue men perishing from the rigour of the cold, or already buried under the snow? What heroic feelings of charity stimulated the Monks of the Holy Trinity, to devote themselves to the redemption of captives groaning under the most oppressive slavery? Who could number the religious orders of both sexes, who consecrate themselves to the painful obligation of educating boys and girls of every rank of society in science, piety and good morals? Who could number the confraternities of Ladies and Gentlemen, formed to give assistance, counsel, consolation and burial to the poor, to prisoners and to the condemned convict? Who could number up the foundations of alms, the *monti de pietà*, and the many other industrious subterfuges of charity, which exist in the Catholic Church? Though we pass over every thing else, we must not omit that most beautiful of all Institutions which arose in Catholic Paris for the instruction of the deaf and dumb; and in which such perfection was acquired in their art, by the helpless pupils, that they could with ease hold long intercourse on the most difficult subjects. But there is in the Catholic Church one class of persons, whose ministry embraces all kinds of charity; one class of persons whose services should never be passed over in silence, we mean the Catholic Priests. The Catholic Priest is the consoler of the afflicted, the support of the wavering, the counsellor of the doubtful, and the light of the ignorant. The Catholic Priest, as long as he continues steadfast to his duty, possesses the love and respect of all that have recourse to him; for all know, that he has received power, and charity imposes upon him the duty, of constantly condemning errors, sins, and vices wherever they are to be found, and of establishing the reign of piety, virtue and truth in every heart, and of rendering every man happy in the enjoyment of divine peace. *Who* is he that will not see, *who* cannot admire the finest feelings of man exalted by religion far beyond the reach of nature?

Yes, the morality and religion of Jesus Christ, our Divine Legislator, and our God, cannot be opposed to our happiness even in this world; since our blessed Redeemer came not to destroy, but to perfect our nature. He does not order us absolutely to renounce all pleasures in this life, nor does he condemn virtue to be unhappy. His law, which is con-

tained in the love of God and our neighbour, is full of charms and delights. The source of highest pleasures is opened as well to the Catholic as to the follower of Nature; with this difference, that in the supernatural order of things, the former is infinitely more happy, since what he hopes for is infinitely greater than what he enjoys. The happiness, which he enjoys, becomes for him the precious germ of an eternal felicity. His pleasures are those of moderation, temperance, benevolence and a peaceful conscience, pleasures pure, noble and spiritual, far superior to the pleasures of the senses. Were the Catholic Doctrine observed as it ought to be, every private man, every family would enjoy true happiness in this world, and every one would feel and admire, how powerful is the influence of the Catholic Religion not to destroy, but to perfect the finest feelings of nature.

It is then truly strange, how a writer and he called a Catholic too, should have lately pretended, and it is more strange that he should have found such a 'revered friend' to support him in the long since and often disproved imagination, that the Catholic doctrine requires in many circumstances the sacrifice of the finest feelings of our Nature.

Such a maxim is calculated only to foment the pernicious illusions of many nominal Catholics, who satisfied with some slight practices of devotion, neglect the more important duties, without the fulfilment of which, they cannot obtain salvation. Such a maxim tends to induce many people to consider the Catholic Church, not as a good and tender mother, but as a tyrannical step-dame, who oppresses the little ones of Christ under a heavy and almost intolerable yoke. Such a maxim, in whatever sense it should be taken, is greatly derogatory to the glory of God. For in the first place, to pretend that God should favour the finest feelings of our corrupted nature, is blasphemous; and secondly, to pretend that the Author of a pure and well ordered nature, requires by his doctrine the sacrifice of its finest feelings, is something as heinously grievous as the former.

THE APOSTOLICAL VICARIATE OF BENGAL.

The Right Rev. Dr. Carew, Vicar Apostolic of Madras, having been solicited to name a Vicar General for the Bengal Mission, his Lordship intimated that the Senior Missionary on the Mission should take charge of the Vicariate. The Rev. Fr. Furtuoso, Vicar of Bhowal, as the Senior Missionary, was written to, but two days before the arrival of the letter

at Blowal, the Rev. Gentleman was no more. He died on the 29th ultimo at an advanced age. Under these circumstances the office of Vicar General has devolved on the Rev. Fre Antonio de Santa Maria, Vicar of the Principal Catholic Church, as the next Senior Missionary, and who has accordingly taken charge of the Vicariate of Bengal, until the Apostolical See shall otherwise provide.

The following notice was published last Sunday morning at the Principal Catholic Church, and at St. Xavier's College Chapel :

NOTICE.—The Catholic Community at large is informed, that (in conformity with a Decree of the Sacred Congregation *de Propaganda Fide*, bearing date 5th March 1787, approved by Pope Pius VI, which empowers the Senior Missionary to take charge of any Vicariate that may happen to have been bereft of its Pastor, as is the case at present with Bengal,) the very Rev. Fre Antonio de Santa Maria, Vicar of the Principal Catholic Church, is to be considered Vicar General of the Bengal Mission, until further directions from the Holy See be received.

*Parochial House, Calcutta,
the 5th September, 1840.*

The Decree alluded to in the above Notice runs thus :—

“ If it should come to pass that the Bishops or Vicars Apostolic of India or China had nominated no body to take charge of the Bishopric or Vicariate in case of their absence or death ; then the Senior Missionary, that is, he who first entered the Province from Europe, and had been the longest addicted to the cure of souls, is to be considered delegated by the Apostolic See to undertake the administration of the Bishopric or Vicariate, with all the ordinary and extraordinary faculties that compete to a Bishop (save and except those which belong to the Episcopal character) until the Apostolical See otherwise provide.”

By order of the very Rev. the Vicar General.

THOS. OLLIFFE, D. D., *Secretary.*

The following notification is also highly important.

I take this opportunity of informing the Catholic Clergy of the Vicariate of Bengal (as I believe no official publication has ever yet been given to the matter) that I have been appointed Notary Apostolic by virtue of a Decree of the Sacred Congregation *de Propaganda Fide*, dated 20th May 1837, from which I extract the following clause for the guidance of the Clergy and Laity.

“ The Sacred Congregation orders and decrees, that full credit be given both in and out

of Court, to the recognitions and attestations of the said Notary Apostolic so that the Sacred Congregation will, in future admit no documents whatsoever, that may come from the said Vicariate, unless they have been duly recognized and confirmed by the same Notary with due deference however to the credit and authority of the Vicar Apostolic.”

THOS. OLLIFFE, D. D.,
Notary Apostolic.

ST. XAVIER'S COLLEGE.

We present our Readers this week with an account of the Annual Exhibition of St. Xavier's College, and we make sure that they will exult to read of the triumphs which are working for our Holy Religion in that excellent Establishment, the best and the most glorious which this country is blest with.

It is our good fortune to have witnessed the ceremony, and we never before beheld a more distinguished assembly of Catholics. Besides the Very Rev. the Vicar General, and his Secretary the Rev. Dr. Olliffe, the examination Hall was graced by the presence of a great number of the most distinguished Catholic Ladies and Gentlemen, who together with the Parents of the Scholars and other Friends of the College, filled the seats that had been arranged for their accommodation at one end of the Hall. The other end was occupied by the many rows of scholars, whose healthy appearance, cleanliness, and polite demeanour was as pleasing to many mothers, as the knowledge they were about to display.

This is the Sixth Public Exhibition of the College. We well remember to have witnessed the first, when the establishment was yet in its infancy. The small seed of the present College was straitly lodged at the extremity of a narrow alley in an obscure part of the town. The pupils were scant, and the few Professors, overwrought with the double toil of the mission and school, almost unknown and unaided, had to struggle against difficulties the sorest and the most stubborn :—and we could not help contrasting with the recollection its present state, now in the possession of a mansion ample indeed, yet far too small for its grown dimensions, and placed in a very airy and fashionable situation ; the Professors multiplied into a numerous community ; the whole thing evidently prospering under a kind Providence, and every department of it abundantly justifying the flattering encomiums of its numerous visitors, the high estimation of its friends, and all the rancour of its enemies.

The weather was remarkably favourable. The day chosen for the Exhibition was the 8th September, the Feast of the Nativity of the Blessed Virgin Mary. A Solemn Mass was performed in the morning, at which the scho-

lars and many of the congregation partook of the Holy Communion to implore the intercession of the Blessed Mother of God.

Among the strangers who took part in the examination of the pupils, we particularly noticed Lieut. Bernard Cary of the 6th N. I., one of the several elites of Stonyhurst College who were present. He had lately come up to town to welcome his sisters just landed from England, and his looks spoke as clearly as his lips, the happiness he felt it to behold a sight that revived so strongly the fondest recollections of his Alma Mater.

The performance of the alumni was in general successful. The lower classes distinguished themselves by much ready correctness in answering to the dry and difficult lessons of the English, Latin, and Greek Grammars. In the third class, which in January last began to render Latin into French—a very difficult task, we could easily discern the germs of that true and elegant French pronunciation, which appeared with such perfection in the first class. The accent of some scholars in this latter class was so just, and their delivery so fluent, as to lead several strangers into the persuasion that they were of French parentage. Though we detected a few glaring mistakes, which evidently arose from the trepidation, so natural in boys, at a public examination, yet it was easy to perceive, that the scholars of the first class possessed a thorough knowledge of Virgil, Cicero and Xenophon,—the authors which had occupied their classic studies during the previous course of seven months. We speak not in particular of their merit in rendering Cicero into French; for this language in some appeared almost as familiar as their own. Their translation of the Latin and Greek authors into English was easy, accurate and fluent: nor was their knowledge confined to mere explanation. When tried in the Greek roots and parts of speech they showed that they had gone far beneath the surface. Their work must have been well studied and learnt, otherwise they could not have so readily answered many searching questions put to them by the several examiners who chose parts at will for trial in the various authors. Our attention was engaged in the classics, whilst the scholars of the first class were working out Mathematical Problems proposed by Lieut. B. Cary; but we afterwards learnt from this scientific Officer, that he was astonished and delighted at the rapidity with which they had been solved. An elegant prologue, spoken in really beautiful style by Master David Picachy, introduced the school of syntax for the trial and display of their merits; and the pleasure which the first class afforded the company through their long examination, was crowned at the end by a spirit-

ed ode on the fall of Gluznee, delivered by Master James Sweeney.

The Examination was interrupted at one o'clock, and the company invited to partake of an elegant refreshment prepared for them in an adjoining room. When an hour's interval had allowed visitors to *unstiffen* themselves, they were reconducted to their seats to witness the performance of the last chorus and scene of the Classical Drama 'Caractacus,' which was frequently and most deservedly honored by the warm plaudits of the whole assembly. To this succeeded the Report of the studies of the Alumni since December last, and the plaudits of the assembly again greeted the announcement of the successful candidates for reward won by their superiority in composition, and by distinguished acquittal of their scholastic exercises. No Prizes were distributed. The College had decreed to bestow a handsome Medal upon the distinguished merit of the Alumni; this work could not be executed in time for this occasion, and in consequence the ceremony was necessarily transferred to the re-opening of the schools.

At the conclusion, the company were led to the Chapel of the College to join in the Hymn of thanksgiving, the '*Te Deum*,' which was sung in accompaniment to the organ and instruments with very great taste and spirit. The music, which was quite new to us, was such as would make any breast thrill with joy. The Benediction of the Blessed Sacrament which followed, was given along with a majestic '*Tantum Ergo*;' and the finale, a triumphant anthem '*Laudate Deum*' admirably sustained the brilliancy to the end.

APPEAL TO CATHOLICS.

An important alteration has lately taken place in the feature of Catholic affairs in this country, by the organisation of the CALCUTTA AUXILIARY CATHOLIC INSTITUTE. Never, till recently, were the Catholics of England formed into one united body, for the promotion of their common interests. By the establishment of the glorious Institute of Great Britain, they have been gathered together in one compact society, the highest and lowest cordially joining hands, for the advancement of religion, the discovery of abuses, and the respectful demand of a redress of them, from the proper authorities.

As a guarantee of earnestness, and of determined perseverance in the great undertaking, we have men of the highest ranks in society, of powerful influence, and of most brilliant talents, the prime movers and conductors of this Association. Rapid has been the progress of Catholicity, from the day England gave emancipation to above nine millions of her subjects, who for the last three

hundred years had been oppressed and condemned, for faithful adherence to the dictates of their conscience, and to the religion, which, their deluded brethren had abandoned nine hundred years after its introduction into their native land. The Catholic nobility and gentry, now unfettered, and enjoying civil liberty with their fellow countrymen, have increased in power and number, and are now engaged in taking an active part in the affairs of Government. True to their Church in prosperity as in adversity, they readily avail themselves of their exalted and influential position, to obtain an extension of religious liberty for themselves and their poorer brethren, who are otherwise unable to present their grievances and oppressions. Faithful to that Church which had dispelled the darkness of Paganism from their Island and nurtured their forefathers in piety and sanctity, the zealous strive to display the Truth for the benefit of our Holy Religion, not in the spirit of bigotry and intolerance, but in charity, cordiality, and sincerity, with true sympathy and an earnest desire for unanimity. While this devotion to the ancient and persecuted Catholic Faith excites the admiration of our separated brethren, the absurdities, the egregious inconsistencies and the very coldness of Protestantism, stript as it is of all the pious comforts of religion, together with the wild spirit of fanaticism, that threatens destruction to the established Church of England, lead the reflecting multitude to ask themselves, can that be the true Christian Religion which leaped into existence 1500 years after the death of the Divine Author of Christianity? This question naturally provokes investigation and scrutiny which is all we need to make Truth triumphant.

But a bright and promising day has at length dawned upon us also in this distant heathen land, after our long trials, our persecutions and unfortunate dissensions. We too may form ourselves into one great and powerful body for the promotion of our common interests. A Branch of the great Institute has been formed in Calcutta, under the title of the Calcutta Auxiliary Catholic Institute. Let every Catholic hasten to enrol himself a member; the condition for qualification is very simple and within the reach of almost every individual: a contribution of *four annas* per month makes the donor a member and participator in all the benefits of the Institute; which, it has been well observed, "is purposed for an universal good; it knows not of party or of partial views: in it, personal feelings and individual purposes are merged in the grand object which it contemplates and in the broad measures it resolves to attain it by. We are now associated to the great and

respected men, who originated the Parent Association in England: the Catholics have now begun to be formed into one great power, acting with united purpose, strong in their aggregate energy. We augur fearlessly that the Institute will extend itself rapidly through Calcutta, and thence into the provinces, wherever there is a Catholic that loves to see his Religion respected; and particularly, among the Military, who will not be backward in ad-membering themselves to the Calcutta Auxiliary Catholic Institute."

Let us then not be backward in responding to the Appeal which calls upon us to support an Institution which is to introduce amongst the dispersed Catholics of India a centre of strength, an organised system of combination and action. The demand upon our purses is very trifling; the advantages it holds forth to us are great and many. Let us lose no time to add our names to those which stand forward so prominently and so influentially: there are those at the head of this Association, who will cordially co-operate, and will not be cool in a cause so powerfully calculated to promote our general good, in the most extended signification of the word.

It has been the good fortune of this Branch Institute, to originate with those, who, being best known in England, and best acquainted with the leading members of the Parent Institute in London, and who therefore have been entrusted with the power of establishing it here, will enjoy the greater confidence of, and greater facilities of corresponding with, the home Committee and its most noble President. In these persons we have the most powerful motives of confidence; for to them we are indebted for our most valuable religious institutions: we owe to them the 'Propagation of the Faith,' the projection of the longed for Nunnery, and the establishment of our Catholic College, that best bulwark and brightest ornament of our Holy Religion.

I cannot close this Appeal, without drawing your attention to the distinguished name of our worthy and liberal President, who has always come forward with ready generosity, to support every Catholic measure proposed for the good of the Community, and whose family, holding the distinguished position that they do amongst us, have invariably given the most unqualified edification by their piety and disinterested zeal. As a LAY INSTITUTE we cannot have a higher guarantee than the name of our most worthy President, ANTONIO PEREIRA, ESQUIRE.

A LAY MEMBER OF THE INSTITUTE.

*Calcutta,
Feast of the Nativity of
our Blessed Lady.*

CALCUTTA CHRISTIAN OBSERVER.

To the Editor of the Englishman.

SIR,—In a passage extracted by you from the *Calcutta Christian Observer* for August, giving a specimen of some Bengali poem descriptive of the filthy religious rites of these interesting people, the Hindoos, there is a remark by the Rev. Editor, calculated, and no doubt intended, by him to throw discredit and odium upon the Catholic religion. It is an attack by a sort of side wind, gratuitous and uncalled for, and I am pretty certain many will concur with me in thinking that it shows the mind of him who wrote it to be brimful of prejudice, bigotry and uncharitableness. Those who read the pious periodical in question, will know where to look for the passage alluded to; and it is unnecessary here to repeat so paltry a piece of spite and malignity for the benefit of those who have not seen it.

I have no wish to enter into any controversy on points of religion, or to say any thing which may stir up that most pestilent destroyer of private and public peace—the odium theologicum—but as a private Christian not altogether unobservant of the signs of the times, I would respectfully put it to the Rev. Editors of the *Observer*, whether such coarse and unseemly sneers and attacks against the Catholic religion be *now*, in the present temper of the public mind, either prudent or safe for the stability and extension of their own principles of Protestantism.

In former days, from a variety of causes, the public mind in Great Britain was in such a state that it received with the greatest eagerness, and with little or no dispassionate examination, whatever calumny, misrepresentation or plausible falsehood was circulated against the Catholic religion and its professors. Under Elizabeth (when the ancient Faith may be said to have been almost extinguished in England) the despotic power of the Crown, the lust of wealth among the aristocracy, popular prejudice, religious enthusiasm, were all enlisted against it. Nothing at that time, and until within very lately, tended to render a Protestant preacher or writer, popular both with the Government and the Crown, and therefore nothing tended to promote his worldly interests more than the rhetorical effect with which he dealt out damnation to the Pope and the Papists as idolators, mutilators of God's word and ordinances, traitors, oath breakers, and abettors of all manner of vice and abominable iniquity. But Editors of Protestant Magazines, who try such a system, or any thing like such a system at the present day, even from the best and purest of motives, run a great risk of producing an effect, the very opposite of that which they intend. I dare say the Rev. Editor is aware that people are now beginning to examine the grounds of the Catholic Faith with candour and temper, and to seek for information regarding its real tenets, not in the writings or harangues of its avowed and often intemperate enemies, (who might even unintentionally misrepresent and garble) but in the books sanctioned by the lawful authorities of that Church. Knowing this, he ought to consider that if any sincere and anxious enquirer after religious truth perceive Protestant writers and preachers attempting to undermine Catholicism not by fair and temperate arguments addressed to the understanding, but by raking up the faith of ancient controversy, and

appealing to popular prejudices, such an enquirer would be very likely to draw an inference extremely unfavorable to the soundness of Protestant principles. The man who believes that the Protestant is the true form of Christianity has undoubtedly a right to defend his Faith by arguments stated with candour and decency—but certainly not by such unworthy acts as the Rev. Editor of the *Christian Observer* has resorted to in the above instance. Does he imagine that Protestantism *now* can gain any accession of strength by its defenders throwing out gross and insulting insinuations or making general and sweeping assertions calculated and designed to blacken the moral character of the Catholics and to degrade their religion? They form by far the most numerous body among the different sects of Christians, and highly as the Editor of the *Calcutta Christian Observer* may plume himself on the superior purity of his religious views, I believe even he himself will grant that there now are and for ages have been in the Catholic Communion many far his superiors both in solidity of judgment, and extent and variety of literary attainments; and fully equal, if not superior, to him in genuine piety, and its never failing accompaniment active benevolence. Because they differ with him does it follow that they are in error?

If you think that I myself have not sinned against decorum in the above observations, and that they are to the purpose, please give them insertion when you have room, and oblige,

A PROTESTANT LAYMAN.

ON THE RELIGIOUS PREJUDICES OF PROTESTANTS, AND THE BEST MODE OF BRINGING THEM TO A KNOWLEDGE OF THE TRUE FAITH.

To the Editor of the Orthodox Journal.

SIR,—Being one of the many who have, within the last few years, returned to the faith of our forefathers, and whose happiness is now to be united in the one fold of the one Shepherd—being delivered from the thralldom and prejudices of Protestantism—my spirit having found a place of peace and security, after having been for many years tossed about on the tempestuous billows of human opinion, in the church of my God, I think I should be wanting in common gratitude to that Divine Being who, in his great mercy, has bestowed so great a blessing upon me, did I not, to the extent of my humble abilities, use every exertion to impart to those around me those divine truths it is now my happiness to possess.

From the first moment of my embracing Catholicity my thoughts have been much occupied in considering the best and most effectual means of disseminating among my Protestant brethren the doctrines of our holy religion. To enable me to give any conclusive opinion upon this important subject I commenced by studying the opinions and feelings of my Protestant friends, and also the instructions they received from their pastors, and the effect these instructions had upon their minds. Within the last twelve months I have had many opportunities of obtaining information upon this

subject, having had frequent conversations with Protestants of various denominations; and I am perfectly convinced that the Protestant laity of these kingdoms are not knowingly the enemies of the church of Christ. I never met with a Protestant who knew any thing of the faith of Catholics, or had in the slightest degree any knowledge of the discipline or worship of our holy church; and yet all Protestants profess to know a great deal about them. When in mixed or public company I have met with those who are fond of displaying their religious knowledge and exposing what they call the horrors of Popery, I have frequently asked for an explanation of Catholic doctrines. Among the more moderate of the Protestant laity I have found this question in general sufficient to check their progress, if not to create perfect silence, while, with the more desperate I have generally received the arguments of M'Ghee, or the ingenious device of some other gentlemen, who, if they had applied their ingenuity in the same way to many other subjects, it would have obtained for them an ingenuous punishment, though perhaps not a very agreeable one. The Protestant laity know nothing of the Catholic religion but what they hear from the pulpit or derive from those "*enlightened*" publications which are continually issuing from the Protestant press, or those "*learned*" articles which appear in the Evangelical and other magazines; and it appears to be the peculiar interest of these writers and preachers to calumniate and vilify the church of Christ and our holy religion. And not only are the Protestant laity living in the most perfect ignorance of Catholicity, but also of the real principles of Protestantism; and I am convinced that, could we but banish their prejudices and induce them to study Protestantism, it would be sufficient of itself to cause them to enquire into the principles of Catholics, and it is only requisite for them to make this enquiry to embrace them.

The question, then, is,—How can we impart to our Protestant brethren the great truths of our holy religion? Some will tell me that we can do nothing more than pray for them and trust in God to enlighten their understanding, banish their prejudices, and direct them in the way of truth, all of which He will accomplish in his own appointed time. Prayer, I know, is the first thing to be resorted to; for unless we ask the Divine blessing upon all our undertakings, we cannot expect them to prosper. It affords me very much pleasure to hear of the establishment of associations of the faithful in different parts of the world, uniting heart and soul in humble supplication for the conversion of England, and which I hope will never cease until England is what it once was,—truly Catholic, or, as St. Bernard denominated it, "*the land of saints.*" But, sir, when I say that I think something more than prayer must be done for the conversion of England, let no one suppose for a moment that I can arraign the justice, mercy, and power of God. Far be it from me to suffer so wicked a thought to cross my mind. I do most resignedly submit all things to His holy will, and firmly believe that nothing can or ever has befallen his holy church but what has been entirely in accordance with his will and ordinance. If, in ages past, He afflicted His church, time has proved that it was for the ultimate benefit of His church. If, in the sixteenth century, He severed England and other nations from His church, it was for the extension of His church, far and wide, unto the east and

the west. In that age He raised up men to persecute his faithful servants, and they, fleeing from the hands of their enemies, found shelter in distant climes, where the name of Jesus had never been heard; and there, erecting the standard of the cross and sowing the seeds of Christianity, they ceased not to labour on a soil then apparently barren, and too frequently sealed with their blood a life of suffering and deprivation, but one devoted to the service of their God. Can we Catholics of England reflect for a moment on the glorious deeds and individual exertions of those holy men, who went forth unto the vast and uncivilized continent of America, or the extensive regions of the east, and content ourselves with saying a few prayers for the conversion of our own country? Shall we confine our exertions to the sanctuary or the oratory? Christ said to his apostles,—*Go forth to all nations, and teach them whatsoever I have commanded you.* The same Divine command has often been repeated by His church, and her servants have gone forth to the most distant regions of the earth; and there, uniting the exertions of the hand with the energies of the heart, have succeeded in converting nations unto God, and extending the universal empire of the one fold of the one Shepherd. If prayer alone would have been sufficient for converting people unto God, what necessity could there have been for Christ giving this commandment to his apostles? or of St. Augustine and his followers coming over to Britain for the conversion of the people of these kingdoms? They might have shut themselves up in their cloisters, and there have prayed until the end of their lives; but I fear it would have availed but little had they not laboured in the great work they had undertaken. What should you think of the farmer who shut himself up in his house, and prayed to God to send him a plentiful harvest, without ever putting his hand to the plough or casting a single seed in the ground? Not that I do not believe that God hath power to give a plentiful harvest to such a man, but I do not believe he would, because I cannot think that such a prayer would be acceptable in his sight. But let a man put his hand to the plough, and cast good seed into the ground, and with fervent prayer unite his talents and labour in the cultivation of his land, and I do believe God will bless the exertions of this man, and send him a plentiful harvest, for his prayer will be acceptable unto Him. Then I advise the Catholics of England, after asking God's blessing upon their undertaking, to come forth and labour hand and heart for the conversion of their Protestant brethren.

Let us now consider the great enemy we have to contend with, and the most effectual way of disposing of our labour and exertions. Experience tells me that the greatest enemies of Catholicity are ignorance and prejudice. The people of these kingdoms are naturally religious, and, I believe, would embrace the truth did they but know it. They are zealous lovers of their God, and I am sure would as zealously obey His commandments were they but instructed in them. How often do we see a Protestant, brought up in the Church of England, leaving it and going their round of the many dissenting communities, uniting himself for a while with one, and then with another, and at length returning to the church, where, perhaps, after resting a while, he will be off again upon another pilgrimage, if so I may express it. All this change from place to place, from one religion to another, necessarily

implies a disapprobation, and that such a person is dissatisfied with his religion, and thus he continues searching after the truth without being able to find it. I have met with such persons when a Protestant and also since I have become a Catholic; and when I have asked them why they left the church and went about in this way, they have told me of something they did not approve of in the church, and therefore they left it; and the same answer applies to all the changes Protestants undergo during their life time. But if I now ask them if they ever enquired into the doctrines of the Catholic church, they appear quite shocked at the very idea of making such an enquiry. And if I enquire the reason why they do not, they will begin by telling me that we Catholics are idolaters, worshippers of saints and images, are forbidden the reading of the Scriptures, and as many other abominable things, which my space forbids my mentioning, even had I the inclination. As far as this goes the reason is sufficiently plausible for not enquiring into the faith of Catholics, for where is the Christian who would not shun the idolater and image worshipper? But as we Catholics never believe any thing without an authority, I very naturally ask the Protestant for his authority for making an assertion. Did you ever read any of our Catholic books? "Oh, no!" (exclaims the Protestant) I never read any Catholic books; but I have heard the Rev. Mr. So-and-so and the Rev. Somebody-else say, what a dreadful religion the Catholic religion was, and I have always been led to believe that such was really the case." Yes, Protestants are taught to believe these things: but, by whom? By those men who, under the mask of religion and preaching the Gospel, are enemies of their souls and traitors to their God.

I will tell you how I would propose for the Catholics of these kingdoms to proceed upon the present occasion. In the first place I would exhort them, individually and collectively, to implore the God of heaven to shower down his blessings upon Britain, and to enlighten the minds of his religious people, that they may know, love, and serve Him in the way he has appointed. Secondly, I would recommend them to open to their Protestant brethren the fountains of life and truth, in the establishment throughout the kingdom of public libraries and reading rooms.

In by gone days the establishment of literary institutions was the pride and delight of our ancestors. Every town and village had its convent or monastery, and every one of these was a school for learning, where rich and poor alike might obtain that knowledge which was essential for their temporal happiness and spiritual welfare. We have libraries at present in all our towns, but they generally belong to some society, and the benefits to be derived from them are but very limited. What I wish to see is, the establishment of public libraries and reading rooms upon a scale that will confer a benefit upon society generally. I want to see Catholics concentrate their powers against the common enemies of the church of Christ, and not only exert themselves individually, but collectively. Let each one put his hand to the plough and scatter abroad the seeds of Christian truths. Let every one exert himself, to the uttermost of his abilities, in the propagation of our holy religion, and then I am convinced that God will hear our prayers; for it is by acting in this way that we prove that we love our religion, and, loving our religion, we must love our God. It

is thus we prove the sincerity of our prayers and make them acceptable to that Divine Being who may in mercy forgive the apostacy of Britain and visit with his gracious truths this once unimpaired land.

I remain, sir,

Your obedient servant,

Birmingham, Feb. 15, 1840.

C. J.

TURKEY.

Among the "signs of the times," there is, perhaps, none so remarkable and striking as the mental revolution, which, for the last twenty years, has been groping its way through the dark and gloomy abodes of Islamism. Secluded from European civilization and European habits and feelings by a barrier of prejudice, which appeared insurmountable, the followers of the prophet seemed to be doomed to a perpetual isolation from Christian society; but the barrier has been overleaped,—and the Turk may be seen at the Bourse of Paris, or on the Exchange of London, mingling with the merchants of Europe, and speculating upon the advantages of trade and the benefits of commerce. The Sublime Porte now sends its ambassadors to every European Court, and the youth of Turkey, casting off the mental shackles which bound their forefathers, visit our shores to acquire knowledge. Already has the contact been advantageous to Turkey, and not to Turkey only, but to Europe, and, what is of greater importance, to Christianity. The Greek church suffered for its apostacy from the centre of unity, by the spread of Mahommedanism, and sorely has it been oppressed. A part of it, however, remained faithful; and that faithfulness has not been always without its reward, for we believe that the Catholics of the Turkish empire have been more leniently treated, on several occasions, than the schismatical Greeks, and they have now to congratulate themselves upon their emancipation under the following decree, or *Hatti Sheriff*, which has lately been issued by the young Sultan. What a contrast between the conduct of the Turkish Emperor and the pseudo-Christian autocrat of Russia, who is compelling his Catholic subjects to enter the Greek church! And what a lesson of toleration does the former show to the Christian governments of Prussia, Denmark, and Sweden, under which Catholics still suffer exclusion and persecution.

"Considering that the person named Karabid, Catholic patriarch of Constantinople, has laid at the foot of our sublime throne a sealed petition in which he humbly explains the necessity of placing at the head of the Greek Catholic Melchites belonging to the dioceses of Antioch, Alexandria, and Jerusalem, under his patriarchal jurisdiction, a person who may represent him in the character of vicar or administrator: considering that according to the said petition, the Archbishop of Mazloum, the pattern of the elect of the Christian religion, (may his end be happy!) possesses all the necessary qualities for governing well ecclesiastical affairs in the patriarchate of Constantinople, and that letters-patent, indicating his duties, are asked for him, in order that the dignity of Vicar and Patriarch may be conferred upon him by his superiors in the hierarchy of the Church: considering, moreover, that the said patriarch, Maximos Mazloum, has bound himself to lay out a certain sum in the shape of presents in Khazinch; leaving besides, after consulting the

chief of the State, and found that one of the clauses of the firman which we formerly granted to the said patriarch, declared that when he judged it necessary to have a representative in the places subject to his jurisdiction, he must first state what sum he is ready to pay into our treasury, and then make an application to us for new letters-patent, which, after payment of the proposed sum, are to be granted to him, with an intimation of the duties with which he is to comply; finally, being informed that the sum proposed by the patriarch on that occasion amounted to 15,000 othmanis, and that this sum was paid, and that a receipt had been given for it; for those contained in our former firman, we have delivered the present letters-patent, ordain the following:

"1. It shall be lawful for the Archbishop Maximos Mazloum, holder of the present letters-patent, in his capacity of delegate of the patriarch of Constantinople, to exercise patriarchal jurisdiction over all the Catholics of the dioceses of Antioch, Alexandria, and Jerusalem, the noble city.

"2. The courageous and faithful sect of Christians, called Catholics, living in the said dioceses,—priests of all ranks, monks, and religious women, and in general all and each of them, who are subject to the jurisdiction of Constantinople, shall recognize the Archbishop, Maximos Mazloum, as spiritual head, and as empowered by his superior to govern them; they shall be subject to his tribunal, and are to conform to his decisions in the affairs which come under his ecclesiastical cognizance; all are to obey him.

"3. It shall be lawful for the Archbishop to read the Gospels, and fulfil his ecclesiastical duties, either in his own dwelling or in the houses of others.

"4. The Catholics shall enjoy the free exercise of their religion. Nobody will have a right to say to them, 'Why do you celebrate the ceremonies of your religion in your houses? Why do you read sacred writings in them? Why suspend lamps, and have pulpits, pictures, and representations in them? Why do you there burn incense, and erect crosses?'

"5. Governors of towns, generals and Magistrates, shall take care not to trouble the Catholics in the exercise of their religion; they are not to seek for any pretext for extorting money from them, or annoying them, and they are not to be put under any restraint, except in the case of a violation of some of the noble provisions of the Mussulman law. In the meantime, the Catholics are not permitted to celebrate their worship in a public place, or expose to the public eye their false religion.

"6. No Magistrate or functionary of the Government shall interrupt them in the free management of their churches and convents, nor compel them to give up to them their title deeds to these edifices or any other document of this nature, but shall, on the contrary, permit them to possess and administer their churches and convents as they shall think proper.

"7. Priests shall not have power, without the express permission of their Archbishop, to bless any marriages prohibited by the Christian religion.

"8. Seeing that all the Catholics regard it as prohibited to leave a wife who is still living, for the purpose of marrying another, no authority shall have a right to contravene this; and if any person violates the law in this respect, he shall be punished according to his deserts.

"9. When a Catholic is desirous of marrying a woman belonging to another sect, the priests are to refuse to celebrate the ceremony, and no functionary

shall have power to force them to bless such unions.

"10. When a dispute among the Catholics shall arise, relating either to a marriage, a divorce or any other subject, it is to be submitted to the Archbishop or any person appointed by him to take cognizance of such affairs, and the difference terminated in an equitable manner, and as the circumstances of the case shall demand.

"11. When Catholics shall be called upon to give an oath, they will give it in their churches, and conformably to their belief.

"12. When a Catholic shall be excommunicated or excluded from the society of his brethren, according to the forms of the Christian religion, nobody, whether he be a *cadi* or a governor, shall have power to oppose the effects of such measure, nor interfere in any way whatever in the affair.

"13. When a Catholic shall die out of the pale of his church, and the priests, in conformity with the laws of their religion, shall refuse to bury the body; neither a *cadi*, governor, commandant, nor any authority whatever, shall have power to make him remove the body of the deceased, or accord him the honours of a funeral. Nobody shall have power to prevent them following the usages prescribed in such cases.

"14. The Catholics shall be authorized to rebuild the churches, whose existence is legal or to undertake such repairs as they may think necessary, and no person shall have a right to oppose them.

"15. When a Catholic shall contract debts, his creditors shall not have power to seize the moveable furniture of his churches, under the pretext of retaining them as a pledge of payment. In such a case, application has only to be made to the courts, and the articles seized shall be immediately restored.

"16. When a Catholic shall have willed, to the patriarch, or his representative, to the priests, or the poor of his church, a portion of his property, the legatees shall, after the death of the testator, apply to courts, in order to obtain a judgement in their favour.

"17. When a priest or a religious woman shall die, whose parents are unknown, the said Archbishop, as head of the Catholics, shall take possession of the property of the deceased, of whatever kind it is, and keep it for the Myri; and no person, whether an *employé* of the Government, a governor, or a *subbacha*, shall have authority to oppose that step, or possess himself of the property or money.

"18. The wills which bishops, priests, monks, or religious women, shall make in favour of the poor of their church, or the patriarch, shall be held as valid; no opposition can be made to the carrying into execution of testaments, and the wish of the testator is to be complied with.

"19. The testimony of Catholics shall not be received in affairs in which they are interested.

"20. None of our functionaries shall have power to constrain the Archbishop to dismiss a priest, or to assign to him charge of any particular church.

"21. When business shall call the Archbishop to Constantinople, the Mussulman authorities shall take care that no secular or regular priest, who shall have been appointed deputy during his absence, be interrupted in his functions.

"22. No Mussulman shall be able to force the Archbishop to pay him as servant or porter.

"23. The articles belonging to the archiepisco-

pal chapter, or to the churches, shall be exempt from all customary duties, and also transport duties, they are at liberty to enter all the ports and towns of our empire, free.

"24. When the Archbishop shall have occasion to send agents into the villages and other places under his jurisdiction, to collect the alms of the Catholic faithful, or to receive his lawful revenues, the local authorities are to furnish them with guides to point out to them the best roads, and also to accompany them in their journeys. These agents shall have liberty to change their costume, and to carry arms for their defence. It is prohibited to all governors and authorities to molest them in this business, in any manner whatever, or to extort money, promises, or presents from them. In a word, they are not to be subjected to any contributions but those authorized by law.

"25. No tribunal except the divan, sitting in our flourishing capital, can receive complaints against the Archbishop, his priests, or any of his household.

"26. Priests, monks, or religious women, who shall have incurred, according to law, the pain of imprisonment, shall be arrested by order of the Archbishop. In such a case, the power of the ordinary civil authorities shall be suspended.

"27. Catholic Christians shall under no pretext, be forced to embrace Islamism.

"28. The products of the earth and property of the Archbishop, as well as everything received by him in the form of alms, such as sugar, butter, oil, honey, and such other provisions, will be admitted free into our towns and ports. The custom-house officers and collectors of taxes, will oppose no obstacle to their entrance, and will exact no duty. Woe to him who shall act otherwise?

"29. It is also our will that everything belonging to the churches and convents of the Catholics, such as vineyards, orchards, gardens, mills, hamlets, fields, meadows, arable land, and other property of this nature, as well as all that shall have been left by will to their churches, such as houses, markets, warehouses, merchandise, trees, whether bearing fruit or not, domestic animals,—in a word, all their goods moveable or immovable, be considered as their free property, which they shall be at liberty to dispose of as they choose.

"30. The Catholics shall pay the Archbishop the imposts which he shall lay upon them, as well as the customary alms, and the other patriarchal taxes. Let them take great care to retain nothing which they owe to him.

"31. The complaints of pachas, cadis, or governors of towns, against the Archbishop and his priests, or representations made for the purpose of summoning or dismissing any priest whatever, shall not meet with a hearing, unless they are supported by incontestible proofs of their being well founded: no attention shall be paid to representations unaccompanied by this indispensable condition: every firman or order of the Sublime Porte, which may be contrary to the present ordinance, is to be regarded as null and void.

"32. It is imposed as a duty on all Catholics, to confine the exercise of their religion to their churches and convents, or to the places to which they are in the habit of making pilgrimages. All authorities, whatever, are expressly forbid to molest them in this exercise, or to oppose the interment of their dead, the exercise of their worship, or the reciting of the prayers usually said at these places.

"33. The Archbishop is authorised to keep mules and horses; he can ride them himself, or cause them to be rode by a portion of his suite, as he pleases. None of our functionaries shall interdict him the use of those animals.

"34. No magistrate, governor, or dignitary, whatever, of our empire, when travelling, is to establish himself in any houses belonging to the Archbishop, or are any soldiers to be placed in them.

"35. No emir, prince, pacha, inspector of provinces, general, governor, mayor of a village, or functionary whatever, is to hinder the Archbishop from wearing his pontifical dress and cross, as a mark of his dignity. He shall not make use of violence, coercion, or any sort of opposition with this view.

"36. In virtue of our present letters-patent the said Archbishop shall enjoy, as far as regards his flock, the exercise of his authority, with full liberty to bind and to loose: nobody shall gainsay him in the exercise of this right, in any manner, or under any pretence whatsoever.

"37. All our subject, of whatever rank, are held bound to act in conformity with the provisions of the present letters-patent, and to obey, with respect, our supreme orders.

"Given at Constantinople, in the beginning of the month of Shaban, in the year of the Hegira, 1253."
—*Catholic Magazine*, March 1840.

ENGLISH CATHOLICS.

The Catholic Church, in the middle of the nineteenth century of its existence, an inhabitant of every country in the known world, connected with every form of civil government, and, while immutable in essentials, influenced as to its discipline and temporalities by every variety of geographical or political situation—every difference of climate—every combination of human events resulting from the innate disposition of the natives of each country, or the overruling tendency of acquired habits; the offspring of peace or war—whether military, commercial, or scientific—exhibits religion, as might naturally be supposed, in a great variety of phases, if we regard its external character only: and herein lies one of the points which by unphilosophical, illogical, or uncharitable minds, is considered most assailable in its constitution, and of which the untiring and inveterate malice of its enemies never for a moment loses sight in this country and in the present day. Thus, in an age of great refinement, and of, at least, boasted, liberality, we may be prepared to see homelier appliances of ecclesiastical discipline, which were deemed proper to peculiar times or places in the Church's history, every now and then held up to modern scorn as integral parts of her system, and also the stern dictates of necessity in the harsher ages of the world, when every persuasion, even Protestantism itself, and in the sixteenth century, lighted the faggot, or drew the sword in a mixed spirit of civil or religious polity. We may expect to see the archives of the Church's literature or discipline ransacked for obsolete works, to be put by the side of the pert and specious productions of modern theology,—ancient statutes, drawn from the congenial shades to which they had, by tacit consent, been consigned, and forced into the garish light of modern fastidiousness—while every country and every clime

will be searched for those comparisons, which, always proverbially "odious," become absurd, when applied to persons and things under circumstances the most widely differing from each other. Hence the faults of every nation, civil or religious—faults the most incompatible with each other, and of the most impossible co-existence, are charged, not seldom, upon one and the same Church, as inherent and necessary parts of its constitution. Not only is the Catholic of the most distant isles, and the rudest of either hemisphere, placed, for comparison, in juxtaposition with the educated Protestant of those nations of Europe most under the influence of public opinion, but every different vice, defect, or obliquity, that can be described upon the face of the earth, is indiscriminately charged, in parts where Catholicism reigns, upon her faith and ordinances.

Afflicting as this must ever be to the friends of truth, and revolting to all in whose breasts theological or political rancour has not yet extinguished every spark of charity, it nevertheless forms one of the many subjects, upon which the philosophical Christian is enabled now to look with some comfort—one of the many better prospects which are now dawning upon those who wish well, in a large and general sense, to the great and universal principles of Catholicism, as best calculated to save the world from anarchy, infidelity, and ultimate tyranny of the worst description. Such miserable and pettifogging deductions of minds, either blinded by prejudice, party and personal interests, or by innate and natural sectarian uncharitableness, are no longer suited to the present times; the eyes of the public are beginning to be opened to the folly, or wickedness, of such misrepresentations; and the ancient Church already reaps the harvest of that which was "sown in tears." Not only is the patient endurance of calumnies rewarded by finding that such weak arguments of assault (as must ever be the case), whether past or present, are strengthening her cause in all the best constituted minds of the kingdom, but she has also the ineffable consolation to perceive that whilst all these foul and illusory vapours, concocted in the dark places of the earth, are fast passing away, and portions of her fair fabric are laid open to view, she has already acquired renewed brilliancy in the eyes of the wise and the good, by the partial obscuration of her beauties and her glories, as well as by the exaggerated, and therefore spectral, exhibition of her imperfections. Shall we become obnoxious to the charge of insular partiality, or that exclusive nationality of preference, of which we are so often accused as a people, if we express a hope that upon the total disappearance of these phantom clouds, the brightest portion of the Catholic Church will be acknowledged to shine forth serene in our own beloved island? We speak in conscientious truth when we say, (considering the magnitude of the subject, and the mighty interests, temporal and eternal, now at stake), that the position of an English Catholic in the present state of society, and of the world, is one of a prominence limited only by the confines of the social circle, and of an importance and responsibility almost unparalleled in the annals of the Church. Various are the concurrent causes which tend to this result, and which render the personal example and exertions of every individual of the Catholic body, however humble, available for the purpose of the moral and religious amelioration of his fellow-creatures.

"Citizen of no mean city," as every Englishman may assuredly consider himself; and subject of a throne that extends its influence into every clime, he is, moreover, member of a portion of the Church which, no ingenuous mind will refuse to acknowledge has derived considerable benefit (such are the dispositions of a gracious Providence) from those persecutions, and that vigilant hatred, which once threatened to destroy her existence altogether. Amongst so much that is lamentable in the schism that took place in the sixteenth century, the separation has acted beneficially in many respects upon the remnant of the ancient Church, in the same manner as the Protestant Establishment of the country was afterwards chastened, stimulated, and improved, by the factious disruption and vigilant hostility of its seceding sects. Thus the discipline and many other external matters of the ecclesiastical polity have, without trenching one iota upon unchangeable unchanged essentials, been reviewed, repaired, and adapted to the present exigencies of the Christian society. The consequence is, that no section of the universal Church exhibits, either in the decent majesty of its public worship, the quiet example and authority of its clergy, or the unobtrusive piety of its lay members, more features in harmony with what the religious requirements of modern times seem to demand, than the English.

Standing in the centre of the civilized world; in a country where science, commerce, and unbounded wealth, are ready handmaids of every enterprise, the English Catholic cannot fail to perceive that much observation is already directed towards the reviving energies of his Church; and that he, as a member of it, should never forget that he forms a constituent part, be his station what it may, of a mighty engine, destined perhaps, ere long, to arrest general attention.

That some great amalgamation of religious principles and co-operation is not far distant, appears to form a cheering point in the perspective of hope to many; that such, for any extensive purpose, over the face of Europe, can never be accomplished, except upon large and general principles of Catholicism, must be evident to all reflecting persons; and various are the phenomena which render such an amalgamation less improbable than heretofore.

A large portion of the chief bulwark of Christianity at present in this country, the Established Church, is in heart inclined towards it. The fervour of the sects is upon the decline. That great outbreak of spiritual pride and carnal conceits has, in some measure, exhausted itself by explosion. The impulse of separation,—the novelty of independence,—the ardour of self-defence, and of small compact aggregation, are dying away under the uninspiring influence of toleration or indifference,—or are weakened by expanding extension;—but, above all, common sense and practical views of piety and morality are beginning to prevail. The vague and the invisible—the theoretical, the rhetorical, and the fanatical are vapours now receding before the advance of a more solid body—that of religious experience, founded upon the every-day appliance of positive duties; which, amidst the visionary perplexities and strife of tongues, so characteristic of the last half century, is now resuming its place; works in short, not words—rules not rhapsodies—are beginning to be expounded and approved; and the ancient Church, which has never, amidst such confusion, changed her tone with respect to these, is once more found to pos-

ses a language* intelligible to all, and ready for the propagation of sound *feasible* principles; and to present to all, not only a faith that teaches, but a *discipline* that reduces to practice, much that every variety of opinion must acknowledge, constitutes the "weightier matters of the law."

What may be the mutual concessions—the alterations of things not essential—the suppression of others that may appear superfluous, time, and the constraining circumstances of coming emergencies, must determine. When the fearful forms of infidelity and anarchy shall stalk abroad, then, perhaps, will the two chief flocks of Christ draw near, and recognise their common Shepherd's voice.

In the meantime, a bright portion of the universal Church of Christ, is, we repeat, in the keeping of the Catholics of England. By them, in their institutions, but especially in their own persons, is to be exhibited, for good or for evil, upon the vast theatre of this influential country, if not of Europe itself, the character of their faith, in preparation for such a happy consummation. Various are the "ministrations of this power;"—various as the members of the one body that form the sacred whole; and he who by his life and conversation is equally careful with the politician, the man of science, or the divine, to adorn the faith, contributes in his sphere, be it ever so humble (such is the complicated machinery of human society), much that may advance the great objects that are to be accomplished, "In quietness and in confidence must be their strength;" (Isaiah)—in avoiding the hateful example of their enemies, which is revolting the honest heart or good taste of every one in the kingdom, by ungenerous constructions, by vulgar abuse, or still more vulgar recrimination; in leaving to the "sacred orator" of the "Hall" or the hustings, the rhetorical luxury or rapid malignity of "bearing false witness against his neighbour;"—in looking down with calmness from the holy mount of security, radiant with the presence of apostles and prophets, upon the confused arena of contending sects, the insane but impotent ravings of a many-tongued theology;—in exhibiting by deeds, not words, all the high and holy principles that emanate from the faith as characteristic of Catholicism. In secular matters, loyalty to the sovereign, in times when it is no longer thought sinful "to speak evil of dignities;"—in obedience to the laws in days of restless innovation;—in a high-minded deference to the established grades and purposes of society, in the place of low-bred pride and independence. In spiritual matters, an immovable adherence to the faith of Christ, amid all the disturbance and novelties of expanding and unfixed science or hypotheses; exhibiting thereby, in a world of religious perplexity, that repose of soul which results from the heavenly wisdom and Christian humility of resting upon the authority of the Church, instead of the shifting foundation of *personal decision*, subject to every grade of intellectual variety, or physical temperament; upon the rock of ages, instead of the moving sands, which, the experience of three centuries has proved, can never afford a permanent resting place for any united visible Church.

To the young especially would we appeal for the

* The moral, not the ritual language, is here meant, in contradistinction to that jargon which, emanating in the first instance from the conventicle, threatens to puzzle and confuse the signification of every motive or action of mankind.

loveliest exemplars of the "beauty of holiness." To the fair, not only for the angelic ministration of the Christian spirit in the more active duties of life, but for those outpourings of the heart before the public altars, and for all those outward domestic ordinances of the Church, so endearing and edifying when radiated from female piety. The young men would we exhort to come forth as soldiers of Jesus Christ, by a manly and practical demonstration of the faith that is in them, instead of the verbal cant of the day;—to talk seldom, but nobly, of religion;—yet, while cherishing its inward strength, to carry its externals openly, as the banners of their warfare, and points of union, which such externals were intended to be;—to submit to the regimental discipline of the Church militant with the same precision as to that of secular arms;—to shew forth by its effects that neither true courage, nor manly bearing, nor even the festive (which is the natural and appropriate) character of their age, is incompatible with submission to God and to the Church—with the lowly bending of the knee to Christ's deputed minister, for acknowledgment of sin, for assurance of pardon, and a rule of life; with the self-denying ordinances of the vigils and fasts, or a heartfelt participation in the glories and glad tidings of each season of the Church's joy. To remember, in short, the saying of a great master in piety and in arms;—"On ne peut trop s'humilier devant Dieu, ne trop braver les hommes."—*Catholic Magazine, May 1840.*

INTELLIGENCE.

ENGLAND.

STONYHURST COLLEGE.—In announcing in our last the royal warrants in favour of the Colleges of Ushaw and Oscott, we should have also stated that the excellent establishment at Stonyhurst had obtained the same privilege; but although a friend informs us that he mentioned the circumstance to us, it had escaped our memory. This we regret, as we understand that the suggestion of applying for the privileges now obtained, originated with the venerable body who direct the affairs of Stonyhurst College. The following well-written address from the College, has been presented to the Queen.

To the Queen's Most Excellent Majesty.

May it please your Majesty,

We, the Rector, Professors, and Students, of the Catholic College of Stonyhurst, beg respectfully to approach your Majesty's Throne, and to present to your Majesty the expression of our loyal homage and devoted attachment.

Though unaccustomed to such demonstrations, we have felt, that we might well be excused, if we made bold to step forward, on the present occasion, and, like the rest of your Majesty's loving subjects, to express to your Majesty how gratified we are, at the happy union which you have just contracted with the Illustrious Prince, now your Royal Consort. May the Giver of all good gift add a constant increase of domestic happiness to your Majesty and your illustrious consort, and may he realize, too, all the fond expectations which your people have formed from that union.

From the commencement of your Majesty's reign, we have observed with the truest satisfaction, the constant determination which your Majesty has evinced to admit of no difference amongst your people, but to extend to all alike, the blessings of an

impartial and just government. Of that impartiality, we, collectively and individually, have had a signal proof in the valuable privilege which your Majesty has graciously conferred upon our college, of being enabled to partake of those academic honours which are conferred by the London University. We have already, through one of your Majesty's principal Secretary of State, conveyed to your Majesty our grateful acknowledgments for that act of kindness, but we cannot help again expressing thus publicly to your Majesty how grateful we are for that distinguished favour.

May Almighty God bless your Majesty and your Illustrious Consort; may He make your reign long and happy; that being beloved by your people, and respected by other nations, your Majesty's name may go down to posterity, associated with every deed that can hallow the memory of a just and wise sovereign.

Signed in behalf of all the Professors and Students of the College,

FRANCIS DANIEL, Rector of the said College.

LEICESTER.—CONVERSIONS.—From Palm Sunday to Low Sunday, inclusively, sixteen Protestants were admitted into the Church by the Rev. H. Oxley, Catholic pastor of Leicester. Now that returns to the bosom of the ancient Church are so common, we wish that some means were taken, by reports from the clergy, to ascertain the number of conversions annually,—say, from the Easter of this year to that of the next, and so on. Giving ten converts, annually, to each priest, (a low average, we should suppose) the conversions in one year, in Great Britain, would amount to about 6,000. In our opinion, too much publicity cannot be given to the progress which the Catholic religion is now happily making: it would tend to strengthen the weak, to confirm the doubtful and wavering enquirer after truth, and to stimulate many Protestants to examine our doctrines.

PRUSSIA.

The Prussian government still continues its efforts to disunite the Catholics, and make the people dissatisfied with the Catholic clergy. The High President of the Grand Duchy of Posen has issued a decree, which has for its principal object to force the Catholics to put a stop to the ecclesiastical mourning, which is general in that Grand Duchy. The ten deacons of the archdiocese of Gnesen assembled, and framed a memorial, which they presented to the High President, accompanied by many justificatory documents. This memorial protests very strongly against his taking upon himself an authority which can only emanate from an ecclesiastical functionary. The decree, as one might have expected, has not taken effect.

It is feared that the government is about to suppress the Catholic Lyceum of Bramsberg, which was founded by the great Cardinal Hosius, and to employ its revenues in creating a Catholic Theological Faculty in the Protestant University of Königsberg. The pretext advanced is, that the Lyceum has not sufficient means to afford a philosophical education of extent commensurate with the exigencies of the times; but the real motive is to transfer to the Protestant University of Königsberg the landed property of the Lyceum, which is considerable. The government attempted to introduce Hermesianism into this Lyceum, in the person of M. Gace, as professor; but the firmness of M. Halton, Bishop of Warme, happily saved it from this conta-

gion. Almost all the professors in the University of Cologne are Hermesians, and the Rev. M. Weber, of Reindorf, who signalized himself by his pamphlet against the Archbishop Clement Augustus, has been named School Inspector.

AUSTRIA.

There are, at present, in Hungary, Transylvania, and Galicia, seventy-two establishments for the instruction of youth, under the direction of eighty-eight Jesuits. In the month of January, three colleges were established in Boukovine, and two in Tarnobor. More than 30,000 persons, schismatics and Protestants, have returned to the bosom of the Catholic faith,—thanks to the exertions of the Jesuits. It is asserted that the cabinet of Vienna intends to give them the exclusive direction of public and private education in all the countries subject to the dominion of Austria.

PERSIA.

Two ecclesiastics have lately left Marseilles to proceed to Persia, *via* Constantinople, under the protection of Count Gustavus de Damas, who has gone to that country to organise its army. The object of these ecclesiastics is to found a Catholic establishment for public instruction. It is not known whether they intend to join M. Eugène Borè, the indefatigable missionary who has created such an interest about religion in that country, or commence their labours in another part of Persia.

SOUTH AMERICA.

Twenty Spaniards, fathers of the Society of Jesus, sailed from Bourdeaux last year, to different points of South America, where the missions among the savages will, thanks to their zeal, receive a new impetus. This apostolic zeal of the children of unhappy Spain cannot but draw upon their country the blessings of heaven.—*Catholic Magazine*, May 1840.

THE CATHOLIC INSTITUTE.—On Sunday, the 24th May, the Very Rev. J. J. Therry having announced from the altar at the last mass that a communication of importance from the British Catholic Institute was about to be made to them by Mr. T. C. Anstey, lately arrived from London, that gentleman proceeded to address the congregation on the importance of associating the colonial Catholics to that powerful body, agreeably to the proposal for that purpose which the central committee of London had, in November last, empowered him to make to them. He also stated that by an unanimous vote the committee had granted to this colony the munificent supply of two hundred prayer-books and two thousand tracts, and that he was the bearer of them to these shores. The year before they had voted an issue of prayer-books and tracts for the supply of the sister colony of New South Wales. He concluded by moving resolutions affirmative of the concurrence of the meeting in the proposal, and of the aggregation of the Hobart Catholics to the Institute, according to its forms, all of which were unanimously adopted, and a local committee named to carry them into effect. The Very Rev. J. J. Therry is the President of "The Hobart Branch Auxiliary Catholic Institute." The attempt will be shortly made to form similar branches of the Institute in the two remaining congregations of Launceston and Richmond.—*Van Dieman's Land Correspondent*.

THE BENGAL CATHOLIC EXPOSITOR.

‘One body and one spirit—one Lord, one faith, one baptism.’

No. XII.]

SEPTEMBER 19, 1840.

[Vol. III.]

PASTORAL ADDRESS.

The following Pastoral Address was published last Sunday at the Principal Catholic Church and at St. Xavier's College.

FR. ANTONIO DE SANTA MARIA, by the grace of God, and ordinance of the Holy See, Vicar General ad interim of the Apostolic Vicariate of Bengal, to the Clergy, Secular and Regular, and to all his beloved Fellow Catholics, Health and Benediction.

You have already, beloved Brethren, been made acquainted with my provisional appointment, which is consequent on an event, as lamentable in itself, as it was totally unexpected by us. It is now superfluous for me to dilate on the circumstances connected with that mournful occurrence, for such a course is foreign to my present object in addressing you.

My chief intent in thus paternally exhorting you, is to inculcate the observance of that divine precept, which by the “beloved disciple” has been so feelingly styled **THE LORD’S** (1 Jo. iii. 28). In doing so I abstain from adducing any new arguments, which might enforce the necessity of such an observance: for I need only recal to your memories the impressive exhortation, with which our late pious and learned Prelate appealed last Lent to your feelings as well as to your understandings. The deplorable dissensions which still unhappily prevail among the Catholics of this city, and thus rend the seamless garment of Christ Jesus, render it an imperative duty on my part to entreat you to enter into the views of your late Pastor, and to persuade yourselves of the absolute necessity of the constant and unremitting exercise of brotherly love, which exercise is as indispensable for the salvation of your own souls, as for the edification of those who differ from you in religion. Let enmities therefore, (whether they have proceeded from public or from private causes) be eradicated, let amicable arrangements be mu-

tually made, let animosity and malice give place to fraternal charity and good will; in a word, let the peace of Christ be restored among you.

I shall not occupy your attention with a more prolix exhortation, confident as I am, that if you but weigh this important matter in the presence of your infallible and incorruptible Judge, if you but place before your eyes, as Ecclesiasticus suggests (vii. 40.) your last End, that awful moment which is to decide your everlasting lot; on which is to depend the horrid sentence, which will determine whether you are to be eternally happy, or eternally miserable, if you take that critical instant as the guide of your future conduct, you will most undoubtedly correspond with the wishes of our late lamented Bishop, as well as with mine. I shall therefore close this my paternal advice with the beautiful expressions of the Great Doctor of the Gentiles, already quoted to you in the Pastoral alluded to: “*Put ye on therefore as the elect of God, the bowels of mercy; . . . bearing with one another; if any have a complaint against another; even as the Lord hath forgiven you, so you also.*” (Colos. iii. 13.) And again, “*Love is the fulfilling of the Law.*” (Rom. xiii. 10.) And on the contrary: “*If I have not Charity, it profiteth me nothing.*” (1 Cor. xiii. 3.)

“The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.” (2 Cor. xiii. 13.)

Given at the Principal Catholic Church, Calcutta, on this 12th day of September MDCCCXL, under my hand, and my Secretary's signature.

FR. ANTONIO DE SANTA MARIA,
Vicar General of Bengal.

By order of the Very Rev. the Vicar Genl.
THOS. OLLIFFE, D. D. Secy.

ST. XAVIER'S COLLEGE.

Want of space in our last deprived us of the pleasure of presenting our readers with the synopsis of the studies passed through since the examination of the Pupils in December last. We now however supply the omission:

POETRY.

Virgil *Æneid*, Books I, II, V.
Cicero *Pro Deiotaro*, *Ligario*; the latter rendered also into French.

Greek Testam.... *Acts*.

Xenophon..... *Anabasis*, Book I.

La Fontaine ... B. I. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 15, 16, 20. B. II. 6, 9, 14. B. III. 5, 8, 15. B. IV. 4. B. V. 8, 19, 20. B. VI. 6, 9, 16. B. VII. 1, 2.

Pinnock *Revolution to Reform Bill*.

Bengallee..... *Fables*.

Mathematics ... *Mixed Geometry*—*Solution of Equations of 1st and 2d degree by Geometrical construction*—*Mensuration of plain areas of superficies of Solids, and of Solids*.

Declamation.... *Henry IV.*, *Caractacus*.

Exercises *In English, French, and Latin Composition*.

Philosophy *Mechanics, Hydrostatics*.

SYNTAX.

Cornel. Nep..... *Epaminondas*, *Pelopidas*, *Agesilaus*.

Caesar *De Bell. Gall.* B. I. 40 Chapters.

Greek Gram..... *The whole*.

Greek Testam ... *St. Luke*. C. 2.

Télémaque ... B. I, XVIII. XIX.

History *Greece*, C. 3.

Geography... .. *Asia, Hindoosthan, use of Globes*.

Mythology

Bengallee..... *Six Fables*.

Algebra *Multiplication and Division of multinominal quantities*.

Declamation ... *Henry IV.*, *Caractacus*.

Exercises *in English, French, and Latin Composition*.

Philosophy *Mechanics, Hydrostatics*.

GRAMMAR.

Eutropius C. vi. rendered into French. C. xv. " " English.

Latin Gram..... *repeated*.

French *L'Abeille, Télémaque*, B. I.

Spelling

Reading

Catechism *repeated*.

Declamation *Extracts from Shakspeare, Pitt, Chatham, Atkins*.

Arithmetic *Reduction, Fractions*.

Exercises *in French and Latin Composition*.

RUDIMENT.

Latin Gram *the whole*.

English Gram.... *the whole*.

French Gram.... *Nouns, Verbs*.—*Translation*

History *Kings of Rome*.

Geography *Europe, Asia, America*.

Spelling *Carpenter*.

Reading *No. II*.

Catechism *the whole*.

Declamation ... *Extracts from the 'Speaker.'*

Arithmetic *Reduction, Fractions, Rule of Three*.

ELEMENTS.

English Gram.... *Verbs and Rules*.

Spelling *Carpenter*, to page 34.

Reading *Reader No. I*.

Catechism *Chapters 30*.

Arithmetic *Common Rules*.

THE PROPOSED URSULINE ESTABLISHMENT.

We understand that the Ladies of the Committee for the establishment of a Catholic Nunnery for purposes of education in this country, have it in contemplation to remit by the Rev. Dr. Backhaus who is about to return to Europe, a Letter of Credit for £800 in favor of the Right Rev. Dr. Murphy, Bishop of Cork, to be placed at the disposal of the Superioress of the Order of St. Ursula in that city, for the purpose of paying for the outfit and passage of six of her community to this country.

Now with the most perfect confidence in the good intentions of the Committee, we would respectfully submit for their serious consideration whether their proper course would not be to remit the amount of funds they may have available, to the Prefect of the Propaganda for the purpose of being handed over to whoever may be appointed to this Vicariate, with an intimation of the Committee's preference for Ursulines, but at the same time leaving the Bishop elect full discretion to act in the matter as his own wisdom might suggest.

In earnestly urging this course of proceedings on the consideration of the Committee, we cannot be suspected of being influenced by any party feeling; for we have not the remotest idea as to who is likely to succeed our late lamented Bishop; but there can be no doubt that some one will speedily be appointed; and it will surely be admitted that no one could feel more interested in the accomplishment of the object for which the Ladies are united in Committee than the Prelate on whom the Sovereign Pontiff may impose the res-

possibility of the Mission. He would possess peculiar influence in inducing Nuns to come out. In all probability he would manage to bring them out with him. At all events the very circumstance of his wishing them to come to his Mission would afford them great encouragement and be their best assurance of his patronage and protection.

On the other hand to have one Bishop acting in a matter so intimately affecting the charge of another, he being himself in Europe and able to look after the interests of his own Mission, would, to say the least of it, be likely to lead to serious embarrassments. Suppose for example that our new Bishop should not approve of the qualifications of the Ladies sent out and felt himself unable to place confidence in their tuition.

We do not mean to say that the Committee are not warranted in acting as they propose; but perhaps they would do well to consult the feelings of the Subscribers before they adopt a line of proceedings, which is liable to defeat the very object they have in view, while, as it seems to us, the obviously proper course is so open before them.

The *Expositor* has to express its acknowledgment to the *Hurkaru* and *Englishman* for the honor of the prominent notice conferred upon one or two of its articles in their columns of 14th and 16th instant. To the subject of the earlier date we do not deem it necessary to advert, before we shall have seen the reply of the Rev. Gentleman therein alluded to, who is at present out of town; upon the subjects of the latter date we have a few words of comment which we are desirous of offering. One of these was a stricture upon our late account of the exhibition of St. Xavier's, from a correspondent of the *Hurkaru*, signed 'One of the Public;' an article in the editorial columns of the *Englishman* formed the other.

That there may be 'One of the Public' to whom the success of a Catholic College can be particularly disagreeable, we have no difficulty to imagine; besides, there was something in the tone and style of both the above cited articles with which we fancied we had been familiarised in the pages of another newspaper; most certainly the editorial in the *Englishman* displayed an acquaintance with Catholic affairs and an exact coincidence with certain views, that spite the attempted disguise, could not have come directly from the pen of any Protestant. If it came from a Catholic, we lament that the late voice of peace has been so faintly heard or so feebly responded to: if from a Protestant, we will not suffer

the memory of our late venerable Pastor to be insulted, nor our respected Clergy to be traduced, silently and with impunity. We quarrel not with the editors, who know full well that the day is gone by, when abuse of Catholics would recommend a journal: indeed we have reason to be grateful for several acts of fair dealing and liberality; we hold them harmless of all beyond admitting things which they could never feel, and would never enter into.

We will neutralise the venom cast at St. Xavier's, very expeditiously. Could the writer by any possibility have been aware, that in styling the College 'the best and most glorious we are blest with,' we were speaking of Catholic Institutions; can he point out one word in that notice, that can infer an invidious comparison with other educational establishments in this city? Does 'One of the Public' speak advisedly in asserting that the College should properly be called a Grammar School? Does he not really know the claim that St. Xavier's has to the name it bears? Is it a painful thing to him to read that a 'distinguished' assemblage graced the Exhibition? We are happy to inform him that the English Officer was much pleased with our notice of his attendance at it. But, to the editorial.

There is a preamble which states reasons for publishing a certain letter upon Catholic affairs that appeared in the *Englishman* on the 29th of January last:—*seven good months after publication!* Those reasons were:—"1, to denounce the *Expositor*, and to caution the soldiers against its attempt to excite dissatisfaction (or perhaps *dissaffection*) among them: 2, to prevent the public from condemning the Catholic Clergy in general of participation in the sentiments of the *Expositor*, seeing that the majority of them did not countenance such views."

We intend not to explain the manner in which that letter was obtained and published: there are certain facts connected with that transaction, still very fresh in our memory, whose disclosure, should we be urged to make it, would be extremely unpalatable to the concerned; we shall use great delicacy at present, and touch lightly on those circumstances only that are necessary that our remarks may be fully understood.

We are accused of attempting to excite *dissaffection* in the minds of the European soldiers. Let our readers consult the first article of our second volume; in page 4 they will see the expressions on which the accusation is based. We there called upon the soldiers to send us authenticated accounts of the hardships or wrongs they might be subjected

to on account of their religion : In the *Expositor* we promised that they should find a friend who would uphold their interests, defend their rights and redress their wrongs. Is this language seditious? Can any interpretation wrest the statement of illegal oppression into the encouragement of mutiny? and is not the oppression, the persecution,—even the ridicule, of any soldier because of his religion, condemned by the Military Regulations? Do not those 'same Regulations' encourage every soldier who feels himself aggrieved, to remonstrate, and to appeal for redress? If the spirit of religious bigotry still exists, (and we have our own firm conviction upon this matter,) is it forsooth, seditious to assist the laws in aid of the poor Catholic sufferer, to expose the secret violator of the law wherever he may be detected, and to screen the defenceless appellant from a tyrant's vindictiveness? Does the expression of their wrongs necessarily provoke disaffection, and are Irish Catholics the very easy victims of such provocation? Never was there a nation that cried her 'tale of woe' so loudly and so perseveringly, as did Ireland, ever since the days of the *Catholic Association* up to the present time : and her pipes are very far from hushing yet : and do not our readers know that sedition and disaffection have not encreased therefrom ; and is there one of our readers whom we have to inform of that late, that confounding confession of the Irish judges, who refused, some of them, to go their circuit '*because there was no crime*'?

Now for the second reason :—to prevent an unjust opinion which the public might form of the Catholic Clergy, who in general, did not participate in the very objectionable sentiments of the *Expositor*! To the writer of the article we would say: What! Sir, would you in a Protestant print, hold up to the eyes of Protestants our venerated Clergy, the 'majority' of them, the 'sensible portion' of them, in opposition to their Bishop? You know, Sir, that his Lordship had disapproved of the bracketed passages of that letter, because, with greater knowledge than the writer, he had reason to suspect their correctness. Do you mean to have it understood that any of our Clergy were guilty of connivance or collusion in the publication of what their Bishop had on just grounds forbidden?—Enough : we dislike the subject : it will be well if we be not obliged to explain it further.

The second, and the greater part of the third paragraph of the editorial belongs not to us at present : the two concluding sentences we shall animadvert upon. Is it quite true, that there is no spirit of religious persecution in the army? Is it quite true, that there are no

obstacles to a Catholic soldier's free exercise of his religion? Let us see. How many regiments are provided with a Catholic Chaplain? How many provided with means of keeping their Chapels in repair and decency? How many have none at all? How many have not even a room where they may confer with their Clergyman,—as is the case this day with the 21st Fusiliers now in Fort William? How many have regimental schools where Catholic children may learn their religion free from the compulsory tasks of Protestant Bibles and Protestant Catechisms? Did the author of that letter referred to, experience no interference from any Officer with the free exercise of their religion in the case of none of the men entrusted to him? Did he think, was he really persuaded, that the 'Rules of the Bengal Army provide sufficient and ample means for the redress of any wrong which the Catholic soldier may be suffering?' Let us bring forward the reverend writer himself to answer these queries.

He had not long been the Chaplain of the station, before he was obliged to adopt active measures to prevent oppressions on the part of the officers. On one occasion the injustice and oppression towards a soldier who had renounced Protestantism and embraced Catholicity were so great, that the interference of the Priest engaged him in a quarrel with the Officer on duty, who threatened to *have him hanged*, (!!) or words to that effect : and but for the interference of the Commanding Officer of the station, a court-martial must have ensued. Another instance was, when the same Chaplain was obliged to appeal to the Press through a clerical friend in town; but the *Englishman* would not publish the letter as it was not authenticated.

Selections.

ASSOCIATION OF PRAYERS FOR THE CONVERSION OF ENGLAND.

LETTER V.

To the Editor of the Catholic Magazine.

SIR,—I have been informed that the editors of several Anti-Catholic papers have been pleased to publish an extract of one of my letters to you, which, when taken by itself, as they have given it, may certainly prejudice some of our separated brethren against me and the cause which I support. The passage is as follows : "*Most joyfully do I embrace the supposition that I possess any abilities to be dangerous to the Constitution, inasmuch as it is anti-Catholic. May God Almighty show by the event, that these alarmists are not mistaken, and prove their fears of me not imaginary.*" A much-respected old friend of mine, whose zealous opposition to what I believe he sincerely considers my errors, does not alter my affection for him, because his opposition is

manly and honourable, wrote to me the other day to ask me whether I acknowledged this sentence as expressing my sentiments. I answered him that I did; though I observed one word in it which might be understood in two ways, and, if taken in the least favourable sense, would give a meaning to the sentence to which I would by no means agree. This word is *inasmuch*. Perhaps this very word was what made the sentence apparently suit the purpose of our adversaries, who are ready to take all advantages, fair or foul, against us. I intend to take a lesson from these adversaries, and endeavour to be more cautious in the use of language for the future. Yet I am not sorry that in writing that letter I allowed this word to remain where it was, though I remember adverting at the time to its not being precisely the word I wished for. The conductors of those papers may, I dare say, depend upon the greater part of their readers giving the most unfavourable construction to everything which comes from a Catholic priest; but all their readers are not of that character. Some, like my friend, will give the accused an opportunity to answer for himself before they condemn him; and perhaps it will serve our good cause more to gain upon one person of this class, than it will serve their bad one to add something to the exasperation of many of the other class. Perhaps others may have been led by that passage to look at the letter from which it was taken, either from a like wish to deal equitably with me, or thinking perhaps to meet with some thing more to nourish their prejudices. These must have been convinced by the other parts of the letter, that in saying that I wish to be an enemy to the Constitution *inasmuch as it is anti-Catholic*, I did not mean what the words may signify when separated from their context, that *because* the Constitution is anti-Catholic I desire to help in subverting it; but, what the words must signify when taken with the context, that I am an enemy, not to the Constitution in itself, but to the Protestantism which is allied with it. This sentiment I am persuaded no reasonable Protestant will object to, when accompanied with the pledge which I have, many times, publicly renewed, that in the exertions which I and other Catholics make to eliminate the Protestant element from the Constitution, I will never agree to anything inconsistent with truth, justice, or charity. The exertions on my part for this end, and which have excited animadversion, have been confined, I think, to the making and obtaining prayers and to the use of arguments, whether in word or writing. I do not desire to have any other means to employ in the cause, and I am thankful that I have not much besides; for I had rather see myself in the place of the Apostles, who when they found themselves occupied too much with the dispensation of temporal goods, embraced the first occasion of passing off this charge to others, and "gave themselves continually to prayer and the ministry of the word." If I had the administration of wealth intrusted to me, if I were possessed of political influence, I should certainly deem it my duty to employ these means, and every other means legitimately at my disposal, for the same end of advancing the Catholic religion; since I am assured the welfare of mankind, temporal and spiritual, depends on their serving God faithfully in His true religion; and whatever power other Catholics may have, of course I reckon that they should use it, as I would mine, in the advancement of true religion. I must of course be understood, that this

power, these means, must be legitimately, not unfairly obtained; and when obtained, must be used under the condition mentioned above, viz. that there be no breach allowed of justice, truth, or charity. I make another condition, that while diligently employing their talents and powers for the cause of God and his truth, Catholics should remain indifferent to the turn which external circumstances may take; being perfectly satisfied with the dispositions of Divine Providence, under the full persuasion, which I thank God I have in my mind, that God knows better than we do what is right to be done, and that in to whatever hands earthly power and authority and wealth may go, and whatever may be the character of those who possess them, they can do neither good nor evil, except as He permits, and that what they think to do against us and the Church of God, will as certainly be directed to the good of ourselves and of all who put their trust in God, and who aim at pleasing him, as what others in their place might do in our favour. I remain satisfied with the conviction that if Catholics, whether ecclesiastics or laics, whether influential or insignificant, do their duty, our cause will infallibly advance. If they do not do their duty, I am assured that although our cause should outwardly prosper our successes would not profit us, and I do not wish for them. I think reasonable people ought to be contented with this explanation; and if any expressions of my zeal for the extirpation of error and the establishment of true religion in this country, have alarmed some well-meaning persons among our adversaries, and made them imagine that I was desirous of seeing any individual disturbed in his possessions, in his dignities, in the exercise of his authority, what I now say ought to quiet their fears about me, or those who think with me. If I depart from the rule of action which I have laid down, then will be the time for them to cry out against me; and if any other Catholics do so, I will join them in condemning them. But if they choose to persecute or calumniate me or my brethren, for legitimately pursuing this great object of advancing true religion, be it known to them, that with God's help, I for one will proceed on my course unmoved, and they will ultimately be overcome though not perhaps by my hands. Oh, yes! I love to look on the progress of ancient Rome to her destiny of universal empire, as the type of Christian Rome, that city, now the metropolis of truth, as once she was of error. The Church of God is not without sons prepared for their spiritual warfare in the hour of need; like those iron-hearted youths, whose unconquerable spirit, more than their vigorous well-trained limbs, carried on the fortunes of that mighty republic. I now call to mind one of these, Mucius Scaevola, who went forth into the besieging camp to slay his country's enemy, Prosenna. When by mistake he had struck another instead of the king, and saw himself now in his hands, he told him boldly he would not escape, for many more were in the like resolve, who would not like himself miss their blow. So if, as I trust, a day of grace is rising upon England, our adversaries may baffle me in argument with superior learning, they may blacken my character by misrepresentations, they may kill me if they please for raising my voice to encourage my brethren; others will arise with the like resolution and more ability, who will conquer their most valiant champions and gain the victory, and for myself, I am above them all, for whatever

else they may do against me, they can never take from me that on which alone I set my heart, the reward of patient suffering for their salvation.

I therefore desire nothing but to encourage all the Catholics of England to pray, and with their prayers to unite the practice of heroic virtue and a perfect example. This is what they can do if they please; and by doing this, they not only are moving Almighty God to order circumstances favourably, and to open the hearts of many by his grace, but they are preparing themselves to execute great things in the holy cause whenever he may call upon them. I desire these prayers to be universal; but in asking all to unite with us, it is not that I suppose success depends precisely on the vast number who are engaged in prayer. As when Gideon was called to deliver Israel from the Medianites, out of the two-and-thirty thousand who first were assembled at his call, only three hundred were chosen to complete the victory; so I have often thought, that it may please God not to grant us our petition till, among the multitudes, who have concurred with our proposal, and have promised us their prayers, He has prepared himself a chosen troop known only to himself, who shall offer Him those more perfect intercessions, which have in other days accomplished all the greatest wonders. While all these join and swell our ranks, let me now propose to those whom God shall move (and certainly I would exclude none from this invitation), to consecrate themselves in a special manner as victims of expiation for their unhappy brethren. What a blessed enterprise for any one to make! to make himself a holocaust of love; and not offer now and then a prayer, but, in union with the sacrifice on Calvary, offer his own self once for all for the salvation of his people! May God inspire many with such a holy ambition.

I must now, Sir, state some particulars relative to the Passionists, some of whom I may put forward as examples of this entire sacrifice of themselves for England, which I desire so ardently to be followed throughout England herself. M. Fiévet Chombard is the gentleman at Lille, whom I mentioned in a former letter, as having come forward as the principal patron of the undertaking of the Passionists. In his letter on the subject, he desired me to write to the Bishop of Tournay, in whose diocese the Chateau d'Erc is situated, to solicit his Lordship to send a formal invitation to this holy troop to come to him. Mons. Fiévet wrote to me last month to say, that my letter had had its weight, and that the bishop, already most favourably disposed for the measure, had dispatched the necessary letter, and that the colony of Passionists might soon be expected. In the same letter, Mons. Fiévet mentioned to me the name of that generous lady, who, by granting to the Passionists the use of the Chateau d'Erc for the term of thirty years, has opened the way for a new colony of shepherds, who will gather our poor lost sheep,—men, who from the commencement of their existence as a body, have been sighing to shed their blood for us, and whom God is now about to conduct providentially to our coasts. Should the holy and happy anticipations be realized, in which we may now so fairly indulge ourselves, in regard to the future blessings which the Passionists will bring to our land, the name of Madame la Baronne de Croëser will share the choicest benedictions of many generations. Let me beg holy prayers for her even now, that she may be presently rewarded with the choicest graces, and may rejoice in seeing the abun-

dant fruits of her charity. Within a few days I have heard of another friend of England, who is engaged heart and hand in the same enterprise. Monsieur l'Abbé Bernard is a priest resident at Lille, who it appears was among the first who were active in procuring a position for the Passionists near England. A Catholic lady to whom I am related, and who is also one of the zealous promoters of this work, and has resided at Lille, sends me an extract of a letter from M. Bernard, who through her, has desired to be put into direct communication with me. His sentiments are so edifying, that I will not deny myself the satisfaction of giving a translation of some passages of his letter to her.

"I told you that his Lordship, the Bishop of Tournay, had written to ask for a colony of Passionists from Rome. Well now, on Sunday, arrived a letter from Father Ignatius (one of the superiors at Rome) to tell me that the requests of the prelate caused the greatest possible joy in the *retrait* (*retiro* the name given to houses of this order); and that soon after Easter three priests and one lay brother will set out for Lille." Again, "When you write to Mr. Spencer, you may tell him how delighted they are at Rome at the foundation now at hand of the *Retiro* of Erc, and how the founders of it, he, yourself, and others, will be replenished with blessings, through the prayers and penitential lives of these good religious, who will regenerate the countries which have the happiness of possessing them.".... "The expenses of the journey, of furnishing the house and chapel, will not be inconsiderable. May God inspire some more good ladies of the north to assist us a little. But away with anxieties; Father Ignatius will not hear of them. He would remove mountains.... Let us pray that God may enlighten us. Yes! let us pray, let us pray. The time is come, Providence is now disposed to give success to the work. Great Britain is full on its way to unity;—glorious unity!"

I do not, I cannot, give myself much to the business of these holy Passionists. I have duties of my own, which, to be well fulfilled, require more time and attention than I give them. And as to making collections for the Chateau d'Erc, if I was to be soliciting subscriptions for such objects, I conceive I should be working more in order, by doing it for objects which personally interest my own superiors and myself; and what is not done according to order is not done according to God, and will not advance the work of God, as I am persuaded this work is; for, if it is not, I renounce it. I have, therefore, taken the method of putting before the Public, simply the information which is communicated to me and my feelings on the subject; and letting them act as they please. I have already transmitted to Lille, ten pounds, to which contribution, sent me by a lady known to me only by name, M. Bernard alludes, in his letter. I have in my hands, now, as much more, given with equal generosity by two other persons, to go with my next letter; and I should not wonder if the reading what I have written to-day, moves others, who have been praying fervently for England, to assist in the like manner, in bringing to maturity what, I think, I may take on me to tell them is the fruit of their prayers. I am, Sir, your obedient servant,

St. Mary's College, GEORGE SPENCER.

Feb. 14, 1840; Anniversary of my first Communion and Confirmation, ten years ago. *Orate pro me.*

CATHOLIC MISSION FUND.

(From the Madras Roman Catholic Expositor,
April 1840.)

It is manifest, that India can never be adequately provided with Catholic Missioners, unless the people of this country contribute to support their own clergy. Eleemosynary supplies from Europe, occasional donations and bequests have established only a very uncertain and insufficient foundation for the maintenance and growth of our populous churches. We therefore publish the following letter, in the hope, that the Catholics of the several Vicariates are prepared to embrace a wise and comprehensive plan for creating a Mission Fund. The writer of the letter is a gentleman of high family and exalted virtue. He has seen the state of Religion in Europe and throughout the East. Possessing matured experience and a thorough knowledge of the sacrifices by which the poorest and most oppressed people have preserved and propagated their Faith, he has suited his plan to the straitened circumstances of his Catholic Brethren in India.—We shall only add that if a practical Catholic of rank, merit and enlightened zeal; if one who has effected more good for religion than we thought, it would have fallen to the happy lot of a lay gentleman to accomplish, if the recommendation of such a one ought to have great weight with the public, the plan here submitted to our Readers cannot but secure many supporters.

THE INDIAN CATHOLIC MISSION FUND.

Considering the scanty means which the Catholic Mission in India has at its disposal, and that the imperfect system which has hitherto existed, is totally inadequate to meet its great wants, the following plan is offered for the consideration of the Catholic community at large. All will allow, that Churches cannot be built—schools cannot be established—Clergy cannot exist—Orders of Religious women cannot be maintained—Books cannot be provided, without Funds; but how are those funds to be raised? not by the clergy—they do not trade—they do not barter, such would be inconsistent, and unbecoming their sacred calling—they are your devoted servants—and the servants of God.—How are funds then to be raised? How, but by the people themselves; but, this like all general systems cannot be done without some order—some organized plan to meet the end desired—to effect this, it is proposed:—

I. That the Vicars Apostolic of the different Vicariates be pleased to pay a pastoral visit to their respective Churches or congregations, convening a general Meeting of the people, and pointing out to them the object of this Ecclesiastical Fund, or if circumstances should prevent their going in person, that they then be pleased to depute such other Clergyman as they may deem best qualified to carry their wishes into effect.

II. That a Committee be formed at each station or District to which a Clergyman may be attached, and to consist of a due proportion of Europeans, East Indians and Natives, as the case may be—that as many of the Native Christian Villages are often at a considerable distance from the station or District Chapel, that a respectable Catholic of each Village be appointed a Member of the Committee.

III. That it will be the duty of this committee at a general Meeting to divide the District into distinct Divisions, that no less than two members be appointed to each Division.

IV. That a Collector be appointed to each District, or as many as the Committee may consider necessary, and whose duty in the first instance will be, to assist the Division Members in ascertaining the names and place of residence of all Catholics in their respective Divisions, and which are to be entered in a General Register Book to be kept in the vestry Room for that purpose.

V. That the people be asked to subscribe the moderate sum of one anna each a Month, or as much more as they may feel disposed to give: “for God loveth a cheerful giver.”

VI. That the Collector be furnished with a book to be called the Collector's Book; in this book is to be entered the names of all Catholics within his Collectorate, whether they pay or not—The names to be arranged alphabetically—This Book is to be paged, and is to have the signature of the Clergyman and two Members affixed to the first page as a security to the people that the Collector is duly authorized to receive their contributions: the Clergyman will also attach the initial of his name to the bottom of each page in order to guard against any fraud; the book is to be made out Quarterly with columns for Rupees and Annas, after the expiration of the Quarter, the Collector will hand in his collection Book to the Committee, who will, after examining it and casting up the amount, suspend it near the principal door of the Chapel, where it is to be left until the end of the following Quarter, when it will be replaced by the next Quarterly Book, and afterwards be kept in the vestry Room as a document of reference. Thus every subscriber may have ample time to see if his Payments have been duly credited by the Collector.

VII. That Collectors be desired to enter in the presence of the subscriber the sum paid, and that the people be particularly admonished not to pay their contributions to the collector without he produces his authorized Book, and unless they likewise see that their names are written therein—Collectors in going their rounds are to wear the badge of the chapel, unless the committee think fit to order otherwise.

VIII. That no stipulated salary be paid to collectors, but in order to stimulate them to exertion, that they are to receive two annas out of every five Rupees they may collect, this percentage however to be regulated according to circumstances; it is also suggested, that as the main success of this plan will rest upon the exertions of the collectors, that a certain Pension—if the state of the Funds will admit of it—be held out to them after a service of 18 years, as a further inducement to their fulfilling their situation with honesty—they must however first procure a certificate to that effect from their Clergy and a majority of the Committee.

IX. That if any of the congregation should bring to the notice of the Committee, or to any one of the Members, the omission of their payment, or only paid in part, that the Collector be called upon, and an enquiry be made, and if it be discovered that he did this intentionally and with the view to defraud, or if he be found to take money from the people under any other pretence but the object in view, and what is entered in his collection Book, that he be discharged from his situation publicly in

the Chapel by the Clergyman and before the congregation, in order to deter others from committing the like offence.

X. That it will be the duty of the collector to pay into the clergyman's hand once a week or once a fortnight the amount of his collection, producing his Book and taking a receipt for the same. No member of the Committee is to receive from the people their contributions, which must go regularly through the collector's hand, and be entered into his Book.—Collectors will be required to give security to the amount of 100 Rupees, and must be able to write English and the Native language, so as to be capable of entering names and figures.

XI. That as many of the lower class of Native Christians live a fluctuating mode of life, that Collection Boxes be put up in all Churches and Chapels, and upon which is to be written in English and the Native language, "Catholic Mission Fund"—That those Boxes be locked, and are to have the seal of the Clergyman and two Members affixed to them. They are to be opened by the Committee at the end of the quarter or oftener if considered necessary, when the money will be counted and entered into the Collector's Book under its proper Head.

That four Members of the Committee be sufficient to form a quorum, and to transact business, the Clergyman always to be one, and to be President.

XII. That Committees at out stations are to send once a Quarter, or oftener if requisite, the amount collected to the special committee of the vicariate, and that also the clergy be pleased to explain to the people once a quarter from the Altar the object of the Catholic Mission Fund.

XIII. That as a number of Heathens, particularly of the more respectable class—are often deterred from becoming Catholics from the apprehension that their relations would discard them, and that they would be thus thrown out of sustenance and support (Bramins more especially have to apprehend this) that a certain sum—if the Funds will admit of it—be allotted to the support of the new converts until they are able to make a provision for themselves, and in attaining which the Committee should always be ready to lend their aid; such cases to be brought to the notice of the Vicar Apostolic by District Committees.

XIV. That independent of the General Committee at the Head of the vicariate and whose particular duty it will be to arrange the collections, &c. that there be a Special Committee appointed, and to be composed of the Vicar Apostolic as President and all Clergy within range of the Head of the Mission as Members, and such a number of lay Persons as the Vicar Apostolic may deem needful.

XV. That it will be the part of the special Committee to take into mature consideration how the Funds which have thus been placed at its disposal may be appropriated to the best advantage, but, in order to enable the Committee to do this efficiently, it will be the duty of the out station Committees to send in as accurate an account as possible of their respective Districts, shewing the extent, the number of Catholics, Chapels, Schools, &c.

XVI. That the special Committee at the expiration of each year be pleased to draw out a clear statement of the "Indian Catholic Mission Fund" of that vicariate, particularizing in a distinct manner

all sums received on account of the Mission for the preceding year, and all the various items of expenditure. This statement to be printed, copies of which are to be forwarded to all the District Chapels for the information and satisfaction of the people at large.

The Projector of this Plan does not offer it without mature consideration—he has thought of it for years—he has taken every opportunity in his travels through different parts of India to sound the feelings of the *poorest class* of Christians respecting such a Plan, and he has, he may say, invariably found them favourable to something of the sort—that they were ready to pay their mite if they were called upon. He offers the above Rules with diffidence, for they may require considerable modification—all he aims at, is, to see something of the sort set a going.—He does not appeal to the clergy, for their coming out from Europe under the trying disadvantages they have, is a sufficient warrant, that they will do their duty in the general cause, but, he emphatically appeals to the people—to his fellow Catholic laymen—to the descendants of the converts of a St. Xavier—of a St. Patrick, and of a St. Augustin—sacred names which ought to inspire us to exertion, and to influence us at this present moment in co-operating with our zealous clergy, in their endeavours to raise the India Catholic Mission from the low state it has been so long labouring under.—Let those of you who can, read the late affecting appeal of the venerable Vicar Apostolic of Bengal in his Proposal to get up Institutions for the education of the female population of India—Read again the late touching Address of the Right Revd. Dr. Carew of Madras. This venerable Prelate tells us in his Pastoral Letter that he has 1300 children attached to the Mission without adequate Funds to meet the necessary expense, besides an increasing Orphan Asylum; surely, we shall not receive such Appeals with indifference.—Equally anxious is the French Mission at Pondicherry in the same good cause. They are labourers in the same Field—you will meet their zealous Clergy over a great part of South India toiling against every difficulty—It is vain our looking for assistance from any other quarter—we must look to ourselves. It is true, that in general we are poor, but, a little from each, and from *so many*, it is to be hoped will be sufficient to meet the object in view.—The object certainly is an extensive one—all India before us—thousands upon thousands of Native Christians scattered over the land, with but few Clergymen to teach them the way of salvation: it is not that they want zeal, for there are scores upon scores of pious clergy in Europe, who feel the most ardent zeal to come out to instruct us and to convert the heathen, but, they want the means. There are also hundreds of pious and devoted women—belonging to religious orders in Europe, who feel equally desirous to come out in the same good cause, to instruct our female children—to visit the sick, and to comfort the afflicted.—How admirable is the zeal—how profound is the devotion, of those holy women, who are thus ready to brave the wide ocean—to land in a distant foreign shore—among perfect strangers, sacrificing in a manner every feeling dear to humanity! They come out not with relations, or to join relations,—No; they renounce *all for you*—for the love of their neighbour, and the glory of their God—Raise but the means, and you will soon see among you, Ladies

of accomplished education—of highly respectable Families, but, humble and meek withal—If they then and the Clergy are ready to make such incalculable sacrifices, ought we not to be ready and willing to make some trifling sacrifice in raising funds to get them out, and to support them respectably when they arrive, not only, I say, when they are with us, but, when they leave us—when they have worked for us, till they can work no longer. Never was that admirable maxim in scripture more applicable than it is as regards our devoted Missionaries in India “The labourer is worthy of his hire.” Look at some of our venerable Prelates—they live in houses that the youngest Ensign in the army would disdain to live in—the disgrace is not theirs, but ours—Look at our Military Chaplains—they visit almost daily the Barracks and Hospitals of our gallant Soldiers—they seek out the Catholic—night and day they are ready to go forth to administer religious consolation to the dying soldier of the state, yet, that state appreciates their services at no higher rate than 50 Rupees a month, while others get for a quarter of the duty from 600 to 700 Rupees; thus the salary of one for the month is about equal to the salary of the other for the year; I shall not say shame upon—but, I shall say, shame upon Catholics if we do not create a Fund that will give our excellent Clergy an income—with the addition of the above small pittance of 50 Rupees—something approaching to half the sum which other Clergymen get, and our respected Prelates in proportion; you will see that the poor soldier himself will be ready to step forward with his 3 or 4 Annas a Month; he may then hope—and it will be a comfort to him even upon his dying couch, or upon the gory field of battle, that what the Government—he dies for—he bleeds for—denies him at present, may be then secured to him—that the child he may leave behind—that he may have carried perhaps through many a hard march, will then be brought up in the religion of its Parents—will be provided for in the Catholic Asylums which the contribution of his Comrades, and the bounty of his Catholic brethren have got up—The Catholic soldier's orphan child has a peculiar claim upon our benevolence and Christian charity—Many of those unhappy children come from distant quarters of the world with their parents—perhaps from their own native land—They are often in India deprived of both father and mother, one after the other, left without a relation to look after them; when the poor helpless things are then sent to Asylums where they find a religion taught to them quite different to that in which their parents had brought them up with such care—their infant minds are cruelly lacerated by the tuition they are forced to undergo—they have to unlearn nearly all they may have learned of their religion—they are made to look upon the religion of their parents as superstitious and idolatrous, until at last they become to feel ashamed of, and to execrate the very memory of their once beloved Parents—such my friends, is the hapless lot of the Orphan child of the Catholic soldier in India; instead of being handed over to the care of their own clergy, to the tender nursing of those pious nuns who entirely devote themselves to such acts of charity, they are torn away in a manner to Establishments where they are weaned from the Catholic Faith; what then, can more strongly touch our feelings and our sympathy as Catholics, or can call more

loudly for our Christian charity, than the case of those little ones? surely, if we allot part of the Funds thus proposed to be raised to the support for a time of newly converted heathens, we are still more urgently bound to provide safe Asylums for those helpless Innocents who are unable to help themselves, and thereby keep them within the pale of the Holy Catholic Church—I say again then, I appeal not to the clergy, but to you my fellow catholic laymen, all I want of them is to give this plan their sanction and support, and then if we are but united, I fear not for the result; let us but consider that this is but one of the vineyards of the Lord—that if we are in general poor, we are rich in numbers—that we must not act like drones in it, but must contribute our mite according to our means—no more is expected of us, than as we sow, so we may expect to reap—“And the Money received, which was contributed by the children of Israel, thou shalt deliver unto the uses of the tabernacle of the testimony, that it may be a Memorial of them before the Lord, and he may be merciful to their souls.”—Exodus c. xxx. 16.

SOUTH INDIA, }
June, 1840. }

A LATMAN.

STATE AND PROSPECTS OF CATHOLICITY IN ENGLAND.

(From the Dublin Review, No. XV.)

1. *A Sermon preached at the Opening of St. Mary's Catholic Church, in Derby, Oct. 9, 1839.* By Nicholas Wiseman, D.D. [Text, Matt. xiii. 31, 32. *The Kingdom of Heaven is like to a grain of mustard seed, &c.*
2. *The present State and Character of Popery in Europe, with suggestions as to the Means best calculated to diminish its Influence.* Translated from the first number of “*L'Europe Protestante.*” London: 1838.

Both the writers whose works are before us agree in one fact—the great increase of the Catholic religion in numbers, resources, and influences. Both direct our attention to the same points—the greater activity of our clergy, the warmer co-operation of our laity, the erection of new places of worship and education, our increasing boldness in teaching, professing, and practising, and the clearer manifestation of the spirit of our religion in England, as over the entire world. This, at least, gives us a satisfactory basis to build upon. That the Catholic might mistake his good wishes for their accomplishment, or confound his earnest longings with the symptoms of their fulfilment, daily experience of similar illusions might lead us to admit as possible. But if it is the interest of the Catholic—an interest, we mean, of his heart, not of his temporal calculation—to believe that his Church is flourishing, and his religion extending, it must as naturally be the disposition of his adversaries to see things under a less favourable aspect, and diminish the magnitude of results which any human energy seems scarcely sufficient to account for. Moreover, the very change of tone observable in these is to us strong warrant of the Catholic view. It has been the obvious policy of the Protestant party in this country to treat us as insignificant and unworthy of serious notice. Our political claims were long withstood, as much from a sense of present contempt, as from a lurking apprehension of our future strength. It was not thought worth

while legislating for half a dozen peers and a dozen commoners, who might thereby obtain places in the senate. We were deemed weak enough to be despised—nobody dreamed of our having means soon to make ourselves a power in the state too great to be left out of calculation, a momentum in the political balance sufficient to incline and to turn it to the side towards which we leaned. The "No-Popery" cry was a cry of the chase, not of war—the bugle-note for slipping the leashes and hunting down the poor unresisting Papist, not the trumpet-call to generous and fair-handed contest. It was an echo of the old vociferation, "*Christianos ad leones!*"—the dying note of persecution by the strong. But now we are, all of a sudden, become formidable and terrible, we are denounced as spreading on every side, and elbowing Protestantism out of the land. We are made the theme of alarming paragraphs, essays, sermons, articles in magazines and reviews, treatises and books. We are honoured by the erection of peculiar societies for the express purpose of reporting our progress and increase to amazed thousands. Maps of our churches, and other institutions, are published for us at others' cost; their increase is regularly registered for us, and duly proclaimed. Bands of strolling exhibitors go from town to town with all their travelling apparatus of Rhemish Testaments and Dentian theology, phantasmagorias of the confessional, and horoscopes of Antichrist. Individual practitioners mount their desks in meeting-houses, of which the yet damp walls pronounce upon them the sentence of novelty,—or their pulpits, in churches wherein the very monumental effigies on the wall should seem to cry out the charge of apostacy,—and exhibit their small wares retailed from those wholesale itinerant dealers, and dismay their hearers with the thrice-told tale and the oft-refuted calumny. Nay, more. The last year seemed truly to have brought this reign of religious terror to its climax: when the Fifth of November has been thought the properest of all Anglican holidays to be rescued from the oblivion of the English calendar; for, while the Apostles' days, and the Blessed Virgin's feasts, and *O Sapientia* day,* are allowed to pass by without sermon or hymn, Guy Fawkes-day has been honoured with solemn service, and still more solemn pulpit violations of truth and decency.

That fanaticism has greatly exaggerated the views taken by many Protestants of our increase, we are sorry to be obliged to admit; we wish we were as numerous and powerful—without being as terrible—as our adversaries would wish to represent us. Still it is a cheering and encouraging thing to us, to see ourselves acknowledge a growing and a strengthening body. Let us, however, be understood. It is not of political, or electioneering, or municipal influence, that we speak. In all these, and other social respects, we have no desire to see Catholics powerful or influential, beyond what their numbers, their wealth, their rank, or their intelligence, ought constitutionally to make them. We should deprecate, on moral as well as on public grounds, any unhealthy exuberance of such power, in our own, as much as in every other body of Christians. We wish to see every one and every thing in its place, without any undue preponderance. In Ireland,

where the people are Catholic, whatever belongs to the people ought to be such too. Catholic influence is the natural influence—Catholic power is the necessary power. But, in religion—in its extension, its amplification in every way, on every side, by every lawful means—we wish to see ourselves foremost; nay, it is naturally our duty to give ourselves no rest, that we may be so. And we are going on fast—God's name be praised for it—towards being it.

That our religion has begun to occupy a place in public attention, and has attained an importance, beyond what the numerical increase of its members might account for,—that it has lately displayed an energy out of proportion with any accession of visible strength,—that it has undertaken and executed works, nobler and grander than those of preceding modern periods, beyond the ratio of any real addition to its former resources, is we think matter of notoriety rather than requiring proof. This importance, and this unexpected increase of power, are sufficiently attested by the absurd rumours propagated by many of our opponents,—sometimes, that foreign societies or emissaries from abroad, are actively engaged in arousing the spirit of Catholics in this country; sometimes, that large sums have been transmitted to it, from the not overflowing coffers of the Holy See, for the erection of new Churches, colleges, or convents; they who say or believe these things, know little indeed of the Catholic spirit; they can have no idea of its expansive power; nor how, when wider spheres are opened to its action, it can extend till it becomes commensurate with them, yet be not therefore attenuated, nor approach to exhaustion. A man may stand in one of our sublime minsters, and coldly calculate the time, the skill, and the manual labour it must have required to erect it; this would be a worldly, financial, perhaps commercial, view of the noble structure. But the moral aspect will be far more consoling to one that can appreciate it, in the calculation of sacrifices which it required, of sacrifices not in one but in multitudes,—not of one period, but of succeeding generations,—who must all have been animated by the same feeling, unanimously perseverant, for the attainment of an individual object. And this will be observed not only in England, but in Italy, Spain, France, or the east in equal frequency and in equal vigour. For religious communities, or poor populations, will now, as they did formerly, devote their means and their powers, for many years, to the completion of such great works. Now it is this innate strength of the Catholic religion, that has helped us till now, and that has so mightily and unexpectedly manifested itself in our age, and will, we doubt not, yet further astonish friends and foes, by the still greater wonders it will work.

During the course of last year, what a number and variety of ecclesiastical buildings were brought to completion, and on what an increased scale of magnitude and magnificence, compared with others that had gone before! Uttoxeter, Lytham, Hereford, Everingham, Stayly Bridge, and Derby, will attest to posterity, that 1839 was a fertile year in producing monuments of individual, and combined, religious exertions. The Church at Everingham, built upon designs prepared in Rome, adorned with rich sculptures, marbles, and other decorations, worthy of any Catholic city, yet erected at the sole charge of one Catholic gentleman,* will be a proud

* Something so marked in the Calendar, December 17. We wonder how many of those who use the Prayer Book understand what it means.

* W. Maxwell, Esq. of Everingham,

memorial of our era ; to prove to future generations, how soon our ancestral spirit of religious munificence, emancipated itself from the dejection of three centuries' persecution, after the chain of political thralldom had once been broken ; and how unimpaired it showed itself in the sentiments of our ancient houses, which had most groaned under the weight of that prolonged trial. The church at Derby will still more mark an epoch in the modern history of Catholicity. It will fix the point of decided transition from chapel to church architecture amongst us ; and we trust so fix it, as to leave hereafter no difficulty in determining any building to have been erected before or after the epoch. In fact, the good taste inherent in the Catholic Church, has been awakened, and will not be easily repressed. Within two years we hope that Macclesfield will have eclipsed Derby, and Birmingham Macclesfield, in the dimensions, style, and richness of their respective churches. Nor will it be many years more, before either side of the Thames will be adorned with edifices for Catholic worship, in grandeur of proportions and design, far surpassing either of them ; raising high, above the *neat* buildings of modern date, their massive towers and tapering spires, to put to shame the endless variety of pyramids, and temples, watch-towers, and extinguishers, which now point out to the skies the ubication of churches well worthy of these their signs,—and every way becoming the numerous, wealthy, and most respectable Catholics of the metropolis. We need not speak of what is doing elsewhere. The new church at Reading, if small, will be complete in beauty: the individual liberality of one gentleman,* has added much to the original scale of its decorations. The noble mansion of Alton, will soon have received that becoming appendage to a nobleman's residence, an almonry, designed with all the accuracy of ancient details, and executed with all the princely magnificence of its zealous founder. Nor have others of our noblemen and gentry been behind-hand, in erecting, or endowing, or greatly forwarding, Catholic erections.†

A similar spirit of improvement has been manifested with regard to collegiate or religious establishments. The episcopal seminaries have been either newly built upon a scale of grandeur unrivalled in any Catholic country with which we are acquainted, or are receiving, or will soon receive, immense improvements, both in outward adornment and inward arrangements, equally conducive to comfort, utility and beauty. The splendid establishment of Stonyhurst has been, within a few years, augmented by the erection of an additional College, and a large

* James Wheble, Esq.

† The following imperfect list of Catholic Churches lately built, or building, or greatly assisted by the noblemen or gentlemen whose names are annexed to them, will serve to establish this point. Worksop, the Duke of Norfolk ; Glossop, the same ; Alton, Earl of Shrewsbury ; Cheadle, the same ; Cossey, Lord Stafford ; Brentwood, Lord Petre ; Everingham, Maxwell ; Whalley, Petre ; Scarisbrick-Hall, Scarisbrick ; Rainhill, Bretherton ; Skipton, Tempest ; St. John's Wood, (London), Misses Gullini ; Bermondsey, (ib.) Baroness Montesquieu ; Weybridge, Taylor ; Grace Dieu, Phillips ; Whitwick, the same ; Mount St. Bernard, the same ; Martinscroft, Statham ; Osbaldeston, Heatley ; Poole, Doughty ; Dover, Robinson ; Brough, Lawson ; Tixal, Sir C. Constable ; Grantham, Rev. T. Tempest ; Castle Eden, Rev. T. Slater ; Newport, Jones. In Scotland, the College of Blairs, near Aberdeen, (the gift of John Menzies, Esq. of Pittfodels,) is a splendid monument of individual Catholic zeal.

and handsome church, by the valuable accessions made to its library, and by the construction of an excellent observatory. The Benedictine house at Downside is soon to be completed, in true monastic style, under the able superintendence of Mr. Pugin ; to whom also we owe the beautiful and characteristic convent just erected for the Sisters of Mercy at Bermondsey. At Manchester, a new Presentation Convent and School have been built by private munificence ; Princethorpe in Warwickshire ; Mount-Pavilion in Staffordshire ; Carmel-house in Durham ; St. Margaret's in Edinburgh, are either newly built or newly purchased convents ;—as Mount St. Bernard in Leicestershire is a new establishment of Trappist monks. Preston has built, and Birmingham is about to begin,* a house for religious ladies devoted to the care of the sick, or the education of the poor. At Hastings, also, another establishment of this sort has been commenced.

Do we make these enumerations as matter of mere boast ? By no means ; but only as indications of what the Catholic spirit is able to do, within a very short time after it has been awakened, and as earnest of what it may, and with God's blessing will, do, in a little more time. For these are certainly only beginnings, at which it must not, cannot stop. Indeed, what has been done, in addition to that which becomes at once public and visible, is of a magnitude proportional to this. The accession to the ornaments of our churches, in plate, sacred vestments, and other appurtenances of Divine worship, is a just estimate of the veneration in which Catholics will ever hold the sacred rites of their heavenly religion. But on one subject whereon we have touched, but from which we have been turned aside by the current of our illustrations, we must say a few words more. We were speaking of the taste which Catholic edifices lately erected, or in course of erection, almost uniformly display. We are not willing or inclined to adopt exclusive systems, or to condemn a preference for one style of architecture, where this is guided either by the wish to harmonize with buildings already existing, or by peculiar facilities for its being put in execution, or even when the result of peculiar bias and feeling. All that we should desire is,—let whatever is done be as accurate, chaste and perfect in its kind, as the means and situation will allow. Generally speaking, we have no doubt that the old English, or pointed, style will be preferred : and justly, both for its own intrinsic beauties, and for its local associations. In this, too, there is a greater probability of the qualities we have enumerated being preserved, than in the classical style : with several of our own architects we can be perfectly sure of it. But this revival of taste is essentially itself a powerful stimulant and energizer (if we may use the word) of the true Catholic spirit. If a Church has to be erected according to the genuine rules of former times, perfect in all its parts, and suited to its peculiar circumstances, it will of necessity exhibit many accessories and decorations of a nature tending to nourish ideas

* At the dinner, after laying the first stone of Birmingham Cathedral, in October last, it was announced that a noble Earl, foremost in every good work, had offered £1000 towards this excellent undertaking. £2000 have been added by J. Hardman, Esq. of Birmingham, a gentleman whose modest virtues serve to enhance in the estimation of all who know him, the splendid charities by which his name will long be cherished among the Catholics of that town.

exclusively Catholic. If the windows are to be enriched, as they should be with the glowing representations of saints, these will not be chosen from the calender of some distant Church, nor even, at chance, from the voluminous roll of the British martyrology; but they will be (as in the chancel at Derby) the old patrons of the town, or such as once had special reverence in its neighbourhood—the seat of their good works. This cannot but tend to revive their memory and restore long oblivious devotions. Again, we have, perforce, banished sacred representations from the interior as well as the exterior of our Churches; the return to ancient art accurately copied, restores them of necessity, not merely as additions to niches, or as accessories to tabernacle work, but as primary, constituent portions of the edifice, of which these were only intended to be the receptacle. The pious images, then, of the Holy Cross and its attendant sympathizers, Mary and John, will, as matter of course, be brought before the eyes of the people, and the devout feelings they must excite will be necessarily produced. In fine, the additional importance given to the altar, the greater richness of its decorations, the ampler provision of room for its ceremonies, the more abundant supply of means for well-regulated effect, which the reviving taste for the ancient necessarily suggests, cannot fail to surround the noble and beautiful ritual of our Church with becoming majesty and charms, such as will attract the understander of them to them, by greater respect and love, and lead him who understands not, to enquire into the meaning of rites so mystical and holy.

Closely connected with the increase in numbers, and in splendour of Catholic churches, is the inquiry into the increase of their congregations. We have sometimes heard the question mooted, whether the visible spread of Catholicity in England and Scotland consist in more than an accession of numbers from Ireland. We have taken pains to examine the point; and have no hesitation in replying, that most decidedly our numbers are swelled by conversions. We have found, that in larger manufacturing towns, where the immense increase is undoubtedly owing to Irish immigration, there is, and has been, besides, a steady and considerable advance in the numbers of English Catholics. We have found, in towns where the congregation is decidedly and almost exclusively English, that a few years have sufficed to make churches, considered when built exorbitantly large, too small for the growing increase of numbers. We have found, that many active clergymen are never without a large number of converts on hand, going through a course of instructions. In fine, we have noticed with pleasure, though not without shame, that the most active and zealous members of congregations are very often converts. These general observations, incontestable we believe, will abundantly prove, without entering into Catholic statistics, that the number of English Catholics is decidedly on the increase; and that, not merely among the lower classes, but even among the well-educated ranks of the community.

And here a point comes to our minds, on which we fain would, passingly, touch. Dr. Pusey, in his *Letter to the Bishop of Oxford*, if we remember right, has made an assertion to the effect, that there are no instances of conversion to Catholicity from the Anglican Church, but only from the various dissenting sects. It is remarkable, that a similar observation should have been hazarded lately, by a writer in one of the public prints, regarding the

Scottish Presbyterian Church. Were both these remarks correct, they would completely neutralize one another as to their consequences. For Dr. Pusey's object is manifestly to prove that the Episcopal Established Church, based upon a principle of apostolical succession, ruling and teaching by authority, has a power of keeping men's faith and convictions under subjection, and satisfies all their wants of conscience; while this influence is wanting in other religions not grounded on the same firm foundation. Now if the Presbyterian Kirk of Scotland have equal force over its members, it must follow, that so far from this being inherent in the episcopacy, or apostolicity or authority of the Anglican Church, (which the other pretends not to, nor is admitted by the anglicans to possess,) it must be referable to the only qualities they have in common—their rampant dominancy through three centuries—their tenacious hold of all the elements of earthly prosperity—the *prestige* of fashion round each, in its section of our island, and of splendid endowments—the influence of education, which their abundant and wealthy institution enable them almost exclusively to control—the nationality of each, and the connexion it has with political or domestic associations;—in fine, the want of an equally inquiring spirit in their members, who, being in quiet possession of all these good things, see no strong reason why they should look into arguments for abandoning them. But, in fact, we are confident that each assertion is equally groundless. The names of Trelawney, Tilt, Best, and Spencer, once clergymen holding promotion in the Anglican Church, afterwards Catholics, would be sufficient to confute one of them. Neither would it be difficult, without trenching upon the delicacy due to private life, to make a long catalogue of persons, who either by their works or by their social position are publicly known, who were educated in the Protestant universities, and continued church-men and church-goers till they became good Catholics,—never having frequented any dissenters' chapels, and having always held dissent in equal dislike probably with Dr. Pusey himself.

While the visible elements of a Church—its religious edifices and its members—are thus on the increase, it is not surprising that moral evidences of vigour and growth should become more palpable and striking. We do not think any institution could have been devised more suited to the times, more calculated to meet a multiplicity of various wants, more pregnant with the seeds of mighty action on an unlimited scale, than the *Catholic Institute*. Its purposes, its organization, and, in part, its results, have been already laid so completely before the public, that it is unnecessary here to give any account of its origin and objects. Suffice it to say, that it is an engine for all Catholic purposes of defence or active warfare, for removing the prejudices of the misguided, or for repelling the calumnies of the bigoted. It presents a centre of action ready formed, to which may be attached any number of plans for Catholic purposes that require a similar organization and general co-operation. Great as has been its utility till now, we insist far more upon its capabilities; upon the acquaintance it is procuring us of the extent of Catholic resources and Catholic power; upon the experience it is giving us of the best modes of rendering these available for great undertakings; of the gradual training it is giving scattered portions of the body to syste-

matic action ; and the feeling and conviction it is necessarily producing among its humblest members, of their power to do good, by their slenderest contribution to works whose strength depends on aggregation. As yet its chief attention has been directed to the publication of Tracts, vindictive or explanatory of Catholic doctrines and practices ; and in this part of its labours, it has been successful beyond our most sanguine expectations.

Its first Tract appeared on the feast of the great champion of ecclesiastical Catholic rights, St. Thomas of Canterbury, (Dec. 29) 1838. By the fifth of June of the following year, the Institute had distributed 36,185 copies of Tracts, ten in number, which it had printed, and for the most part stereotyped. Between that date and the 5th of November, during the space consequently of five more months, it sent out 48,571, making a total of 84,756 in ten months.* The demand has continued steadily to increase, and it will not be long before a press at constant work must be one of the appendages to the Institute. The Tracts, when sold, are given at a price which scarcely covers expenses of paper and press work : so that, had the numbers above stated been all sold, (for upwards of two-thirds have been gratuitously distributed), the cost to the public would have been 207*l.* 13*s.* 3*d.*, whereas the value put upon them, at the ordinary charges of such publications, would have amounted to 1,101*l.* 11*s.* 9*d.* Thus have many valuable Tracts been brought within the reach of thousands, who, without this valuable institution, might never have had the means of reading them. It may be asked, are these Tracts, so distributed, really read ? We answer : we have had opportunities of ascertaining that they are, and that with fruit to the dispelling of prejudices, and the bringing of many nearer to the truth. That they have been willingly received even at the public meetings of the Reformation Society, the report of the Institute sufficiently shows.†

Heartily do we augur the Institute a prosperous and ever-improving course. We hope it never will languish for want of that encouragement and support, which Catholic rank and Catholic wealth have always been found ready to bestow upon every undertaking worthy of their religion. We hope to see the Auxiliary Societies multiplied far beyond their present number, till in fact they are as numerous as our congregations over the entire country.‡ At the same time, we would recommend the committee to enlarge the sphere of their action, and to raise even higher the character of their publications. For instance, a frightful enemy of religion is erecting its hydra heads, and vomiting forth its blasphemies

* Since the above was written, we find that from Nov. 5th till Feb. 20th, 1840, the number of Tracts distributed was 43,254, making a total till that day of 128,010. The Institute has also issued between five and six thousand Prayer Books.

† The Colonies have participated in the blessings of the Institute, as the following returns, down to Nov. 5, will show :

Sent to Australia....	Tracts.. 1200	Prayer books 100
Bengal	Do... 1362	Do..... 250
Malta	Do... 640	Do..... 200
Demerara	Do... 500	Do..... 25
Nova Scotia.....	Do... 800	Do..... 50
Van Dieman's Land,	Do... 2000	Do..... 200
Gibraltar	Do... 1500	Do..... 105
	Total.. 8002	Total.. 930

‡ The number of Auxiliary Societies on 20th of Feb. was Thirty-eight.

against the Christian religion. We allude to the Socialist System, the most antisocial and demoralizing which modern times have brought forth ;—the last monster-birth, we hope, of the sectarian secularity of the Reformation. Its seat is principally in the manufacturing districts, where it has a reading, semi-educated population to work upon. The Tracts circulated among these poor people are of the most immoral and irreligious tendency. Even works of greater, apparent learning, such as *Volney's Ruins*, and abridgments of *Dupuis*, have been widely disseminated. And yet, though the country abounds with institutions for suppressing vice, diffusing Christian knowledge, home-missionary purposes, and what not ; and, although these are all well-endowed, and levy no small contributions upon the public, we cannot learn that they have set on foot any active, systematic measures for counteracting that spreading pestilence. The Institute, we trust, will turn its attention to this object, considering that infidelity is as great an enemy of Catholicity as Protestantism, and that its wager of battle is with error under every form that assails the truth. It should procure the assistance of able writers, to confute the miserable fallacies poured into the people's ears ; and have answers written to the works that seem most baneful. And this is what we chiefly mean by "raising the character of the works they publish," not that any fault can be found with the excellent Tracts already put forth ; but that it should not content itself with republishing what has been already long before the public, but should have original, powerful, and engaging treatises drawn up, suited to the exigencies of the time, and the taste of every class of readers, not excluding the well-instructed. Something of this sort will, we doubt not, be done. The Institute, however, began in the right manner, and will certainly attain its best ends.

(To be continued.)

ANOTHER CLERICAL DISCOVERY.

We, some time ago, noticed a remarkable *discovery* made by the Bishop of Exeter, viz. that the Church of Scotland was not a Protestant Church ; but we find that Bishops not quite so far from our doors, are capable of making discoveries scarcely less deserving of celebrity and honour. Witness the following, extracted from a late *Colombo Observer* :—

"The Senior Colonial Chaplain having lately signified his unwillingness to admit a gentleman to the Lord's Supper, who had received it on two or three occasions at the Wesleyan Chapel, unless he would promise not to take the Sacrament again with the Wesleyans : and the candidate doubting the right of a Clergyman of the Church of England to act in this manner—the subject was referred to the Bishop of Madras for decision, when his Lordship directed the Senior Colonial Chaplain to administer the ordinance, as he did not consider that the gentleman had received it at all in the Wesleyan Chapel, because the elements could not have been consecrated there !"

Nay, this is perhaps going beyond the Bishop of Exeter's discovery, for by the dictum of the prelate of Madras, the Church of Scotland as well as all others whom the Church of England terms Dissenters, is not only not a Protestant, but not even a Christian Church ! For that cannot certainly be considered a Christian Church where no fundamental ordinance or Sacrament of Christianity can either be administered or received. Although, however, we have termed this a discovery, we suspect that it is not merely the private opinion of the Bishop of

Madras, but is rather a fixed and settled dogma of the Apostolic Anglican Church. We are wrong, however, in saying, that it holds no sect of Dissenters can administer or receive any Ordinance or Sacrament of Christianity; Roman Catholics are an exception—they, and they alone, are entitled, in this respect, to be looked upon and considered as Christians.

Some of our readers may possibly be surprised to hear that this is indeed Church of England orthodoxy; and may be desirous of knowing upon what grounds such strange doctrine is founded and supported. We believe it is entirely based upon the assumption that its clergy alone (with the exception already mentioned) are in possession of Holy apostolic orders—that is, their being consecrated by Bishops receiving their consecration from Bishops and Archbishops in an unbroken line of succession from St. Peter and the Apostles. Most of our readers, we believe, are aware how the Church of England, when it rebelled and threw off allegiance to that of Rome, contrived, nevertheless, to preserve this unbroken line of consecration, viz. by Henry the Eighth, that monster of blood and baseness, getting hold of some excommunicated Roman Catholic Prelates, who were in every respect worthy of such a master, to ordain and consecrate his new adherents; who, all at that time, resolutely held every tenet of the Romish Church, with the simple exception of denying the authority of the Pope. This is the true origin on which the Church of England, builds the proud assumption, that its clergy alone of all Protestants, have any title to be servants of the altar or the pulpit, or to conduct any other religious ordinance whatever. By the same authority, the said clergy arrogate the power of pardoning and absolving from sin, as declared in the Prayer-book, under the head "Visitation of the Sick," in the following words:—

"Our Lord Jesus Christ, who hath left power to his Church, to absolve all sinners who truly repent and believe in him; of his great mercy forgive thee thine offences; and by his authority committed to me, I absolve thee from all thy sins, In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Most of those who founded the Church of Scotland, were previously Roman Catholic Priests; and might, had they chosen, have bestowed this apostolic ordination and consecration on their successors, thus preserving it as legitimately and unbroken as Henry the Eighth and his coadjutors pretended to do; but they were convinced (right or wrong) that this assumption of Apostolic consecration was one of the false pretensions of the Lady of Babylon, which they, in consequence, rejected with scorn,—believing that the Saviour of the World has alone the power of pardoning and absolving from sin, and that consecration was an idle ceremony which conferred nothing. The Church of England, however, considers that it confers every thing, and that without it, no one whatever can baptize or administer the Lord's Supper; the inference from which is, that these sacraments—without which they declare no one can be saved—are never received by any other Protestants than themselves, ergo the Church of Scotland and all other Dissenters (Roman Catholics always excepted,) are entirely without the pale, and completely excluded from all the saving benefits of pure and genuine Christianity!

We should not have obtruded on our readers what many will perhaps consider out of the way discussion, had it not been for the remarkable coalition, which seems to be formed in Calcutta, between the Protestant clergy (those of the Church of

England included) of all denominations against the single body of Roman Catholics. We have already shown that the Church of England considers this body alone to be *within* the pale of Christianity, from possessing, like itself, apostolical consecration—how then can such an inconsistent amalgamation have been effected? The churches of England and Rome ought, if the former regarded its fundamental constitution, to be banded together against all Presbyterians and other Dissenters over the globe,—seeing that they two only can administer the ordinances necessary unto salvation; but strange it is, all are united against the Roman Catholics in deadly array, although the Church of England considers all other Protestants to be as decidedly out of the way of salvation, as the Church of Rome can possibly imagine them to be. We wish our brother of the *Christian Observer*, or rather he of the *Christian Advocate*, would explain, why every phial of his wrath is reserved for the coercion and destruction of Catholicism, while the Church of England, which holds his sect as men utterly lost, and excluded from the benefit of all Christian ordinances, should receive no portion nor share of his hostile indignation. We wish not to sow the seeds of dissension between man and man—much rather would we see all disputes regarding creeds and catechism intombed in deep oblivion, and all such considerations exclusively left to the Great and only Searcher of hearts; but if men will not refrain from such things, it might be at least expected, that the pen of lofty controversy should be held and guided by the hand of consistency.—*Weekly Examiner*.

[The writer of the following lines is but a young Catholic, and they were suggested to her by her relatives accusing her of idolatry in kneeling before the crucifix.]

TO A CRUCIFIX.

HAIL! image of our suffering Lord,
Thou Crucifix, I turn to thee—
Bring to my mind His dying word,
And all that he endured for me.

False is the word that we adore
A senseless block of wood or stone,
When, prostrate at the Cross, we pour
Our hearts to God—and God alone.

Tho' dear the image to our hearts—
Dearer than treasures wealth could buy,
It is, because it thoughts imparts
Of Him who died—our God on high.

Oh who can contemplate this form,
And feel his heart unmoved?
That drooping head—those bless'd hands torn—
The imag'd agony he proved.

O ever, ever let me gaze
Upon the image of my God,
Until this tongue which sings his praise
Shall tranquil lie beneath the sod.

Then may I see thee as thou art,
Then may I kiss thy sacred feet—
Take Lord on earth this erring heart,
And make in heaven its joys complete.

Till then my eyes shall look with love
Upon the Cross which mutely says,
That we may reign with him above
And sing eternally His praise.

Poplar.

A CONVERT.

Printed and published by P. S. D'Rosario and Co.

THE BENGAL CATHOLIC EXPOSITOR.

‘One body and one spirit—one Lord, one faith, one baptism.’

No. XIII.]

SEPTEMBER 26, 1840.

[Vol. III.]

It is our painful duty to give publication to the doings of a disorderly meeting convened by the Very Rev. FRE ANTONIO DE SANTA MARIA at the Parochial house in Moorgehatta, on Friday evening the 18th instant. The declared object of the meeting was an amicable arrangement of the disputes and dissensions, which divide the Catholic community. Private invitations had been issued by the Secretary to the Vicar General, two days before; we had the honor of receiving one. Few indeed rejoiced more sincerely than ourselves at the receipt of the notice, which apparently had for its object, the restoration of peace and harmony, but great was our surprise to find it accompanied by a letter from the Vicar General himself, intimating to us, that the *Bengal Catholic Expositor*, was to form one of the principal topics of discussion. This we certainly thought an Irish method of attaining peace, and which we felt satisfied, would but defeat the great object proposed. On enquiry and investigation we were convinced that the invitations were only so many pretences to assemble people together, to bias their minds against us, and against the zealous managers of the Institute. The sequel will show how far we were justified in coming to the above conclusion. By the list of names which were read out, we observed that several of the warmest friends and supporters of the *Expositor* were excluded, being generally zealous and active Catholics and known to take a prominent part in all measures proposed for the benefit of the community; while on the other hand our sworn opponents, with their friends and adherents were all invited to attend.

On arrival at the Parochial house at the appointed hour, we found the allotted room

occupied, *with a few exceptions*, by the same lay and clerical body, which, not very long before, had met at the very same place to express their dissatisfaction, at the appointment, by the Holy See, of the Right Rev. Dr. Taberd as successor *pro tempore* to the Most Rev. Dr. St. Leger, who had been recalled. The disgraceful conduct of several at that memorable meeting, and the gross insults and abuses offered to our late worthy and much lamented Prelate, on the eve of his taking charge of the Vicariate, must be fresh in the memories of most Catholics of this city. What pacific measures, what happy results, could have been expected from a meeting so composed?

It is with no little reluctance and pain to ourselves that we give publicity to these discreditable doings, calculated only to expose Catholics to the ridicule and censure of our dissenting brethren, and instead of promoting, to retard the progress of our holy religion. We feel the difficulty of our task the more, as we are now unfortunately forced into open collision with the revend gentlemen of the Church of Nossa Senhora de Rozario, not only have we come under their censure, but a Protest has been entered against the *Calcutta Auxiliary Catholic Institute*, established by the Rev. Rector of St. Xavier's College, under immediate authority from the Secretary of the Parent Society; not because any fault is found with the Institute itself, but (the truth must be told) because a prejudice exists towards its main supporters, among those whose calling should make them above such feelings. But we refrain from further comment than may be absolutely necessary for the justification of ourselves, and of the Institute before the public. We think an impartial and fair

report of the *meeting* is calculated to benefit the good and just cause, and to aid in exposing and suppressing the petty jealousies, which have at length created the present lamentable dissension. We fear the storm is not yet blown over, and that we are likely to have further disasters; our post shall not be abandoned.

REPORT OF THE MEETING.

In pursuance of the following invitation, between thirty and forty persons assembled on Friday evening, the 18th instant, at the Parochial House, attached to the Church of Nossa Senhora DeRozario.

Sir,—In accordance with the pastoral exhortation published last Sunday, the 13th instant, the very Rev. the Vicar General requests the favor of your attendance at the Parochial House, on Friday evening, the 18th instant, in order to carry into effect the object proposed in that address, viz. the restoration of peace in this distracted community.

The chair will be taken at 7½ o'clock precisely.

I have the honor to be,

Your most obedient servant,
THOS. OLLIFFE, D. D. *Secretary.*

Calcutta, Sept. 15, 1840.

At ¼ before eight the Very Rev. Fre Antonio de Santa Maria entered the room, and having very briefly observed that he was unacquainted with the English language, and therefore unable to guide the proceedings of the meeting, called the Rev. Dr. T. Olliffe to the chair, which was immediately taken by that reverend gentleman, who addressed the assembly to the following effect.

I observe that there are some gentlemen here present, who have not been invited to attend, I request that they will sit apart from those who have received invitations, in order that I may the better be able to regulate my conduct towards them. I wish it to be further distinctly understood, that these gentlemen are to have no voice in the proceedings of the meeting.

Mr. Waller.—I, Rev. Sir, am one of those here present who have not been honored with an invitation, may I beg to be shewn to the place assigned for us? Captain Loughnan, Messrs. Biale, Hugon, J. H. Rostan, &c. &c. expressed themselves to the same purpose, on which the Rev. J. X. Mascarenhas and Mr. Crow led the uninvited gentleman to a little seat at the side of the room, and apart from the meeting—the seat was much too small for the accommodation of these gentlemen, no complaint however was made, but all the *intruders* cheerfully complied with this very singular and invidious arrangement.

Dr. Olliffe then read the Pastoral exhortation of the Vicar General as published in the last number of the *Expositor*, and continued:

In accordance with the spirit of the paternal address you have had read to you, this meeting has been convened for the purpose of establishing peace in this distracted community; one of the primary obstacles to this peace being the unjustifiable transfer of the *Bengal Catholic Expositor* from ecclesiastical authority to a Lay Institute, not recognised by the Superior of the Mission. He then gave his own version of the history of the periodical, and said that it had been established by our late lamented Bishop and had continued till his death under his immediate patronage and control. After which the reverend gentleman read the following correspondence which had taken place between the Very Rev. the Vicar General and the Editor of this paper.

JAMES ROSTAN, JUNIOR, ESQ.

My dear Sir,—I deem it my duty to give you this timely notice, in my official capacity of Superior of this mission, that it is my wish, that no article be published either in the editorial or correspondence columns of the *Bengal Catholic Expositor*, unless my sanction be previously obtained.

I am, my dear Sir, your obedt. servant,

(Signed) FRE A. DE STA MARIA, V. G., B.

Calcutta, 7th September, 1840.

TO THE VERY REVEREND

FRE ANTONIO DE STA. MARIA,

Vicar General.

My dear Revd. Sir,—Allow me to congratulate you on your appointment as Vicar General of the Bengal Mission, and I sincerely trust that under your spiritual care and management, our holy religion will be extended and glorified in this country.

With reference to your letter of yesterday, I beg to observe that the Catholic Institute having at a meeting held last week, as you will have seen in the last number of the *Expositor*, adopted the journal as its organ, the *Expositor* has been placed under the superintendence of the Institute, the Secretary of which will afford you further information if necessary.

I am very Revd. Sir, your obedt. servt.,

(Signed) JAS. ROSTAN, JR.

8th September, 1840.

TO JAMES ROSTAN, JUNIOR, ESQ.

My dear Sir,—In reply to your yesterday's letter I beg to remind you that the *Catholic Expositor* was originally established under the immediate patronage of the late superior of this mission, and that it continued to be *directly* under its surveillance until his premature demise. On the other hand the Catholic Institute alluded to by you has neither been established under the patronage of the present superior (for the originators of this Institute in Bengal thought it a wiser course *not* to wait his appointment) nor has it yet been recognised and approved by him. Under such circumstances I ask, can the *Expositor* withdraw itself from the surveillance of the acting Superior, in order to shelter itself under the wings of the Catholic Institute.

Your humble servant,

(Signed) FRE ANTONIO DE STA. MARIA, V. G. B.

9th September 1840.

TO THE VERY REV.

FRE ANTONIO DE ST. MARIA,
Vicar General, Bengal.

My dear Rev. Sir,—I beg leave to inform you that the letter which you did the honour to address me yesterday has been handed over to the Secretary of the Calcutta Auxiliary Catholic Institute.

I am very Rev. Sir,
Your obdt. Servant,

10th September, 1840. (Signed) JAS. ROSTAN, Jr.

JAS. ROSTAN, JR. ESQ.

Dear Sir,—I protest against the authority you have assumed of handing over my letter to the Secretary of an Institute which *I do not recognise*.—I therefore request the immediate favor of a *direct* reply to the simple query contained in it, which if I do not receive before noon to-morrow, I hereby warn you that I shall be compelled to adopt such measures as will mark my sense of the unjustifiable conduct of the conductors of the *Expositor*.

Your's faithfully,

(Signed) FRE ANTONIO DE ST. MARIA,
Vicar General, Bengal.
10th September, 1840.

TO THE VERY REV.

FRE ANTONIO DE ST. MARIA.

V. G. of Bengal.

Rev. Sir,—Mr. Rostan yesterday handed over to me the correspondence which has recently taken place between your reverence and himself regarding the *Bengal Catholic Expositor*.

In reply to your last letter to the address of J. Rostan, Esq. junior, I beg to state that the idea of the journal in question originated with our late worthy and lamented Bishop Dr. Taberd. After the establishment of the *Bengal Catholic Expositor*, it received the approval of His Lordship and that of all our neighbouring Vicars Apostolic, you will have seen by the public announcement in the *Expositor* of last Saturday that the Catholic Institute has adopted it as its organ, it needs the sanction of nobody.

With reference to the Calcutta Auxiliary Catholic Institute which has been duly established, and of which you make mention in the second part of your letter, I have to inform your reverence, that it is not necessary it should have the recognition and approbation which is said to be requisite.

I am, Rev. Sir, Your obdt. Servant,
(Signed) J. G. WALLER,
Secy. C. A. C. Institute.

Calcutta, 11th September, 1840.

P. S.—May I beg that your reverence will have the kindness to inform me when the inquisition was established in this country.

(Signed) J. G. W.

A little before the receipt of the last, the following letter had been written, and on its receipt a postscript was added.

REV. R. SUMNER.

Rev. and Dear Sir,—I address you on a little matter connected with the *Expositor*, as you are the sole legitimately appointed Revisor of it after the resignation of Dr. Olliffe.

The time which I limited for a reply to my query in my letter of the 9th instant, to the Editor of the *Expositor*, having now expired, before I publish my

sense of the unjustifiableness of the proceeding alluded to in his letter of yesterday, I deem it judicious to enquire of you whether the translation of the paper from the superintendence of the Superior of this mission to that of the Institute has been made or not with your knowledge or sanction. As I repeat you are the only clergyman responsible for the doings of the Editor in question; I hereby request you will with the least possible delay give a direct reply to this query.

I remain, &c.

(Signed) FRE ANTONIO DE ST. MARIA,
Vicar General of Bengal.
Calcutta, 12th September, 1840

P. S.—Since writing the above, I have received an insolent letter signed J. G. Waller, of which I shall take no notice in the proceedings.

To the very Rev.

FRE ANTONIO DE ST. MARIA,

Vicar General of Bengal.

Very Rev. and dear Sir,—Your letter of yesterday refers to another addressed to a third party. If the reference was necessary you would perhaps have the goodness to favour me with a copy.

The adoption of the *Bengal Catholic Expositor* by the Committee of the Institute for its organ was a measure with which 'as reviser of that paper,' I had nothing to do. That charge imposed upon me the care of seeing that the articles submitted to me contained nothing 'contra fidem aut bonos mores;' and extended no further.

In reply to the closing observation of your note, I have to say that I neither am now nor ever was 'responsible for the doings of the Editor of the *Bengal Catholic Expositor*.'

Your most humble and devoted Servant,
(Signed) R. SUMNER.

September 12, 1840.

Mr. Waller.—Sir, you have already said that we, seated apart, are to have no voice in the proceedings of the meeting, may I however beg to be permitted a few words in explanation of my presence here?

Dr. Olliffe.—Mr Waller you have heard me say that you are to have no voice in this meeting. Mr. W. Am I to consider this arrangement as final on your part? Dr. O. Yes. Mr. W. This is indeed adopting a very singular method for the establishment of peace in a distracted community by dictating (*order Mr. W. from chair*) allusion has been made to my having come here uninvited (*order! order! from chair*) I must beg to say a few words in explanation (*order, you are not to speak.*) The kindness of a friend has put me in possession of one of the circulars (*order*) issued to private parties (*order*) for the purpose of establishing peace in this distracted community, of Catholics I presume (*order, sit down Mr. W.*) being myself a Catholic, known as such and engaged in taking a prominent part in Catholic affairs, I thought it my duty to be present at a meeting professedly convened for peace; (*great confusion*) tho'

indeed as I have already admitted, no invitation was sent to me (*order. sit down.*) for reasons best known to those concerned in getting this up (*order, order Mr. Waller*) certainly not from ignorance, for you have just heard read to you a letter, which has been characterised as "insolent," addressed by myself to the Very Rev. Fre Antonio de Santa Maria. Mr. Waller was here loudly called to order by Mr. Crow and the chair, when Mr. J. O'Brien suggested that it be put to the sense of the meeting, whether the gentlemen who had come uninvited, do not virtually form a part of the meeting, and as such be permitted to have a voice—this was well received and on a show of hands the majority concurred, whereon Mr. Waller resumed. Gentlemen I thank you for your gracious courtesy, after the Rev. Chairman so determinedly refused to let me be heard, notwithstanding that remarks had been made on my having come uninvited to this place. I hold in my hand one of the circulars alluded to, which states that this meeting has been convened to carry into effect the Pastoral Address of the Vicar General, viz. for the restoration of peace; for such a purpose, I believe, it will be generally admitted that we must have amongst us an unquestionable, an acknowledged head, (*order from chair*) now is such the case? Without denying or admitting the authority of the Rev. gentleman, sitting to the right of Dr. Olliffe, I will read to you, with a few observations, the notice published for our information in the *Englishman* of the 7th. "The Catholic community at large is informed that (in conformity with a decree of the Sacred Congregation *de Propaganda Fide*, bearing date 6th March, 1787, approved by Pope Pius VI. which empowers the Senior Missionary to take charge of any Vicariate, that may happen to have been bereft of its Pastor, as is the case at present with Bengal) the Very Rev. Fre Antonio de Santa Maria, Vicar of the Principal Catholic Church, is to be considered Vicar General of the Bengal Mission, until further directions be received from the Holy See." We are no where told, nor is it shown that this Rev. Gentleman is the Senior Missionary, nor on whose authority he has been proclaimed—but—here Dr. Olliffe interrupted Mr. Waller and declared that he must either admit himself to be inconsistent, by his own letter which the chairman triumphantly held up, or be silent (*approbation from the meeting.*) Mr. W. It is not necessary for me to do either, the matter is easily explained and I will do so. Dr. O. Mr. Waller either admit your inconsistency or be silent. Mr. Crow also started up, and maintained that Mr. Waller was inconsistent and neither gen-

tlemen would permit him to speak, unless he admitted it.

Mr. Waller.—This is indeed strange conduct, however for the sake of argument and in order to enable me to go into the merits of the question, let my inconsistency be admitted. Now gentlemen, from the following passage in the same notice, it will be seen that the right of the Rev. Fre Antonio, to be Vicar General can scarcely be established.

Dr. Olliffe—Mr. Waller, do you a simple layman question the authority?

Mr. Waller—Though no theologian, yet seeing that you have published a notice for general information, I think I have a right to judge for myself.

D. Olliffe.—Mr. Waller consult your spiritual adviser.

Mr. Waller.—I am much obliged for the suggestion, but know when to take such advice. Here Dr. O. and Mr. Crow loudly declared that Mr. Waller was quite out of order and had no right to be heard on the subject, it not being then brought forward.

Mr. Waller.—May I beg to be informed who is the chairman of this Meeting, for I always find Dr. Olliffe and Mr. Crow get up together and interrupt me. Dr. O. generally yielding to the latter (*laughter:*) both gentlemen hereupon sat down, when Mr. Crow desired to know if he had Mr. W.'s permission?

Mr. Waller.—No (*laughter*) and if you wait for it you are not likely to have it to-night (*loud laughter*) not being in the chair, I have no authority to grant permission to speak, nor power to enjoin silence.

Mr. Crow then addressed the chairman that Mr. W. was really quite out of order and had no right to be heard.

Mr. Waller.—If you insist upon it and will not now hear me, I submit for the present, and sat down.

Mr. Crow begged leave to observe that as this meeting had been called expressly for the purpose of restoring peace, he had a resolution to submit, which he thought would tend to the attainment of that object. The meeting was aware that a controversy concerning the College of St. Xavier and the *Expositor* had been carried on for some time past, and that it had lately assumed a character which he apprehended was calculated to excite in this community angry feelings, and he wished to see a stop put to that controversy. He did not know who was the writer of the letters of Z., Kyan, &c. published in the public journals, nor of those signed Nemo, whose recent pamphlet he had seen but not read. The only way that appeared to him likely to effect the object he had proposed was for this meeting to express their earnest desire that all those

who had been concerned in the late angry discussion should cease from writing any further on the subject—after a few more remarks the following resolution was put by Mr. Crow.

1st Resolution.—"That this meeting is of opinion that for the sake of peace, the controversy which has been for some time past carried on in the public papers and in pamphlets should be discontinued."

Dr. Olliffe.—Mr. Augier you have been appointed to second this resolution (*in an under tone*) which being done, the resolution was unanimously carried with great applause.

The *2d Resolution* was then put by the Rev. J. M. Brandao.—"That this meeting deems the transfer alluded to, to be unjustifiable, and that the *Expositor* having withdrawn itself from the control of the ecclesiastical Superior of this Vicariate, be no longer considered worthy of the support of the Catholic Community."

Mr. Waller here rose to suggest an amendment, but was called to order, on the ground that the resolution had not been disposed of.

Mr. Edmund O'Brien then seconded the Resolution, observing that he was astonished to think that any one should have dared to remove the *Expositor* from the controul of the Vicar General. Immediately after this peaceful burst of indignation, the Chairman called for a show of hands, when Mr. Rostan remarked that this was a very hasty and partial way of proceeding, for no one was allowed to be heard in explanation.

Dr. Olliffe. No further explanation is required, for *I have* explained all that was necessary.

Mr. Rostan.—The explanation has been all on one side.

Upon this the lifted hands were put down, and Mr. Rostan said, it would perhaps be important to ask, who was and is the Proprietor of the Journal? No answer being made, Mr. Rostan said, he was the sole responsible party, and as Proprietor he had exercised the entire controul and management of the *Expositor* since its establishment.—As both the Publisher and Collector were present, they would, if asked, testify to the fact that *he* (Mr. R.) and *not* the late Bishop, had the entire controul, and that they never in any one instance received a single order from the Bishop relative to the *Expositor*. (*Order, order.*)

Mr. Rostan further said, with respect to the surveillance alluded to: I can state, that for many months the late Bishop never saw a single article of the *Expositor* before publication, and that his Lordship's connection with the Journal was of a personal nature, and does not necessarily descend to his successor, adding, I placed the *Expositor* under the superintendence of the Catholic Institute *before* the appointment of the Vicar General, and therefore it is

unjust to say I removed it from Fre Antonio's control.

Mr. Crow begged to know when the Bishop did examine any articles and on what occasion? He also spoke of the anomaly of a theological journal without ecclesiastical control.

Mr. Rostan. I will first put another question.

Dr. Olliffe.—Mr. Rostan either answer that question or be silent.

Mr. Waller.—Don't be dictated to, don't answer the question, but speak what you have to say.

Mr. Rostan.—I should like any gentleman here present to inform me, under what episcopal control is the *Catholic Magazine*, the *Orthodox Journal* and other Catholic periodicals in England?

Mr. Waller.—It is a singular mode of argument, to say, that because our late Bishop interested himself in getting up a Catholic periodical in this country, and when established, gave it his sanction and patronage, therefore the present Vicar General, whoever he may be (*order from chair*) has a right of absolute control over it. He may give or refuse it his patronage, but nothing more. It is now the property of the Editor, Mr. Rostan; who has a right to dispose of or to transfer it. As for its being a theological journal, no one is *bound* to take for Gospel truths, the religious points discussed in it. Moreover during the interregnum from the late Bishop's death, to the present time, the Catholic Institute has been formed, which has, with the Editor's consent, adopted the *Expositor*. It now depends on its own merits, and public support, for success.

Mr. J. O'Brien made some explanatory observations, maintaining that the Vicar General had a right to claim authority over the *Expositor*.

Mr. Waller.—If this course be persisted in, I feel myself compelled to discuss the question of the Rev. Fre Antonio's claim to be Vicar General. If the Vicar General has a right to exercise absolute control over the *Expositor*, it becomes necessary to clear away all doubts, and to establish the Vicariate Generalship beyond dispute.

Dr. Olliffe.—Mr. Waller either admit the authority of the Vicar General or retire from this place.

Capt. Loughnan.—That is putting it in a very unfair manner.

Mr. Waller.—Certainly so, and I will do neither with such an understanding, by remaining I do not admit his authority, by retiring I do not deny it; I merely want an explanation of this passage in your notice, which you will not allow me to read. If the matter be beyond controversy why are you afraid to let me

be heard and why refuse me the explanation I ask.

Dr. Olliffe.—Mr. Waller, all the clergy of Calcutta have recognised him; you must either admit his authority, or retire.

Mr. Waller.—I understand that many of the clergy have never been consulted.

Capt. Loughnan.—I cannot approve of this mode of proceeding, Mr. Waller has a right to be heard, and ought not to be so interrupted. The resolution now before us, involves the question of the claim to the Vicar General, and it has been very unfairly put to us from the chair.

Mr. O'Brien here suggested that it again be put to the sense of the meeting, whether the voice already given to the uninvited gentlemen, be not recalled (*general laughter.*)

Capt. Loughnan.—I have come, tho' uninvited, because I understood the object of the meeting to be for general peace.

Dr. Olliffe.—Oh Capt. Loughnan, it was not from any inattention that you were not invited, but we thought that owing to the great distance, you would not have come.

Rev. J. X. Mascarenhas.—We know Capt. Loughnan, that you are sincere in your motives.

Mr. W. P. Downing.—I am very sorry to hear the expression just used by the Rev. gentleman, it implies that my friends who have come here at my special request, are otherwise *not* sincere. The Rev. gentleman observed, he did not mean that.

Capt. Loughnan.—I think Mr. Waller ought to be heard.

Dr. Olliffe.—You do not question the authority?

Capt. Loughnan.—I do not see it established.

Mr. Waller. Many doubts are entertained on the passage.

Dr. Olliffe.—You can carry on your discussions, Mr. Waller, in the papers.

Mr. Waller.—Do you, Sir, after the resolution that has been unanimously carried, recommend me again to have recourse to the public journals?

Capt. Loughnan.—The question of the authority certainly requires explanation, for it is rumoured that another has laid claim to the Vicar Generalship.

Here a long and desultory conversation ensued between Dr. Olliffe, Capt. Loughnan, Messrs. Downing, Biale, Rostans and Waller, when Mr. Crow declared, that if the Rev. Fr. Antonio were not Vicar General he would become a Protestant to-morrow and go over to the Protestant Church. Mr. Waller observed he was welcome to do so and the Catholics would not suffer by it. Capt. Loughnan again remarked that the question of the Vicar General's authority had

been wrung from us and required to be disposed of. Mr. Waller concurred, when Dr. Olliffe repeated that Mr. Waller must either admit the authority or retire from the meeting.

The resolution regarding the *Expositor* was then put and carried, on which Capt. Loughnan with Messrs Downing, Cornelius, Waller, Biale, Rostans, &c. protested against the doings of the meeting and withdrew. We would observe that during a part of the desultory discussion, Mr. John Lackersteen addressed the meeting, much to the effect of what appeared in the *Englishman* of the 22nd, to which paper we would also refer for the sequel of the report, with the exception of what passed regarding the Rev. R. Sumner; a friend who was present throughout, having kindly furnished us with notes of what took place.

The Rev. J. X. Mascarenhas, introduced a very objectionable resolution, by declaring his concurrence in the sentiments it expressed. The reverend gentleman spoke much of the loyalty to their Sovereign, and attachment to their government, of the Catholics in India; (which be it observed had never been impugned by Mr. Sumner.) It is to be regretted that as the reporter of the proceedings published in the *Englishman*, chose to speak of the resolution at all, he did not give the very words. Was it, that at his desk next day, the censure of one unoffending priest, from the lips of another, in no authority, did not seem to him likely to look well in print?

Mr. J. O'Brien proposed as an amendment, that the Rev. Mr. Sumner's name should be withdrawn from the resolution, for he was only desirous of censuring the sentiments of the reverend gentleman, but not himself; he had no doubt that Mr. Sumner could and would give a full explanation of what had fallen from him, and he thought it unfair to impute blame, without first listening to the defence.

Mr. Crow expressed every respect and attachment for the Rev. Mr. Sumner: he said a great deal about our *dependance on government, and the consequent ingratitude of finding fault with its measures.* He did not however wish to censure Mr. Sumner, he *was desirous of separating the man from the act,* and would therefore support Mr. O'Brien's amendment.

Mr. W. P. Downing said, with reference to what had fallen from the lips of the Rev. Gentleman, who had moved the preceding resolution, that he deeply regretted it had been brought forward, and stated that he had spoken to some Military Gentlemen on the subject of the expressions made use of by the Reverend Mr. Sumner, and that he had been assured that they were not without founda-

tion, and that Mr. Sumner had replied fully to the Editorial that appeared in the *Hurkaru* a few days ago, but that his reply, which had been entrusted to a gentleman returning to Calcutta by water, had been lost by the unfortunate upsetting of the boat. He was sure that Mr. Sumner would prepare another and send it for insertion in the *Hurkaru*; and which reply he knew would be satisfactory to the Public at large—Mr. Downing also regretted that the Editorial in the *Englishman* had appeared, the more so, because he had reason to believe that it had been inserted at the request of Mr. Crow. Mr. Downing thought the resolution ought to be withdrawn, as it did not appear to him in any way calculated to bring about peace but would rather tend to make matters worse than they really were.

Mr. R. J. Carbery here said that he had been induced to attend the meeting, with the sole view of assisting in attaining peace, but he thought that the present resolution, the passing a vote of censure upon a virtuous and highly respected priest, was in no way calculated to promote the object in view, on the contrary he considered that it would rather tend to discord, and therefore moved that the present resolution be altogether withdrawn:

Mr. P. S. D'Rozario seconded this proposition.

The original and amendment were then withdrawn without being put to the vote, and from the loud cheering that ensued, its abandonment seemed highly gratifying to the feelings of all present. One circumstance connected with the above cannot be passed over. When the resolution was withdrawn, a wish was expressed, that out of respect to the Rev. Mr. Sumner, no part of the proceedings relative to the proposal, discussion and withdrawal of the resolution should appear in the printed report of the proceedings, and an unconditional promise was given that the whole should be suppressed. Notwithstanding this, it has been most unfairly published in the *Englishman*. Another fact relative to the abandoned resolution is deserving of notice. It seems that before the business of the evening was entered on, a programme of the resolutions intended to be proposed, was drawn out, and each one had his part of mover and seconder assigned him, but this one of passing a censure upon a priest of unimpeachable character, of known talent and industry, did not appear in the sketch. It was an after thought, with whom it originated we know not, all we do know is that a *priest* proposed it. This ill conceived resolution was the last, for the chairman now dissolved the meeting, he had thanks voted him.

Thus ended this disgraceful, this pitiable, yet in many instances ridiculous affair.

The great length of the report prevents our making many observations which occur to us; we reserve them for another occasion. At present we will only remark that the most successful means have been resorted to, for the purpose of creating a commotion and of keeping up dissensions. We are glad to learn, if rumour speaks the truth, that there is already a split among the conveners of the meeting, and that a letter of remonstrance has been addressed to Mr. John Lackersteen, by some or one of his friends. We hail this as the harbinger of coming peace.

PROTEST.

We the undersigned hereby declare our solemn protest against the proceedings of the meeting held on Friday evening the 18th instant, at the Parochial house of the Catholic Church of Nossa Senhora De Rozario, in Moorgehatta, when the Rev. Dr. T. Olliffe presided as chairman.

We think, that with the exception of the first resolution, which was unanimously carried, all the measures proposed were in direct violation of the profession of peace held forth in the circulars of invitation; and we particularly express our disapprobation of, and strong sense of indignation at the resolution proposed by the Rev. J. X. Mascarenhas and seconded by Mr. J. Lackersteen, in regard to the Rev. R. Sumner's remarks in his speech delivered at the meeting when the Catholic Institute was formed in this city. Such a measure ought never to have emanated from a Catholic priest, much less from one who is publicly known to entertain feelings of dislike towards the Jesuits; nor ought it to have been seconded by the very person, who for nearly two years has been exercising his pen, in writing against the Catholic College and its directors. Mr. Sumner's conduct being publicly commented on, we think no opinion ought to have been expressed, before his own explanation was seen.

We also express our high sense of disapprobation of the conduct of the Rev. Dr. T. Olliffe, in sanctioning such a course of proceeding, after having circulated notices, under his own signature for a *peaceful* meeting.

J. M. Loughnan.	R. J. Carbery.
W. P. Downing.	J. H. Rostan.
J. G. Waller.	W. B. Rostan.
J. Rostan.	P. S. D'Rozario.
N. C. Biale.	P. H. Thomas.
Francisco Pereira.	

CATHOLIC INSTITUTE.—At a Meeting of the Committee of the *Calcutta Auxiliary Catholic Institute* held on Thursday last, the following Gentlemen were ballotted for and elected members of the Committee, viz.

Capt. J. Sweeney, *Cameronians*.

Lieut. J. M. Loughnan, *10th Cavalry, Fort Adjutant*.

Lieut. B. Carey, *6th Regt. N. I.*

Mr. Robert Doucett.

„ N. C. Biale.

„ R. J. Carbery.

„ W. B. Carbery.

We are unable at present to report the proceedings of the Meeting, which were highly animated, but we have much pleasure in publishing the following Resolution, which was unanimously adopted:

That the transfer of the *Expositor* to the Catholic Institute, was in accordance with the wishes of our late Bishop, who looked forward to its establishment for the very purpose, as a measure calculated to promote the best interests of the *Expositor*, by securing the direction and support of so powerful a body, and therefore one that would make it still more worthy of the support of the public.

THE REV. DR. BACKHAUS.—This Reverend Gentleman has sailed for Europe on the *Patriot King*. His departure at a juncture when the want of Missionary labourers is felt, is much to be regretted, but we doubt not that affairs of some importance have compelled him to quit his post of Military Chaplain at Hazareebaugh.

INTELLIGENCE.

Mr. A. L. Philips had 51 Converts baptized in his new Church last Easter.

Mr. Pugin has been congratulated by the Vicar of Jesus Christ on his zealous exertions in behalf of religion, and his models of vestments and ecclesiastical robes much commended. He has at present seventeen new Churches on hand.

The most noble the Earl of Shrewsbury has given £1,000 to the Trappists in England.

The Very Rev. Fr. Provincial of the Jesuits has been commissioned by his Holiness to solicit subscriptions to erect a large Church for the Society in London: the gentlemen of the city are delighted.

Rev. H. Segrave is collecting means to build a new Grecian Church in the town of Clitheroe—He has already obtained £600 towards the much-wanted object.

At Preston in Lancashire, a Convent, and a poor School capable of accommodating 1,500 children, have lately been occupied by a community of Sisters of Charity. The buildings were raised by penny subscription among the spirited burghers.

Dr. Collier is about to be consecrated in Rome and to be appointed Vicar Apostolic of Mauritius.

The consecration of Dr. Wiseman as Bishop of Mellipotamo, *in partibus infidelium*, took place at Rome, in the Chapel of the English College, on the 8th June. Cardinal Frasoni officiated, assisted by the Vicars Apostolic of Northern Germany and Scotland. Dr. Wiseman is shortly to set out for England, to assume his functions as Vicar Apostolic for the Midland district.

CONVERSIONS AT CAWNPORE.—A Correspondent of the *Bengal Hurkaru* from Agra under date the 7th instant, states that on the 1st of June last, the Very Reverend Father Adeodatus, Vicar General of the Agra Mission at Cawnpore, received a solemn abjuration of Calvinism from Lieutenant Alexander Nugent Murray Macgregor, 66th Regiment N. I. and from Mrs. Eleanor Macgregor, his wife. At the close of Divine service, he administered the Holy Sacrament of the Eucharist to the new Converts, which they received with edifying piety, and he also conditionally baptized their two children. This statement is duly authenticated.

CONVERSION OF MISS BEATSON.

To the Editor of the Bengal Catholic Expositor.

DEAR SIR,—As you were pleased to publish in No. III. of your valuable journal the description I transmitted you concerning the abjuration of Miss J. M. Beatson at Agra, I was much amused to observe a certain Mr. "Fair Play," address himself to the Dissenters at Agra, through the medium of the *Advocate*, No. 12, in the following impudent letter.

"SIR,—The *Catholic Expositor* states in last Saturday's number, that a young Lady renounced "Protestantism and embraced Popery at Agra. "This must be very cheering to the Papists. I have no doubt, the conversion is something like that of the redoubtable Mrs. Kelsall, and many more equally sincere proselytes. It is not with this I have to do, but with what I am confident on the face of it is, and must be, contrary to the truth, and until the parties can answer for themselves I trust the public will not give the slightest credence to the report. He says, "many of our dissenting brethren, who were present at this sacred ceremony testified the happiest disposition at so edifying an example." I trust the dissenting brethren at Agra will at once wipe away the stain, by answering for themselves, which I have no doubt they can do, to the discomfiture of the writer. This I doubt not will be the first intimation to them of their having graced with their presence a Popish Mass House.

Your's truly,
FAIR PLAY."

In No. 16, the *Advocate* published the answer of his worthy Agra Correspondent and emanating from a man of *good authority* as he announces, in these words, viz :

"The *Expositor* sometime back introduced with "considerable triumph the conversion of a young "Lady from the Christian Religion to the Romanist "Faith at Agra, and at the same time stated, that "several Dissenters attended at the ceremony, and "were very much struck with the service. We "have been put in possession of the whole of the "facts of the case, and can state on good authority, "that a young person about 13 or 14 years of age, "was admitted to the Romish Communion, but that "she had as much connexion with the Dissenters at "Agra, as the celebrated Mrs. Kelsall had with the "Union Chapel, which was just *none* at all, and "that, not *one* person connected with the Dissenters "at Agra attended on the occasion. We give the "*Expositor* the full advantage of this explanation."

Oh shame on the MIMICK, on the EDITOR, and on his WORTHY Agra Correspondent! Who would have believed, that amongst a certain kind of Sectarians at Agra, there should be found a person of so unblushing a character, as to *deny* a fact, contested by more than two hundred eyes, as witnesses? He says that, "not *one* person connected with the "Dissenters at Agra attended on the occasion." But, the truth is, that, not only some of the English Protestants, and *other* Dissenters, (all respectable persons) were present, but amongst the latter, there was also a Reverend Gentleman!!!

Another flagrant falsehood is the following :

"She (the new convert) had as much connexion with the Dissenters at Agra as the "celebrated Mrs. Kelsall had with the Union "Chapel, which was just *none* at all." Now, it is an *uncontestable* proof, that the young Lady, though educated in the Law Established Church, yet more than a *hundred* times, during the years 1837, 1838 and 1839 attended the Anabaptist weekly Meetings held on Thursday evenings here!!!

But the Correspondent of the *Advocate*, through his false report, has likewise shunned the main question, which was, to answer if it was true, that, many of our "dissenting brethren testified the happiest dispositions," &c.

I will then answer in his stead, and as a confirmation of my statement, I have the pleasure to inform you, that, the eldest brother of the young lady aforesaid, Mr. Robert Henry Beatson, (aged 22 years), although he was not present at his sister's abjuration, yet was struck at her conversion, began to reflect on his unhappy spiritual situation, and after having perused without prejudice some Catholic Books of controversy, became fully persuaded of the falsity of Sectarian tenets, and some days after, made a formal request to be admitted into the Church of all ages, and of all

nations. The accomplishment of his earnest desire however was deferred until the 23d of last month (August), on which day, he was at last received into the Catholic Communion by our worthy Right Reverend Vicar Apostolic, who delivered an English Sermon, on the Parable of the lost sheep, Luke 15th, and at the end of the Pontifical mass, administered the holy Eucharist to the new convert. The solemn function took place at the Filose's Chapel, and several of our Dissenting brethren were present, at this awful ceremony.

In fine, our Mimick with a resolute expression, says, "This I doubt not, will be the first intimation to them of their having graced with their presence a Popish Mass House." What have the Protestants of Agra to do with a fanatical Anabaptist? Will they discontinue, after such a charlatanical intimation, to attend the Catholic Church! By no means! Hush! Three ages of religious wanderings have been more than sufficient to open the long closed eyes of thousands of well disposed Protestants, who sincerely desire to be instructed, and return into the arms of their legitimate Mother the Catholic Church.

I entreat therefore the *Advocate* to address himself oftener to the Agra Dépôt of Messrs. Nicholas Stork, Muncer, Buckold & Co., assuring him, that he will always be abundantly supplied with the reputable stores he wishes for, in order to fill the columns of his honorable weekly Paper, and though, in this manner "he will painfully excite the *moral* indignation of the enlightened Public," notwithstanding, he will always act a *distinct* part in his fair play before the ignoramuses!!

I am, Mr. Editor,

Your's very truly and faithfully,

Agra, Sept. 7, 1840. A CORRESPONDENT.

Selections.

OPINION OF THE PROTESTANT PRESS.

It happened, though very many of our readers may have been ignorant of the fact, that there has been a very violent schism among our Calcutta Roman Catholic brethren, upon two subjects, one relating to the censorship over the *Bengal Catholic Expositor*, and the other to the establishment recently of a Catholic Institute at the College of St. Xavier.

The publication in question was first established by a few gentlemen who met for the purpose and at the invitation of the late Papal Ecclesiastical Superior of Bengal, and under his censorship it was published until the time of his death. The new Vicar General wrote to Mr. J. Rostan, Junr. on the 7th of the present month, to intimate his wish that nothing should be published in the *Expositor* that had not first received his (the Vicar General's) sanction. The reply was that the *Expositor* is now the organ of the *Catholic Institute*; and its Secreta-

ry, Mr. J. G. Waller, upon the Vicar General threatening to excommunicate Mr. Rostan, wrote to that dignitary to tell him that the *Expositor* "needs the sanction of nobody," and adding, by way of a respectful postscript,—"May I beg that your Reverence will have the kindness to inform me when the Inquisition was established in this country?" The Vicar-General, still resolving to be the censor, wrote to the Rev. R. Sumner to enquire "whether the translation of a certain paper from the superintendence of the Superior of this Mission to that of the Institute had been made with his knowledge or sanction;" and the reply was that he (Mr. Sumner) knew nothing about the matter, and that his only care over the *Expositor* was to see that nothing was printed in it *contra fidem aut bonos mores*. Matters having attained to this very discordant and unpleasant state, the meeting of the 13th instant was called for "the restoration of peace." This was judicious, but we cannot comprehend how the desired pacification is to be effected by passing such a resolution as this, which we find was carried by a large majority:

"That this meeting deems the transfer alluded to, to be unjustifiable, and that the *Expositor* having withdrawn itself from the control of the Ecclesiastical Superior of this Vicariate, be no longer considered worthy of the support of the Catholic community."

This, to say no more of it, was an intemperate resolution, especially as Mr. Rostan declares the *Expositor* is his private property—that it is his and that he has "a right to transfer it to whom he pleased."

Relative to the recent establishment of the *Catholic Institute*, there were also some very anything-but-peace-wooing observations uttered. The Papal Clergy wrote to its President, Mr. A. Pereira, that they consider it "highly objectionable" and that there is "a certain air of mystery" about it which was not to be approved; and that they, the clergy, had not been sufficiently consulted. However, there may be a little better understanding upon this subject, because, Mr. Crow, who certainly was pacificator-general of the evening, succeeded in having the following resolution passed—

"That as the Institute has not at present the countenance of the Clergy attached to the principal Catholic Church, it is advisable for the sake of peace, and with a view to secure the co-operation of all, that the President and Committee solicit the Vicar General's approbation of the Institute."

We have little to observe upon these bickerings beyond the mere fact that though we consider no paper in the world of type ever uttered such untenable assertions as does the *Expositor*, yet we do not wonder at its editor refusing to submit to a censorship. No man with feeling superior to that of a voluntary slave would bow to such surveillance. The attempt of the Vicar General and of his clerical brethren to domineer over the *Catholic Institute* seems to us equally objectionable.—*Calcutta Courier* 23d September 1840.

THE REV. MR. SUMNER AND THE CATHOLIC SOLDIERY.

To the Editor of the Bengal Hurkarn.

SIR,—I had despatched a letter on Thursday in answer for your attack of the 14th, but it was lost in the river together with the boat which carried it. On my return to-day to town, I hasten to give denial to the wrong construction which you put upon my words.

You have done me, without meaning it probably, an injustice, in wresting my words to a sense which I never intended them to bear. In the language of oratory "the present day" will signify, not the present elapsing twenty-four hours, but the short period since the passing of the Reform Bill, when a new and favourable state of things was introduced into the Army. This period is clearly put in contrast with that which preceded the Emancipation Act. That I did not use the expression "the present day" in the strict sense which you have given to it, is manifest from the language which follows: *In the long intercourse which I have had with the army I am able to state, &c.* Though my charge was couched in general terms, yet you have unwarrantably restricted it to Dum-Dum, on the sole ground, that I am at present acting there as chaplain. This is no reason; for during the last six years I have been employed in five regiments of her majesty's troops. Suffice it to say, that I neither did nor could intend in my charge to include Dum-Dum. For, I can say with truth, since my appointment there, that I have never had a single complaint made to me by a soldier against the treatment of his officers; that the Catholic soldiers entertain high respect for their superiors; that they enjoy as much freedom in the exercise of their religion as their Protestant comrades; that I have not heard, since I have been at Dum-Dum, of one single instance of a Catholic soldier being unjustly superseded by a Protestant, either on account of religion, or from any other cause. Moreover, I can state with truth, that in no instance have I received the smallest insult from any private serjeant, or officer, whether Catholic or Protestant; that no favour which I have asked for, either with regard to myself or the soldiers, has ever once been refused; that I have had no contention on any point with those that are in authority or with those that are not. It is needless for me to declare, that neither in public nor in private, have I once instigated a soldier to insubordination; for such conduct I should deem a great dereliction of my duty, which is to preach, as it is that of soldiers to practise obedience to their officers. Neither in Dum-Dum, nor out of it, have I once been heard in any company to speak of hardships suffered by the Dum-Dum Catholic soldiers on account of their religion. My charge could not, therefore, apply in any way to the Dum-Dum authorities. Of the statements which I here make, many can be attested by the whole body of the Catholic soldiers, and not one can be denied by them.

So much for Dum-Dum; I have a few remarks to make on the mode of argumentation which you have adopted. You lay it down as a principle that proportionate promotion is a test of impartiality in a regiment. Drawing up a correct statement of the promotions at Dum-Dum, you show that they are equally divided between Protestants and Catholics. Hence you infer, that at Dum-Dum, there can be no party-feeling, no religious persecution. Permit me to avail myself of your argument. If equality of promotion at Dum-Dum be a proof of the absence there of all religious bias, the wide disparity which there is in other regiments, must be a proof of much religious bias. Now, though in the 49th, the Catholics and Protestants pretty equally divide, as at Dum-Dum, the non-commissioned honours amongst them, yet I know not another regiment in India where the same equality exists. In the 26th, when it was stationed at Fort William, there was but one Catholic corporal and one Catholic serjeant. In some regiments there is a great disparity in the promotions, though the Catholics equal or out-number the Protestants.

Thus, taking the distribution of promotions in a regiment as a test of its impartiality, it will be found by your own line of argument, that there is much religious prejudice operating against the Catholics in the army. If the argument is not solid, remember that it is your own; the one by which you have brought much unjust censure upon me from every portion of the press. In your paper of to-day, I observe an excerpt from the *Friend of India*, headed with this title, PERSECUTION AT DUM-DUM. *Fama crescit eundo!*

In conclusion, I have only to observe, that besides giving a wrong meaning to my reported words, you have brought them more prominently forward than the occasion required. The calm statement of a grievance, in general terms, without mention of persons or places in an assembly, not of soldiers, but of citizens, ought not to have been construed into the language of sedition. It is absurd. This I am sure of, that such language, though addressed by me *in voce* to assembled Catholic soldiers, would never rouse them to a violation of their duty. If the statement were false it would be disregarded; if true, it would tend to soothe rather than irritate their feelings. Never will insubordination be the consequence amongst Catholic soldiers of a clergyman's mentioning the evils which oppress them. For while he makes known the sore, he teaches the patience with which it must be borne. The publication of the alleged grievance in a journal could not certainly produce a bad effect; as is clear from the fact that, for a whole week, my reported words were unnoticed by the Dum-Dum Catholic soldiers, until their attention was drawn to them by strong language of condemnation. Confident that you will be more ready to give insertion to this than you have been to attack me.

I remain, yours obediently,
Calcutta, September 19, 1840. R. SUMNER.

WHO IS THE ROGUE?

It is no business of ours to meddle with the dispute of the Anglican clergy upon matters of their religion, merely because they occur in the House of Lords or in the House of Commons. If we concern ourselves about them at all, it is merely from a natural feeling of curiosity. We witness the strife of Anglican bishops, for the most part, as we look on at a game of chess, with a sort of scientific curiosity; and if any questions are raised as to the creeds and practices of the Establishment, we wish to treat them merely as speculative questions, with which, except as matters of speculation, we have in strictness nothing whatever to do.

A little incident of this sort occurred on Tuesday night in the House of Lords, on the occasion of a petition being presented by the Archbishop of Dublin, signed by 60 persons "*half of whom were clergymen, and all members of the Established Church.*" They complained with respect to certain portions of the articles and liturgy, and concluded by praying that their lordships might take into consideration the means whereby the letter of the articles and the liturgy might be brought into greater consistency with the practice and the acknowledged system of the Established Church."

It would appear from an attentive perusal of the debate, that there is some little difference in the minds of the various bishops as to one or two points connected with the present condition of the Establishment. The first is, as to whether the clergy believe the articles to which they subscribe. Upon this point the evidence is of the most puzzling and

contradictory character. Bishop A. says they all do. Bishop B. says none of them do. Bishop C. says it is impossible they should. Bishop D. says that, like men of sense, they subscribe to all, and believe as much as they severally think fit.

There is also a difference of opinion as to the properties (not the property) of the establishment. One Bishop describes it as having the property of *elasticity*. Another Bishop declares, on the contrary, that it is altogether *inelastic*.

The Bishop of Norwich declares that

"He had never met with one single clergyman (and he had spoken to almost numberless individuals on the subject), who ever allowed that he ever agreed in every point, in every iota, to the subscription which he took at ordination. The fact was, constituted as we were with different minds, every man must have a certain latitude; and all the petitioners required was this,—that that which was consented to and allowed privately, might be the avowed and acknowledged sentiments of the Church at large." "If the subscription was to be taken in its literal, strict, and stringent (*actual?*) meaning, he thought the difficulties so great as to weigh heavily upon scrupulous and tender consciences, and to be such as to pave the way for those who had no scruples of conscience, but who would gladly avail themselves of any means to enter the Church with merely secular views."

On the other hand, hear what the Bishop of London says to his right rev. Brother;—

"He fully comprehended the meaning of his right rev. brother when he said he would like to see some expansion of the articles. Expansion! what, then, was the 'expansion' that was required? It was this—that the clergyman, when he declared that he subscribed *ex animo* to the articles, subscribed in any sense that he pleased. This might be dilating and expanding our articles, but it was not expansion in the sense of a prudent elasticity, which would never stretch beyond the line of truth, nor sacrifice that which was just and true to the morbid scruples of any conscience whatsoever. And as to the scruples of conscience, he mentioned it without the least reservation, that the great body of our clergy signed the articles with a full belief in their truth; and so far from its being his case—his misfortune he may say—to have met with any clergyman who had declared that he did not entirely subscribe to the articles, he never met with such a case in his life. He spoke of himself, that he should be guilty of a breach of trust if he had subscribed to articles in which he did not believe. The remedy was, if the articles were not according to religion, to alter them; but for Heaven's sake do not 'expand' the subscription; do not, for the sake of relieving tender consciences, adopt a system of subscription which would leave a door open to men of no conscience."

There are several very curious things observable in this statement and counter-statement. First of all it is a little remarkable, and worth notice in any future treatise on the value of evidence given under the pressure of particular circumstances, that two men of long experience in the world like their lordships of London and Norwich, should differ, not merely, in degree, but so entirely and irreconcilably as they appear to do, about a matter of fact not very difficult of solution. Bishop N. thinks, that the Anglican clergy in taking this subscription universally assume a certain "*elasticity*" of conscience. Bishop L., on the other hand, thinks that the clergy,

all but universally, subscribe the articles "*entirely*," that is, without any elasticity.

Bishop N. thinks, that no person is bound to subscribe "*entirely*," and that if two persons pretend to do so, one of them must be a rogue. Bishop L., on the contrary, holds that every person is bound to subscribe "*entirely*," and that every one who signs in accordance with the elastic theory, is a rogue. It seems to us, therefore, that whoever subscribes the articles, if an honest man in Norwich, is a rogue in London; and if a rogue in Norwich, he has at least the consolation of being an honest man in London. Upon this diversity many nice questions may be imagined. If a London clergyman subscribe the article upon the elastic or Norwich principle, and still remaining in London, there fall sick and dies—does he die an honest man or a rogue? We throw this out merely as a hint, and as a specimen of the kind of work that is in store of an Anglican convocation, when the Bishop of London has succeeded in solving the difficulty of establishing it. We will just add, that as the diversity applies to bishops as well as to inferior clergy—for all have subscribed the Bishop of London is a rogue in Norwich and his right reverend brother is a rogue in London. In this point of view it will at once be obvious that Dr. Stanley has the worst of it, for nothing compels Dr. Blomefield to visit Norwich, but Dr. Stanley's parliamentary duties keep him in London a great part of the session, during all which time he is to be held and accounted for a rogue.

However, we will confess that what struck us as most remarkable in these little episcopal misunderstandings of common honesty, was this. We must take for granted, notwithstanding what we have last said, that both bishops speak the truth. It appears then from Dr. Stanley's speech, that there are a vast number of clergymen, (in fact they are "almost numberless") who subscribe the articles in a lump without believing them all to be True. This is the Norwich theory of honesty. then comes Dr. Blomefield and testifies to the existence of a large class of clergymen, who when they subscribe the articles, believe them entirely. From this it would seem that the Anglican clergy are divided into two large classes; one class subscribes and believes, the other subscribes and believes not. The question of subscription was discussed before either of these bishops were in long cloths; they have heard it discussed in their childhood, at school, at college, as clergymen, as bishops; they have both come in contact with laymen of every shade of opinion with clergymen of every shade of opinion; and yet Dr. Blomefield never met a clergyman who disbelieved any one of the articles, and Dr. Stanley never met a clergyman who believed them all. We will venture to say that there few such instances of accidental coincidence as this. Several other matters deserving of commemoration fell from the episcopal lips during this little discussion. We have only room for this one saying of Dr. Bloomfield, that "**THE CHURCH OF ENGLAND IS NOT FOUND-ED UPON LIBERTY OF CONSCIENCE.**"—(*Tablet No. III.*)

POLAND.

The Russian Government continues its persecution of the Catholic clergy of Poland. The most recent act of oppression has been the seizure of the Bishop of Podlachia, who, it is said, has been sent to Siberia.

STATE AND PROSPECTS OF CATHOLICITY IN ENGLAND.

(Continued from our last.)

Another earnest of our growing strength we think we have in the increased number, and improved character, of our periodical literature. A few years ago, the Catholic public was either not strong, or not buoyant enough, to keep afloat one or two small works of this nature: we have now our principles represented by almost every class of them, from the quarterly to the monthly and hebdomadal journal; and we trust the day is not far distant, when we shall have a daily organ of public communication. It would ill become us to speak of the character of these various publications; we will only say, that we bear a willing testimony to the excellent spirit and ability with which our monthly and weekly periodicals are conducted. In fine, another proof of vigour in the Catholic body is deducible from the prosperous establishment of the *Association for the Propagation of the Faith*, and the progress which in a short time it has made amongst us.

We may now ask ourselves the question, what is our principal object in thus enumerating the signs of life, activity, and power, which in these late years the Catholic community has exhibited in England. It is, we boldly reply, to animate us to future, far more energetic, and, we trust, far more effectual endeavours. We look upon the past as merely the unit from which, a few years hence, we shall trace, in increasing progression, a series of far more splendid acts of generosity, of munificence, and of self-devotion, than have till now appeared,—of proofs far more conspicuous of the inexhaustible fund of these great virtues, which the principles of our holy religion contain, and its spirit so magnificently displays. But still it may be asked, where is our machinery for working?—where are the points of our reliance for the future, likely to produce these great effects?

1. First, we rely much upon the immense improvements that are being gradually, but systematically, introduced into our education; improvements in which, we trust, all our great establishments for that great purpose, whether domestic or foreign, will vie with one another, in a holy jealousy seeing which can outstrip the other, only that it may then hold out its hand to help it, not merely to reach, but if possible, to go beyond itself. On this head, we desire to have no partiality: we wish well to all. We believe that each will necessarily have some peculiar advantage over others, arising from locality, or some other fortuitous circumstances,—or from the possession of some inmate, whose abilities or application have raised him high in his own department of knowledge. But beyond this, we have reason to hope that all are animated by the same desire of raising the character and standard of their instruction to the highest pitch compatible with the nature of their institutions. Some have published the outline of their course, others the *programme* of their yearly examinations; and both classes of documents must convince whoever reads them, of the improving spirit and great activity which prevail in their superiors and professors. The modern languages—French, German, and Italian—have become ordinary branches of our elementary education; history, geology, and the higher branches of mathematical science, are systematically taught; the classical branches have been extended and enriched by attention to more accurate philology, and to archæological illus

tration; the scriptural courses have been enlarged, and suited to modern times. Other subsidiary studies, such as elocution and the principles of art, have been cultivated with great success.

In addition to this, much has been done towards providing many other requisites for a solid and useful education. The first of these is a good library, without which it is absolutely useless to think of making either steady or rapid progress in science or literature. Universities and colleges have been for ages the seats of learning, not merely because there men have resided who devoted themselves to its advancement, but because there also have been the means by which alone it can be successfully advanced. The warrior is nothing without the armoury; the workman is helpless without his implements; the chemist is but a theorist without his laboratory. And just as useless, as dead to public purposes, will the greatest abilities be, without a storehouse of ancient and modern learning. A good library is the true sanctuary of knowledge; it inspires a species of awe and veneration to the very ignorant, that enter it; but it cheers and expands the heart of the scholar that understands its worth. It is to him a treasure-house or museum of precious gifts, wherein are the effigies, quaintly carved by their own hands, of the great wits of former times; where, laid up in choice vessels, are the essences and fragrant distillations of the meditations of ages; where, by a happy necromancy, we may call up, one by one, the spirits of the wise and good, in every generation, and question them as familiar friends. Next to the house of God, there is no other place whose walls so effectually shut out the turmoil, the chagrins and the anxieties of secular life, or which so soon and so effectually sooth the mind to peace, that has entered with them in itself. We believe, therefore, sincerely, that after providing a suitable edifice for the cultivation of learning, the provision of a well-furnished library is the next thing in importance. Now on this point, there has certainly been a laudable spirit of improvement in most of our places of education. The magnificent collection of the late Marquis Marini, of Rome,—complete in its principal departments of fathers and other ecclesiastical writers, classics, archaeology, and science,—has been purchased by the zealous bishop of the Midland-district, and presented to his new and beautiful Seminary of St. Mary. The library of Stonyhurst has been immensely increased, both by the munificent legacy of the late Lord Arundell, and by the acquisition of the best editions of the fathers, and other valuable works. In the department of comparative philology, or of works upon the character of every language, we can assert that this library will vie with any in England, and perhaps on the Continent. The liberality of a venerable ecclesiastic,* has enriched the seminary of St. Cuthbert, near Durham, with a select and valuable collection of books; nor is his zeal yet abated: and great efforts are making still further to augment the library, by the purchase of useful works. A similar desire is, we doubt not, working in our other institutions for education;—we have selected those with whose history we happen to be best acquainted. We understand, indeed, that a considerable library, formerly belonging to the Scotch establishments in France, has been lately brought over from that country, and deposited in the episcopal seminary at

Blairs. Nor must we omit other features of great improvement. Almost every college we have visited, has been embellished with works of art of foreign schools, and possesses some that would not disgrace choice collections. Most have laid the foundation of a museum, scientific or antiquarian, and have been provided with ample apparatus for the prosecution of physical studies.

With these, and many other immense advantages beyond what that generation could enjoy, which, expelled from their foreign seats of learning, had to create our present establishments, and to remain for a time as *squatters* (to use a transatlantic term) and settlers in a land hardly hospitable to them, though their own,—it will be surprising if the rising generation go not far beyond ours in general learning, and in readiness and power to vindicate and propagate the truth. That noble race of clergy is fast disappearing from the midst of us, who, in worse days, abandoned home and country, to study the science of religion under learned foreigners—then returned, to minister its comforts to scattered congregations, or to small timid flocks, assembling together in some back alley of a populous town. They were men of the solid learning of a former age, of the school of the Gathers, the Mannings, the Hewardens, the Challoners and Dodds; concealing, under a homely garb, hearts worthy of the ancient confessors; ripening often within a rough exterior, the rich mellow fruits of a charity, tender and heroic; men whose virtues were those of the olden Church, a zeal indefatigable, a spirit unconquerable, a trust in Providence unlimited, a disinterestedness impregnable, a character unsullied, a life unstained. Their memory is in benediction among the aged; and their names and sayings are handed down to the children in their congregations. They lie many of them without a record or a stone,—but their monuments are all over the land, in the altars they raised, and the flocks they founded.* The few that yet remain, have further claims upon our gratitude and reverence. They belong, for the most part, to the last generation of that glorious line, which the French Revolution found in possession of its ancient seats, and on which it vented its irreligious fury. They were cast into bonds; and after long sufferings, endured with the spirit of the martyrs, never relaxing even in prison from the discipline, or departing from the organization of their former life,—they were, by the blessing of Providence, banished, so to speak, into their own country. But before they quitted their ancient homes, they caught up, and then bore with them, no small spark, but a burning brand from their domestic hearth; nor rested till they had transferred it to many altars;—first, humble and unsettled, but which soon grew up into others more magnificent and stable. No record has been kept,—at least on earth—of the privations endured, of the sacrifices made, of the perseverance held by these our fathers, in that intermediate state, that time of dwelling in tents and tabernacles, between their expulsion from their foreign seminaries, and the establishment of our present splendid colleges. Crowded into some small farm-house, or country-priest's

* "And there are some, of whom there is no memorial, who are perished as if they had never been, but these were men of mercy, whose godly deeds have not failed. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom, and the Church declare their praise"—Ecclesi. xlv. 9-15.

* The Rev. T. Wilkinson of Kendal.

residence, generally in some secluded situation, where sympathy could hardly reach them; straitened on every side by want, not merely of the comforts of ordinary life, but of those conveniences which almost the poorest can command; with hardly any of the accommodations which a place of education requires; often reduced to pinching want; always constrained to practise the most self-denying parsimony; feeling strangers in their own country; participating not in that charitable generosity, which first stretched out, and then opened so wide, the hands of their countrymen towards the Catholic clergy of France, their fellow-sufferers; these virtuous, self-devoted men, carried on the work of ecclesiastical education, and occupied themselves; in literary pursuits, with unconquerable endurance. It was in this condition, and under these circumstances, that the minds of some of our most illustrious men matured themselves; that characters like Bishops Poynter and Gradwell, and writers like Drs. Lingard and Fletcher, were formed. *The Antiquities of the Anglo-Saxon Church* the exquisite *Durham Tracts*, several translations, (as the *Instructions of Youth*), and other standard works, were we believe, the production of this period. But the great glory of these poor and small communities is, that they became the foundation of those noble and ample ones, which we now possess.

It is obvious how many obstacles had to be overcome, how many difficulties removed, in the task of gradually building up again, the work of ages, in one moment overthrown; under what disadvantages the next generation laboured, in advancing education, struggling particularly as it ever was with the trials of every infant Catholic establishment, want of means, and paucity of subjects, owing to the constant calls for clergy on every side. But now that many at least of these difficulties have by patient perseverance, been conquered, and that new wants have arisen, and the means to supply them have been generously afforded, we have a right to expect much more from those that have to come upon the public stage, and take our places in the Catholic community. It will become the duty of all to whom the Church has entrusted the formation of her clergy, to instil that spirit of application and diligence, into the minds of all they direct, which is absolutely necessary at the present day, to meet new forms of error, some more hideous, others more cleverly masked than those of past times. It will be for them to supply the Catholic body with champions, able to stand in the place of those veterans, who have now nearly hung up the arms they have wielded with so much vigour: and practised in the use of those weapons, which may be best suited to the coming warfare. We shall require from them men familiar with the higher walks of theological science, who have drunk the waters of sacred knowledge at their various well-heads:—

—“Juvat integros accedere fontes
Atque haurire:”

in whom the study of the Sacred Scripture has produced a thorough knowledge of its inspired oracles; in whom classical pursuits have been only introductory to an equally comprehensive acquaintance with ecclesiastical antiquity—its writers, its practices, and its monuments. We shall require men not only deeply penetrated with the great truths of religion, but able with power and dignity to enforce them; who have cultivated the art of reasoning and persuading, and can bring home their own belief to the

conviction and feelings of their hearers. In fine, the age wants doctors and apostles, men devoted to the cause they have embraced at the altar; with the zeal which our excellent clergy have displayed till now, and with those additional energies which the increasing demands of circumstances will doubtless require at their hands.

But it would be unreasonable to exact from our seminaries all this, if they are to be left to their own resources, and to the unsupported exertions of their immediate superiors. It would be an ungrateful, as well as most improvident, feeling towards those excellent establishments,—to which under God, all the clergy and most of the laity owe all their good,—to consider all connexion with them ended the moment they have left them; or not to see that the future welfare of religion is mainly dependent on their prosperity. The college of a district is a responsibility upon it, wherein all should feel that they partake. It should be an object of solicitude and interest to every clergyman; it should be the study of all of us, of whatever estate, to contribute to its means of usefulness, whether by personal concurrence, or by enabling it to support scholars in proportion to the exigences of the Church. No opportunity ought to be lost of improving its temporal position, and promoting its advancement to the great ends it has to attain. The seminary should be the point towards which all ought naturally to look for information on matters connected with religion; where should always reside men ready to solve difficulties, or unravel perplexities. It is therefore a common interest to keep alive the spirit which can alone procure and preserve them. It should be the light of the clerical body. “If, then, the light that is in it be darkness, the darkness itself how great shall it be?”

2. Whatever is done for the preparation of pastors, is, of course, intended for the improvement of the flock; and that, both by bringing their present members as near as possible to the standard of primitive perfection, and by adding as much as possible to their numbers. This is the twofold aim of that peculiar state in which the clergy of a missionary country are placed, comprising at once the parochial and the apostolic ministry. For it is manifest that, at the foundation of the Church, besides those ministerial and hierarchial powers which were given to the apostles, transmissible by mere right of succession to those that followed them, there was bestowed on them an extraordinary, personal, and sublime office of carrying the new faith to every nation, and founding and establishing churches among them. To the first class of powers refer such texts as enjoin the ruling, feeding, and directing the people of God, which would generally imply the formation of stationary congregation with resident pastors: to the latter, those which command the preaching of the gospel to all the world, and the bearing of testimony to the truth of Christ, even where it is to be attended with trials, obloquy, and persecution. Now in countries entirely, or in great measure Catholic, it is obvious that only the first of these ministries is committed to their spiritual rulers; the bishops and parochial clergy have no commission beyond the limited territory assigned to them, their powers are of the ordinary character, and subject to severe restrictions.

(To be continued.)

THE BENGAL CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

No. XIV.]

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[VOL. III.

MISSION OF MADURA.

To Fr. * * * of St. Xavier's College.

Your last letter gave extreme consolation to us all, and obliges me to repay it with a full account of our Mission. I will begin then by giving you a general sketch. Since the publication of the Bull "*Multa praeclare*" the new Vicariate of Madura is bounded on the North by the Cavery, on the West by the Ghauts, and on other parts by the sea. I here adjoin a small Map. The several districts are, first, the South, extending from Cape Comorin to the river Vaimbaur, with a Christian population of 30,000; 2d, Marava, or the tract East of Madura, between Sewagunga and Ramnad, containing from 15 to 20 thousand Christians; 3d, Madura itself with the neighbourhood (this field is yet in fallow); 4th, Dindgal, with 10,000 Christians; 5th, Maleiadipety, with 6,000; 6th, Trichinopoly, with 12,000; 7th, Pratacondi, which though North of the Cavery, is attached to Trichinopoly, its Christian population is about 12,000; 8th, Aour, containing 15,000 Christians; 9th, Tanjore, containing 20,000; 10th, Darapouram and Coimbatore, with 25,000. Thus making up a total of 150,000 Christians. Here is indeed "*Messis multa*" an abundant harvest, but at present we only attend the 1st, 2d, 4th, 5th, 6th, 7th and 8th of these districts. For the ninth, on account of our fewness, the Vicar Apostolic of Pondicherry has supplied with his own Priests. Our Missioners in the first district are Fathers Duranques, Sales and Castamer, the last of whom is Superior; in the second, Father Martin the Superior and Father De Bournet; in the 4th, Monsieur Mousset of Pondicherry; in the 5th, Father Gury; and in the 6th, Father Garnier, who has moreover charge of the 7th, where the Priest though submissive, is quite

unserviceable, and of the 8th, where the schismatic Priest retains less than a fourth of the people; all the rest lies on Fr. Garnier. He is however assisted by Father Canos who arrived 4 months ago, and at Easter, Monsieur Poryolin was to come to his aid. For my own part I have been travelling for the last year, and at the present moment am on my way to Trichinopoly where I reckoned on remaining some time: but a change of circumstances at length obliges me to attack the station of Madura. We expect in a month or two, Fathers Lassere, Neyraguet and another: they embarked in the month of February. My design of building several new Churches has been suspended, probably for about a year, in the hope of getting more advantageous sites for their erection. So much for places and persons concerned in the Mission: but what is our position, our manner of life, our labours, our consolations and our pains?

1st, From the very day of our entry up to the present moment our state is war, but a war most cruel, a war even to death: you are perhaps already informed that for my share, *I have been poisoned four times!* Our enemies are the schismatic Priests, expert in every artifice and statagem, skilled in the use of every means; calumnies, and above all suits and false oaths. But *si Deus pro nobis, quis contra nos?* If God be with us, who is against us? Their rage is being exhausted together with their strength, and by this time they are very low. Two of them remain near Ramnad, one at Madura, one at Dindgal, one at Maleiadipety, two at Trichinopoly, one at Aour: their party seems crumbling on every side, but unfortunately the Magistrates either favour them or wish to thwart us. How should we desire to enter again like you into our ele-

ment, by reuniting ourselves in one or two houses, there to taste the happiness of life in community; but we may not think of it for a moment, and I know not whether we can ever again enjoy that consolation. The reason is very clear; we are as yet and we long shall remain on a field of battle, compelled to run from place to place, and present ourselves every where to conquer and defend the country which Providence has assigned us. And even when we shall have conquered it all and possess it without dispute, still the cultivation of so vast a field, where we are the only workmen, must always be above our strength; and keep us more or less in our present condition. If in the sequel Providence should afford the means, my intention is to employ some Priests of the country, reserving to ourselves the general superintendence and the charge of giving Administrations, a sort of Missions, in several Christianities, and of keeping some house of education. But this is a mere project: God alone can realize it.

2d, From this exposition you will readily judge what is our manner of life, especially having tried it yourself. We are absorbed in the administration of the Sacraments. Fathers Canos and Bournet though arrived within the last four months, are already employed and hear confessions as they can "*Propter necessitatem*" because it is absolutely necessary. Beside this we are physicians, and above all arbitrators of the peace; and not having gained all the principal centres of the Christianities, we are in a continual running about from place to place, remaining no longer in each than is necessary to administer the Sacraments and put affairs in a good train.

All this is exactly conformable to the advice and example of St. Francis Xavier on this same coast of the fishery. But the life is painful and requires a good store of interior spirit: the little which one has, soon evaporates. Pray then for us my dear Father, that our good God may support and sanctify us in the state wherein he himself has put us.

3d, You readily perceive that pains and tribulations are not wanting. Without mentioning those which are negative and consist of privations, there are tribulations from our enemies the Schismatics, and in several districts from the Magistrates, who drive us from Churches in which the Christians had unanimously received us, and where we had the right of possession for several years: tribulations in fine from the Christians themselves, from their hot violent temper and their inconstancy and weak faith. Alas! what miseries! But we are not without consolations; God protects us, and we continue daily to

gain ground on the schism, which now retains but little in our Mission. We are called for on every side and the fruits of our ministry are very abundant, and will be much more so, when we all shall be sufficiently acquainted with the language to preach regular sermons. Even the Pagans afford us great hopes. The smallness of our number and our embarrassing circumstances, together with deficiency in the language, have hitherto prevented our turning professedly towards them; nevertheless God always brings to us some souls whom he rescues from idolatry: thus during a circuit of 15 days, which two months ago I made in the interior of the country, I baptized 10 Pagans and left several others preparing for that Sacrament. Blessed a thousand times be our Divine and amiable Master, alike for our pains and our consolations, and may he direct them all to his own glory and our sanctification. 'Tis this grace which I beg to ask of God for us all.

I hear that some Indian Annals are being published at Calcutta, treating of the manners, the philosophical and religious systems, in a word of the sciences of India. I have not yet seen this work, but I am in hopes that it may be extremely serviceable to us. I should be obliged to you for an account of it.

I finish my letter in a Church which I have just conquered from the Schismatics. Their power in the neighbourhood is extremely shaken, which alarms the Goese Priest of the Canton, who is the most violent and most terrible of the Schismatics.

He is at present engaged in a suit against my invasion, but I hope he will not succeed. Suits are become so familiar to us that they no longer cause alarm—but what a life is this? Father Garnier has two or three concerning two important Christianities which he has lately conquered. Such proceedings are ordinarily rejected without our being obliged to meddle with them, frequently however informations are taken and then we must plead.

But I suppose you know what is meant by pleading in this country. Have all the arguments possible or have none at all, it is the same thing; reasoning must be more eloquent to be admitted here. Malherbe said in his time *L'argent seul au palais fait gagner les procès*. But in Europe there are at least some exterior forms. Here it is a public auction. After having been a long time victims of our simplicity, we too set about to plead. Accordingly when not long ago a process most false and most notoriously calumnious, but accompanied with 100 rupees, had been presented against us, as I believe at present by the Goese Priest, I sent some people to treat with the great Tavildar. They soon concluded the bargain, and, without

any further examination being made, bought a favorable decision for 150 rupees!

The southern district which I lately quitted, has been every where disturbed, but rather by the schism of avarice and ambition than of Goa. The chief of the Paravers or pearl divers of St. Francis Xavier, together with some others of their leading men, had it in their power to embezzle the goods of the Church. Thus they give the law to the Priests while the Churches are every where falling to ruin. Our Fathers having been a little too hasty in reforming this abuse, a general persecution began and joined the Goese schism, and what most alarmed us was that English Magistrates showed feelings truly hostile. Mongseigneur de Drusipare has lately visited the whole of our Mission, and as he passed through the south, we concluded peace, but on terms which will cause us many annoyances until we are enabled to shake off this yoke.

Here, my Father, is a short abridgment of our history. Henceforward I hope it will be more edifying and more consoling. The people are eager to receive us "*Parvuli petierunt panem et non este qui frangat.*" Children have asked for bread and there is no one to break it. We can hardly give catechetical instructions.

Not an instant is left us to study this truly difficult language. But we are going to begin, and the fruit will be very abundant. Besides the Infidels who are to be converted, and who still form nine tenths of the population, we have to bring back numbers of poor Christians whom the avarice of the Goese has driven into Protestantism. All will come round by the grace of God. Pray then for us that we may become fit instruments of the Divine mercy. Our Fathers are all in good health. God be praised. I have shown them your letter, by which all are much consoled, and desire me to assure you of their sincere affection for our Fathers and Brothers of Calcutta.

Your servant in Jesus Christ,
Trinchinopoly. T. B. . . .

ON MISSIONS.

A variety of causes have operated to delay thus long the continuance of our notice of the history of Missions, which we now take up from the close of the ninth century. The succeeding one added but little to the glories that attend missionary labors, but it nevertheless deserves notice, as having given the first gleam of Christianity to the Russians, though small indeed was the advance made by our holy religion in that barbarous nation, whilst in Sweden some progress was effected by

St. Sigefred; and the Rugi, a fierce tribe of barbarians, inhabiting the borders of the Baltic in Saxony, listened to the impressive truths preached to them by St. Adelbert. The progress made by the holy men who blessed this period of the æra of truth is marked by the first excitement being given to the Christian world by the calamities and persecutions imposed on its followers by the Mahomedans in possession of Palestine, which shewed itself in a desire to revenge these injuries by a holy war against the infidels. Some among the States of Europe however were still sunk in the darkness of infidelism; the Prussians too, fell from the faith, and a Pagan priest of their obscene idols was the instrument that gained for the pious St. Adelbert a crown of martyrdom towards the close of the tenth century. His death was avenged by Boleslaus, King of Poland, who immediately attacked the Prussians. The milder voice of persuasive instruction was not however neglected, and St. Bruno, accompanied by eighteen other pious men, went on this dangerous Mission about the middle of the eleventh century; they fell victims to their charity and Christian humanity, being massacred by these barbarians, who, thenceforth, continued unreclaimed from their idolatry for a long series of years. St. Olaus preached the gospel in the frigid island of Iceland; and St. Ulfria, and St. Eskel in Sweden and Norway during the same century, but little is known at this period of the progress made in their labors. All that has been handed down to us is, that in the following age Christianity was, under the guidance of Nicholas, afterwards raised to the Holy See under the title of Adrian the Fourth, considered fully established in these countries. It is not within our province to do more than glance at the Crusades which were first openly begun in the eleventh century; their effect, if any, was to diminish the extent of missionary labors by drawing off the zeal and piety of the age into another channel; one, too, that was better suited to the warlike and chivalrous spirit that distinguished the times, causing the staff of the pilgrim to be changed for the war-steed, and the humble garb and admonitory address of the modest but earnest Missionary, for the panoply of steel, and the daring shout of defiance. It is not for us to scrutinize the Divine will, each doubtless had its object, and each its prescribed effect on the minds of man, as well as on the great object of the extension of His holy word, and its dissemination to the uttermost corners of the earth. The work of conversion was not however wholly at a stand, for in the beginning of the twelfth century the Pomeranians, being reduced to obedience by the victorious arms of Boleslaus of Poland, St. Otho fearlessly inculcated and expounded the blessed doctrines of Christianity among

them, but on afterwards repeating his efforts he met much opposition, not only from the obstinacy of these blinded idolators themselves, but still more from the apostacy of those who, after professing the true faith, fell off again to Paganism; he at last, about 1130, succeeded in finally effecting his holy object, and left Albert as first Bishop of Pomerania, after which Christianity daily acquired new strength and stability with the nation.

The Sclavonians listened to the pious exhortations of the good and enlightened Archbishop Absalom, though not until he was supported by the arms of Waldemar, King of Denmark; and about 1150 the Finlanders being totally routed by Eric, King of Sweden, gave ear to St. Henry, who accompanied him, and embraced Christianity; though afterwards a portion of them, relapsing into the sins of Paganism, rose, on the imposition of a penance on one of their chiefs guilty of the heinous sin of murder, massacred their zealous prelate, and thus conferred on St. Henry the glorious crown of martyrdom.

Notwithstanding that the attention of Europe was occupied by the prosecution of another Crusade, the paternal devotion of the Holy Father and his regard for his children, whatever their infidelity, induced the sending a Mission among the Tartars, where the gospel brought forth its accustomed good fruit; many Churches were erected in Tartary, and even in China, towards the latter end of the century, under Johannes a Monte Corvino, who translated the New Testament into the Tartar language.

The inhabitants of Lithuania, fierce and savage as they were, and obstinate in their idolatry, having long turned a deaf ear to the exhortations and prayers of the several holy men who had ventured on Missions among them, were at last reduced to acknowledge the efficacy of Divine truth and confess themselves Christians; at the same time that St. Ferdinand, prevailing over the Saracens, extended the influence of the Church in Spain; and the Mission in Russia was crowned with the conversion of Peter, its grand Duke.

The succeeding century (the fourteenth) served to crown the successes of the Missions in Tartary and China, where so many Churches were established, that his Holiness Clement V., erected Cambalu, the capital of Cathery, supposed to be the same city that is now called Pekin, into an Archbishopric, John de Monte Corvino being, as a reward for his successful labors, raised to that See, to whose assistance seven other Bishops, chiefly from the Franciscan order, were also sent. These being in 1338 further increased by numerous other Missionaries sent by his Holiness Benedict XII.,

in consequence of an embassy seeking that aid from European knowledge, which they had so often rejected with disdain. An emperor of the Turks about the same period yielded to the language of love and peace, and confessed the truths of Christianity.

Thus we see that by the close of this century, which bounds also what is considered the ancient history of Missions, all the countries of Europe, and many of Asia, had listened to the voice of Truth, and presented a most promising aspect for the progress of the true faith. How delightful must the review of past oppositions, of foregone troubles, of conquered dangers, have been to those holy men, the saints and fathers of the fourteenth century, when they beheld this crowning joy to their dearest hopes—how consoling above all, is the review of this brief sketch of ancient Missions to the sincere Catholic surrounded by infidelity, idolatry, and heresy; how must this retrospect elate his heart with hope; how must it increase his trust in Divine Providence; and above all, how greatly should it encourage even his humblest exertions in the promotion of that faith which alone has power to save, raising his soul superior to difficulties, and above all opposition, at the recollection of what must have been the sufferings of these holy men among ignorant barbarians, uncivilized savage, with hardly a single feeling of humanity in their breasts, and who yet by perseverance in the labor of love were all reduced to holiness and peace—should it not urge on every true Catholic to labor steadily, earnestly, and with all his heart to emulate these saints,—should it not make his soul swell with the love of Him who sent these bright examples for our edification, and who hesitated not to sacrifice himself that we, and all people, from every corner of the earth, might through his holy Church, be brought unto salvation.

NOTABLE NOTIFICATION.

To the Editor of the Bengal Catholic Expositor.

SIR,—I have observed in to-day's *Englishman* the most extraordinary Notification to which the name of a Catholic Clergyman was perhaps ever affixed. I allude to an advertisement bearing the signature of THOS. OLLIFFE, D. D., *Secretary*: and in which the Catholic community are charitably informed that the *Catholic Expositor* is no longer worthy of their support. How very kind and considerate this is to the poor bewildered Catholic community who are so utterly incapable of judging for themselves in so abstruse an affair.

It would however have materially added to the benefit thus conferred on the dull and un-

thinking community, had they been informed when, in the opinion of their sage and self-constituted instructors, the *Expositor* was worthy of their patronage, as also from what authority it had been transferred; for I believe the community are not aware that there was even so much as a pretended ecclesiastical authority in the Vicariate when the *Expositor* was adopted as its organ by the Catholic Auxiliary Institute of Bengal.

While on the matter of ecclesiastical Superiority, it would, I think, tend in a material degree to enlighten the minds of Catholics in general on the subject, were the learned Doctor to explain how a layman coming to India and receiving his ecclesiastical education, ordination and mission at Goa, can be called a Missionary from Europe. And perhaps the Rev. Dr. would further so far condescend as to state whether or not the clear and obvious intent of the reservation in favor of European Missionaries contained in the Brief, on which Fre Antonio rests his pretensions, was not to guard against the assumption of the authority of Vicar General by individuals who had not passed the ordeal of ecclesiastical education and probation in Europe. If this was not the object of the reservation in question, he may perhaps inform us what it was. And if this was the object: How stands Fre Antonio's right? The simple circumstance of his being a European by birth, can in no way better his claim, because that alone could not make him a European Missionary, nor give him the qualifications which a European Missionary is supposed to possess. It is obviously the European education, not the birth, that constitutes the requisite qualification.

It appears to me passing strange that individuals who have all along condemned the *Expositor*, and that too in direct and open opposition to the declared opinion of our late lamented Bishop, and who used every means to injure it, should now give themselves so much trouble and expose themselves to the scorn and derision of the public about a thing so utterly worthless and contemptible as they always represented the *Expositor*. Who has forgotten that, in the fulness of their wisdom and modesty, they condemned our late Vicar Apostolic in unmeasured terms, for allowing his name to be associated with the *Expositor*? Would they now wish Fre Antonio to do that which they disapproved in the Bishop? Or has the lamented demise of the latter shed some new light on their minds? Certain it is, however, that arguing from their conduct during the Bishop's life time, they ought to rejoice that Fre Antonio has no connection with the *Expositor*; whereas they act as if it had been a part of

the Bishop's *ex-officio* pastoral charge. I leave the unprejudiced and reflecting reader to draw his own conclusions from such inconsistent conduct. And when it is known that in the majority of twenty-one, by which I understand the resolution against the *Expositor* was carried at a packed and exclusive meeting,—the notorious "Sour Krou" and six of his family, besides his debtors, partisans and dependants, were to be found—the value of such a resolution, carried at such a meeting and by such a majority, will no doubt be duly appreciated, and the modesty of publishing it for the *guidance of the Catholic Community*, duly admired!

It is but natural that those who set up their own conceited notions in opposition to the opinions of our late Bishop during his life time, should deem themselves pre-eminently qualified for the guidance of his flock when bereft of his pastoral care. But it is just probable that the flock may be disposed to attach precisely the same value to their opinions as was done by their late ever to be lamented Bishop. A CATHOLIC.

P. S.—So Fre Antonio has suspended Mr. Sumner, because he stated that the Catholic Religion was sometimes a bar to promotion to the non-commissioned grades in the army. That this is a fact, no one who has had proper means of judging can deny. And when it is borne in mind that only a few years back, there were even Orange Lodges in many of the Royal Regiments, and that there are many Officers still in them deeply imbued with the leaven of Orangeism, the fact mentioned by Mr. Sumner will not excite surprise. But to say that the pointing out of a grievance of this kind is calculated to excite disaffection among Irish Catholics, is a gross insult to their principles, their judgment, and their tried fidelity. If the grievance actually existed, a fact of which the Soldiers must be themselves better judges than any one else, the notice of it would only tend to convert despair into hope of justice; and if it had no real existence, the person who asserted the contrary, whether Priest or Bishop, would only expose himself to their ridicule and contempt.

But if Mr. Sumner's remarks were so objectionable, how came Dr. O. who was present, not to have reprobated them at the time they were made, instead of by his silence consenting to their truth. Of course I repudiate the idea that the attachment of blame to what Mr. S. said, was an after-thought, stimulated by personal motives: this much however is known, that it has been proposed to Government to remove Mr. S. from Dum-Dum and to place Dr. O. in his stead!!!

TEMPERANCE PROCESSIONS.

METROPOLITAN TEMPERANCE PROCESSION.—The long-expected procession of the Temperance Societies took place on Whit-Monday, when the inhabitants of the principal streets in London had an opportunity of witnessing the numbers and respectability of those who had joined them. The procession formed into a line about eleven o'clock, and proceeded from Russell-square through Tottenham-court-road, Goodge-street, Portland-place, Regent-street, Piccadilly, St. James-street, Parliament-street, Westminster-bridge, York-road—from thence to Blackfairs-bridge, where they all dispersed to their several localities. During the procession down the York-road, there were about twenty-two of the Fusileer Guards with their temperance medals, who, upon the approach of the Temperance Societies, saluted them. Among the different societies, the most conspicuous were the Metropolitan Roman Catholic Total Abstinence Association, and the South London Catholic Temperance Society. Indeed, the latter was considered by every one who saw the procession, to have been superior to any of the other societies, both in numbers, and in the costliness of their flags and scarfs, which were of green silk.

SOUTH LONDON CATHOLIC TEMPERANCE SOCIETY.—The members of this society amount in number to about sixteen hundred; the president is the Rev. Thomas Doyle, of the Catholic Chapel, London-road; it has been established about six months. This society bears another name—"The Confraternity of St. George"—hence the banner and medals used on Monday at the procession bore the usual impress of St. George, &c. On Sunday, the beautiful banner of the Society was hung up within the sanctuary, and the members of the confraternity were addressed at the different masses by their pastors, who, from the first, have been endeavouring to turn the Temperance Society into a real religious confraternity. On Monday, the confraternity assembled in the chapel at seven o'clock to hear mass, before going out to join the procession of the other Temperance Societies. Several hundreds attended—nearly every one wearing a medal, and the committee-men in their broad sashes of green slung over the shoulder, with the usual device of St. George and the Dragon emblazoned on them, surmounted by a cross, with the harp and shamrock; they also bore high wands, painted dark green and surmounted by solid brass crosses, in their hands. When the mass was finished, their president, who had celebrated it, reminded them very briefly of a variety of occasions on which the sacrifice just finished had been offered in the presence of multitudes like those present, who waited for its conclusion to march out as they were about to do—but with what different feelings and views! The end of the sacrifice was often the signal for the battle—conflict, and blood, and death. Not so in this case; all was peace and charity. They were about to show their fellow-citizens the happy effects of temperance, by their own orderly conduct and healthy and respectable appearance, and to induce others to join their ranks, by parading, with light hearts and happy countenances, the streets of the city. After some other remarks, the members of the confraternity knelt down to receive the blessing of their pastor, and left the chapel. The muster took place at nine o'clock on the ground near Bethlem Hospital. All was life, activity, and joy. Horsemen gaily attired, with glittering medals and

green silken sashes, and batons headed with crosses, riding here and there. The grand corps d'armée forming into line four deep, fine healthy well-dressed men, with many a pretty Irish maid and matron setting the medal properly, and the white favours, on their sires, or husbands, or inamoratos. After some bustling, the line was formed, and stood thus ready to march:—

First—A Horseman attired as for the Queen's birth-day, in white dress, baton in hand, tipped with a cross, medal hanging round the neck by a green ribbon, broad sash slung over the right shoulder, with the devices already described, and of course white gloves.

Second—A Green broad Banner, carried by two members, with cross and the inscription, "The South London Catholic Temperance Society" inscribed on gold on it.

Third—A Band in a regimental uniform.

Fourth—Members four and four, to a very considerable number.

Fifth—Another Band in uniform.

Sixth—Committee men on foot two and two, with sashes medals, and wands.

Seventh—An open carriage drawn by six greys, with white favours on the postillions; two members holding the banner-staff on the coach-box, from which staff flaunted the streamer. It is red silk, tastefully cut into an oblong form, interspersed with the white and red rose; on one side, St. George and the Dragon; on the other, the saint's shield. The upper scroll on the banner contains the inscription, "St. George for England;" the lower, "St. George, pray for us." The banner-staff terminates in a Maltese gilt cross, with a ruby coloured signet set in the centre. The appearance of this lofty banner was fine in the extreme. In the carriage sat the Treasurer, Michael Forristall, Esq., J. F. Maguire, Esq., the Rev. John White, and the Rev. President. The carriage was flanked on each side by a horseman dressed as described before.

Eighth—Members four and four, to a considerable extent.

Ninth—The Harp of Erin, with a harper seated in a carriage.

Tenth—The wives and daughters of the members, the ladies in carriages and vans.

Eleventh—Horsemen to bring up the rear.

When the stern command of make ready was heard running along the lines, the bands struck up God save the Queen, and this being finished, off the boys went with a light springing step to the lively well-known air of Garryone.

The procession arrived at the Temperance Hall, Prospect Place, near the Elephant and Castle, at half-past three, when several hundred sat down to tea; the band remained with them, and after spending as agreeable an evening as they did the day, the meeting having been addressed by several speakers, at length separated.

THE METROPOLITAN ROMAN-CATHOLIC TOTAL ABSTINENCE ASSOCIATION proceeded in the following order:—

Large banner of green silk, painted on one side, "Jesus conversing with the woman of Samaria:" and on the top, the motto of "Give me to drink." On the other side, a silver cross, on which was written the pledge, with the motto, "On earth, peace to men and good will;" at the bottom, "The Metropolitan Roman Catholic Association, founded by John Giles, Jan. 28th, 1840."

The members on foot exceeded 1,000, a great number of them bearing wands of a green colour, with a ball and cross gilt with silver.

A director on horseback, with a mahogany wand, silver ball and cross at the top.

A conductor, with a staff having a solid brass figure of a Cupid in a full-blown rose.

A carriage, containing Antony Walvogel, Esq., the Treasurer, and Mrs. Giles, the wife of the founder.

Four vans.

Military band.

We should think there were about 15,000 in the procession, and it was thought to have extended to the length of from two miles and a half to three miles.

STATE AND PROSPECTS OF CATHOLICITY IN ENGLAND.

(Concluded from our last.)

But in all ages, the Church has considered herself empowered to depute pastors with faculties belonging to the second class, that is with commission, and with the necessary authority, to carry the gospel where it was not known, or to dispel heresy or error wherever it had crept in. It was in this capacity that Augustine was sent to England, and Boniface into Germany; it was thus that Lupus and Germanus visited our island, and Hilary travelled over the provinces of the East to confute the mischievous errors which infected them. After the so-called Reformation, the government of the Catholic Church in this country, by the ordinary system of parochial distribution, became impossible, from the violence of the persecution, and the want of clergy, and the dispersion of the flock. No remedy, therefore, remained, save that of having recourse to the extraordinary resources left in the Church, and appointing missionaries, whose powers should be most ample, and whose field of action should be undefined because unlimited. By degrees, as first calm, and then peace was restored to our persecuted Church, an approach was made to the establishment of a quasi-parochial system, under the government of vicars, with episcopal jurisdiction. This is in truth a state of transition, but while some resemblance has thus been attained to the normal system of the Church, our clergy have not lost the glorious title and prerogatives belonging to our former condition; and though stationary in their ministry, they are yet *missionaries apostolic*; the exercise of their power is not restricted to merely a certain parish, or circumscribed territory, but is valid, and in due subordination, lawful, over their entire district: and these powers are among the most ample which the Holy See accords to those whom it sends to distant countries. It is evident, that a mission so conferred and bearing an epithet so expressive and sublime, has annexed to it, duties of a corresponding character; that is, that while each one is bound to look with pastoral solicitude, because with pastoral responsibility, to the flock specifically committed to his charge under the present system, he has moreover a commission given him of a more general—of an *apostolic* character—to the whole of his country, and principally on behalf of those who are still ignorant of the truth, and live to die deprived of the spiritual treasures confided to the Church.

That this view of the twofold mission entrusted to the clergy of this kingdom is correct, the admirable conduct of that body itself abundantly proves. For what has been the system of propagation till now adopted among us? The most common, and the most effectual one has been, we believe, to throw out shoots from missions already existing, and form smaller congregations on the outskirts of the present ones. These again, in their turn, give rise to filiations; and so by degrees chapels and churches become established where none before existed. This system is based upon the principle we have laid down, worked upon by the noble spirit which has ever animated our priests, that of considering their mission and commission commensurate with the extent they can reach, with their means and their power to do good. And here we may be allowed to say, that we, for our parts are far from considering the missionary state of our ecclesiastical body as

one of inferiority or reproach. As a state afflicting to us, from the causes which render it necessary, we must naturally consider it; for we would that our country was in no condition to need the appliances of the Church's extraordinary resources. But while it is in this unhappy state, we know not a more glorious title that a minister of the Church can bear, than that which reminds him that to him she has given part in the *apostolic* commission—that to him she looks for the performance of apostolic work—that in him she expects to find apostolic zeal, and apostolic virtue—in fine, that to him, among many brethren, she confides what she has so much at heart—the conversion and salvation, not of one small congregation, but of millions of his fellow-countrymen, his Israel according to the flesh. And hence we firmly and earnestly trust, that whatever changes may take place in our form of ecclesiastical government, however we may be made to approximate still closer to the state of Catholic countries, we never shall be stripped of this sacred badge—memorial of calamitous but most blessed times—epitome of duties arduous but most sublime—until of itself it become a dead letter, and remain as a title of the great ones that have received their crown, envied by the generation by which it can be no longer with propriety worn.

But, at the same time, while it is borne, who does not feel animated to correspond with its obligations? Who can see the fields ripe for the harvest, and their riches his who shall gather them, and having a sickle in his hand, not hasten to labour while he has strength? Who is not jealous of those who have got the start of him, and have already bound many sheaves to carry in gladness to an everlasting home? But courage—there is room for all. Alas! if there is any reason to repine, it is because of the vastness of this field, and the inadequacy of our efforts. Is it, then, impossible to do more than we have done till now?

It would indeed be cruelty to urge on the greater part of our clergy to greater exertion than they actually make. We know too well the hardship and toil of our missionary labour in large towns,—the certainty of its daily fatigue, and the uncertainty of its nightly rest; the hourly pressure of urgent duties not to be delayed, and the sure recurrence of periods of extraordinary exertion, whether weekly or monthly: the public offices of the Church, and the private claims of the confessional and sick-chamber; the infirmary and the poor house, the school and the gaol; the hovel and the cellar; hours spent in pestilential atmospheres, nights passed in hanging over squalid misery aggravated by disease; obligations towards the new-born and the dying, the living and the dead. And all this without intermission, almost without remission, or relaxation, year after year; surely it requires a heroic devotion to the state they have embraced, and to the God whom they serve, in those who endure it. God forbid that we should propose to add a feather's weight more unto their present burthens; to lighten them we would willingly bear our own share, or co-operate in any other manner most effectual. But this is not the worst. The weight they already endure, too often crushes the bearer beneath it: many a youthful constitution fails and sinks gradually, many a vigorous frame wastes into premature exhaustion; many a robust and active labourer takes his share not only in the spiritual, but in the bodily afflictions of his poor flock, inhales infection from their breath,

as his lips open to speak over them words of eternal life, and is hurried away, by a brief but unrelenting malady, to render an account of a ministry in which he has cheefully laid down his life for his sheep. The mortality among our young clergy employed upon laborious missions, principally in the manufacturing districts, has been of late years truly awful. Any idea of calling on those in such a situation for extra work, beyond the scene of their own already too laborious operations, would be unfeeling indeed. But this is not a sufficiently brotherly view of the case. Any plan that could be devised for transferring a portion of their toil to those whose easier circumstances (we speak of time and leisure) would allow them to add somewhat to their present duties, would be surely hailed with kindness and joy, by all the clergy.

Is it to be expected, then, that the rest of the ecclesiastical body should devote itself to the missionary task of enlightening others, out of the immediate sphere of their own incumbencies? And if so, how is this to be done? Now, to answer either of these questions specifically, especially the latter, is we fear, almost beyond our power, certainly beyond our rights. We presume not to prescribe, or even to insinuate duties to those who are qualified to know them, and sure to discharge them, much better than ourselves. In whatever we have till now said, or may yet say, we are far from wishing to imply blame, as if enough had not been done. We only contemplate new and urgent circumstances, under which, what, we have hitherto found sufficient, may no longer prove so. If the reasoning which we have pursued be correct, if the very nature of our peculiar ecclesiastical constitution in England be such as to impose on us the obligation to labour generally, for the conversion to the truth, of the entire country to which we are sent, we see no reason, for our parts, why we should shrink from the consequence—even though our individual conscience should reproach us with past imperfect compliance,—that we are bound to turn our thoughts, bend our serious attention, and, if possible, devote our labours, to the exact fulfilment of the duty. As to the manner,—the modes of benefiting are so various, and must be so completely the result of each one's character, parts, and situation, that it would be impossible to determine it. One will have leisure and convenience to write works of a more profound character upon religion; another will be able to produce lighter publications of an interesting and instructive character. One may have a love for science, and opportunities for cultivating it, and may contribute towards the improvement of our education, or answer the objections of infidelity; another may be useful in the management of business, in public concerns. The spirit, who divideth His gifts as He listeth, will bless them tenfold, if employed for the spiritual benefit of His children. How many are there of our clergy, who having not only the means, but the inclination for study, have cultivated it assiduously for their own improvement and pleasure; but have not thrown, as they might have done, their acquirements into the common stock, into that treasury of the sanctuary, where a mite has its value! Would not their hours of fruitless application, have been a far greater comfort to them, if they had not been merely a solace of their solitude, but likewise a source of instruction and edification to others, or if they had produced works which we so much want for our college courses, sound and untainted with the poison of error or im-

morality. Or how usefully might many, who from diffidence, or consciousness of unfitness, could not undertake such tasks, employ their hours, in translating some of the multitudes of valuable works, on every department of religious knowledge, which the Continent possesses, and adds to daily. In short, the time is coming, and now is, when we want the combined efforts of many, to obtain great but necessary results.

3. But certainly the way in which those who have leisure and ability for it, could best concur in the twofold work of charity,—that of relieving their more oppressed brethren, and that of diffusing the knowledge of truth,—would be by devoting themselves to preparation for the pulpit,—the most powerful means of conversion. It is certain that in all Catholic countries the custom prevails, of relieving the local clergy, at certain stated seasons of greater occupation, of the laborious duty of the pulpit, and at the same time giving the people the benefit of hearing the word of God preached, if not in better, in more carefully prepared discourses, than the regular pastor can provide. The best of our feelings as of our senses feed upon variety; neither the eye nor the mind will resist weariness, if always met by the same forms of things. They may be beautiful as you please,—bright, cheering and sympathetic,—but after a time you will want relief, even from less perfect objects. No one, not the most eloquent man on earth, will continue to address, for years, the same assembly, without either gradually wearing out, at least, the most striking of his thoughts, or begetting that familiarity with his mode, which, if it breed not contempt, at least diminishes awe. It is a wonderful relief to both preacher and audience, to have, from time to time, some one stepping in between them, whose turn of thought will necessarily have the charm of variety; whose leisure has enabled him to elaborate his discourses with accuracy and vigour; whose mature meditation has prepared them in a well-supported complete series; and who, independent of a thousand local influences and personal delicacies resulting from position, can urge home-points on which the resident instructor may but lightly touch, and cut up by the root abuses, which, from prudence, he can only gently attempt to lop and prune. The great and stirring truths of religion, coming thus powerfully enforced by the voice of one, the lines of whose character are not so familiar to the hearers, at seasons when the whole service and feeling of the Church invite and help to serious reflection, could not fail of producing corresponding effect. But such a gift is not granted to all, nor to many. It is therefore so much the more valuable, and should be therefore the more turned to account. If "the word of the Lord is precious" in our days, as it was in those of Samuel, those should be put to good use to whom it hath been given in power. In other words, their abilities should be made available to as many persons and as many places as possible, during such intervals as they could spare from the lighter duties of their own situations, or could find others who could supply their places. Common fame has told us of the crowds brought together in Paris by the courses of Lacordaire and Ravignan, as by the sermons of Combalot and McCarthy. But these and other eminent preachers never confined their labours to the capital, but visited various towns in the course of the year, so as to give thousands the benefit of their eloquence.

It is the same in Italy, and was in Spain and Portugal. Often a parish-priest, who, during the year, has the care of a small country parish, is invited, for the Lent to large and populous cities, there to utter before multitudes the meditations of his quiet hours. Could not something of this sort be done amongst us? Shall we venture further, and ask *ought* it not to be done? Ought not all false shame to be put aside, and ought not any one who believes himself able, by God's blessing, to go through such a fatiguing mission with some prospect of success, to step forward and tender his service to his bishop, to be so employed? Ought not any one, whose studies have led him to particular attention to the controversies of the day,—and who, having exhausted the results of his researches upon his own limited charge, has found their effects beneficial,—to be willing, and even anxious, to carry them where they may be profitable to many more, and where he may have fruit, as St. Paul desired to have, in more distant Churches? And if he found that blessing attended his disinterested labours, wherever he had a point of support, in a Catholic congregation already existing, and where he had the friendly shelter of a Catholic roof over his head, would he not be tempted to try a bolder and more apostolic step; and with something of that spirit—though ennobled and hallowed by his cause—which animated the first mariner that ventured to leave the shore along which he and his predecessors had till then crept, and boldly committed his frail bark to the broad sea, trusting in God, and fixing his eyes upon some bright star to guide him, confidently but prudently strike into regions comparatively unexplored by the Catholic faith, and seek, where none have been sought before, sheep for the fold of Christ his Master?

We own that such a step would be the most decisive yet taken in the discharge of the ecclesiastical ministry, since the days when persecution against us ceased. We feel that it would require extreme tact and delicacy; considerable moral courage; great readiness and practice in speaking; a varied fund of knowledge. It would require much of that apostolical faculty of being all to all, that all might be gained; a just mixture, in the character, of firmness and affability, of calmness and ardour; a sacred enthusiasm without a tinge of fanaticism; a zeal pure from all rancour, a boldness without bitterness—in a word, the spirit of a St. Francis de Sales when preaching in the Chablais. But no spirit is so sublime as not to be within the compass of the Catholic's reach, when animated by the sublimest of motives—Charity.

4. That considerable training, much preparation of materials, and a certain organized system, would be necessary for putting such an idea into execution, all will admit. Order and regularity would be essential for carrying out a system, in all its parts, such as we have detailed. Pioneers are required to break down obstacles and smooth the way, before the main body of an army can pass; and therefore, however valuable the assistance of clergy charged with parochial duties would be, it could only be as an *occasional* aid, not as reducible enough to system, nor capable of organization sufficient to cope with the first difficulties, requiring perseverent and well-conducted efforts to remove them. For this purpose, and to give the tone and

character to the undertaking, we must look to some body of ecclesiastics who shall devote themselves exclusively to the task of commencing, and afterwards supporting it. That this is no new idea in our minds, our readers will be convinced by turning back to our twelfth number,* where this plan is suggested. But since we wrote what is there, much has occurred to confirm, and give consistency to our views. And first, we have the opinion of our opponents, the Anglicans, who seem anxious to undertake something of this nature, as the great means of promoting religion where it is dormant. The following extract from the *British Critic* will illustrate our meaning:—

"Since we are upon the subject, it may be satisfactory to add the testimony of two of our principal devotional writers, of very different schools of divinity, and in estimation among very distinct sections of the Church, who appear to hold the doctrine which Ferrar practised. It was, in the judgment of Leighton, '*the great and fatal error* of the Reformation, that more of those (religious) houses, and of that course of life, free from the entanglement of vows, and other mixtures, was not preserved. So that the Protestant Churches had neither places of education, nor retreat for men of mortified tempers.'† Thus, Leighton thought the great and fatal error of the Reformation to be the doing away those very institutions which we are now told are so very corrupt in all their forms. Jeremy Taylor, in the most popular of his works, distinctly recognizes it, and used terms to designate that state, and lays down rules of a kind which move the scorn and indignation of our modern writers against the Fathers. The following will be enough; 'Natural virginity, of itself, is not a state more acceptable to God; but that which is chosen and voluntary, in order to the conveniences of religion, and separated from worldly incumbences, is, therefore, better than the married life,—not that it is more holy, but that it is a freedom from cares, an opportunity to spend more time in spiritual employments; it is not alloyed with business and attendance upon lower affairs: and if it be a chosen condition to these ends, it containeth in it a victory over lusts, and greater desires of religion and self-denial, and, therefore, is more excellent than the married life, in that degree in which it hath greater religion and greater mortification, a less satisfaction of natural desires, and a greater fullness of the spiritual: and just so is to expect that little coronet or special reward, which God hath prepared (extraordinary, and besides the great crown of all faithful souls) for those 'who have not defiled themselves with women, but follow the Virgin Lamb for ever.'

"Such is the judgment of the seventeenth century; but strange things are circulated in the nineteenth. We hear, for instance, a wish has been expressed, that bishops should not prefer any one in their respective dioceses who should ever speak ministerially in favour of celibacy. The next step, we suppose, would be that a matrimonial engagement should be a necessary title for orders; or an extract from the marriage register might be one of the ordinary papers sent in, together with the *si quis*, or college testimonial. Expectations, we hear, have been entertained of the effect of the first open avowal of opinion on the subject of celibacy on the part

* Rom. i. 13.

* May 1839, p. 429, On *Froude's Remains*.

† Burnet's *Lives*, Ed. Bishop Jebb, p. 288.

of those who are said to be favourable to it. It is hoped that whenever broached by them, it will be protested against, and put down by the 'good sense' of the people of England with indignation and abhorrence. It may be so. Meanwhile, we would observe that that same English 'good sense' is not infallible, particularly on Church matters. At least we suspect that the 'good sense' of the majority of intelligent men, who had never thought on the subject, would at first sight decide that 2000*l.* is ample provision for a bishop, or that it would be an improvement to admit Dissenters to power and station in our universities. On the other hand, sorry as we are to disturb the peace of mind of many comfortable family-men, we are not over sure that the 'common sense' of the nation *would* be altogether opposed to the course under consideration. We are not so sure that the notion of persons abstaining from marriage in order to give themselves more to God, and not to be entangled with the affairs of this life, or from fear of becoming indolent amid domestic comforts, or covetous from anxieties about a family; or in order to devote themselves to works of charity and self-denial; nay, as a kind of severity towards themselves for trifling and thoughtlessness in times past, would offend people's common-sense, at least if they were people who knew what the Bible said on the subject, and especially when they were informed, that persons did not bind this in themselves by a vow, but only purposed in themselves so to abide, if God give them grace to do so.

"It is well that this subject should be brought before the public mind. We do not know whether the necessities of our times are tending. There is a strong and awakened sense of the appalling spiritual destitution of our great towns. The public mind is more and more drawn to it. Facts and figures are coming out; and men are beginning to realize this oppressing subject with definite statistical notions of its enormous magnitude, and the difficulty, and yet absolute necessity, for a remedy. Men of all ranks and professions are making sacrifices of money; other personal sacrifices will follow. The more the subject is brought out, the more will it be forced upon the public mind, that our existing parochial system (humanly speaking) is utterly powerless for making head against the tide of irreligion that sets in. But lately, there was a meeting for providing schools and churches for a single district in one corner of London, at which this fearful fact is stated, that there are 700,000 souls, and Church accommodation for but 5000. The Bishop of London, as every where, was forward with his munificent contribution. But what a time it must be before money can be raised, and Churches built, and clergymen settled to begin labour among these Christian souls. Specially then, we envy the lot of him who may have the boldness to make trial of associating a number of young men as a collegiate body, for the cheaper supply of an efficient ministry to operate on these dense and dark masses of sin and ignorance; to live with him, not tied by vows, but purposing in their heart, by God's grace, not to entangle themselves in the affairs of this life, that they may the more devote themselves to this great work. One word from that active prelate, and we doubt not some one would be found, under his sanction and encouragement, to make the attempt; some one, perhaps, with chance advantages of local connexions, which would prevent the experiment being scorned as not respectable, but might, from such chance influence, as it were,

command a fair trial. It would be a noble addition to his lordship's munificent charity, to have brought into practice a plan, by which, under God's providence, so much might be done, and which, if judiciously managed, under his advice and patronage, would soon be adopted elsewhere, so that his name might go down to posterity, as the *Christianizer of the great towns of our land.*"—*British Critic*, Oct. 1839, pp. 455-6-7.

It seems, then, that members of the Anglican Church are impressed with the idea that the only possible means of reviving religion in large towns, is by the mission of a celibate clergy, living in community. Now, one of the great elements of the scheme, we already possess,—that disentanglement from secular and domestic cares which celibacy secures; and as to the dread of vows which the writer expresses, we think we can assure him, that as long as his imaginary community is composed of persons who look forward to a future more comfortable settling with wife and children, there will be too much *looking out* for this, to ensure very disinterested or active zeal. It is only where celibacy is the *final* determination, where the mind has already forbidden itself to calculate the possibility of a change of state, that it will annihilate *self*, spiritualize the feelings, and place a complete barrier between the individual and the world. Besides, such celibacy as is required for the object, must not consist in the renunciation of comfort for present purposes, but in a deep sense of its perfection and beauty before God and his angels, and an embracing of it as the sublimer state; and such feeling, to be sincere, must not even contemplate a possible decline from that higher to a lower sphere. It is incompatible with the love of the perfect, to imagine it may have to become a step to the less perfect. Now what is a vow, but the grasping at once that which is best, and sealing before heaven a deed of its acquisition, and a determination of possession, covenanting never to decline to the right hand or to the left, from the course pointed out by God's law as the most perfect, and humbly but confidently entrusting to His gracious and powerful aid the full execution of what has been undertaken? The old law had its Nazarites who allowed not the razor to go over their bodies, and who tasted not any drink that could intoxicate; and some were such even from their mother's wombs.* They were counted among the fairest ornaments of God's inheritance;† and shall not the new law be able to boast as great, in men who renounce comfort and pleasure, and bind themselves to the renunciation with equal confidence, of what they have engaged?

But we are wandering from our true purpose. We have not to deal with the probabilities of success for the Anglican scheme, but merely to allege the opinions of its proposers; as an indication of how the want of missionary establishments to work upon large populations, is felt by persons who have not the experience we must have, both of the practicability and of the success of such a system. For, in addition to our possessing already the celibate clergy, considered so important to the plan, we have a clergy trained from early years to the discipline of collegiate organization, accustomed, even after being grown up, to live under strict obedience,

* Jud. xiii. 5.

† "Her Nazarites were whiter than snow, purer than milk, more ruddy than old ivory, fairer than the sapphire."—Lament. iv. 7.

who would not consider the life here proposed as any extraordinary sacrifice, but perhaps, as a return to what memory cherishes as the happiest portion of their existence. We, therefore, feel sure that a missionary body, at first limited in number, could be easily collected, to lay the foundation of more numerous establishments, ready to carry their services either to great towns, or to rural districts, either to Catholic congregations, or to parts yet uncatholicized, laboriously engaged on various points, multiplying our resources, by making available in many places their well prepared stores of study and reflection, either for moral or controversial instruction.

In addition, however, to the testimony of our adversaries, since we wrote our last remarks upon the subject, we have had reason to know that many have taken it into consideration, whose abilities and experience qualify them, at once to judge, better than ourselves, of its practicability and expediency. The concurrent opinions of all whom we have heard has completely confirmed our individual judgment, and brought us to the conclusion, that the time is already come for at least making some attempt. It would ill-become us to pursue this subject further : its prosecution belongs to influence of another character than ours, the desire and authority of ecclesiastical rulers.

5. The grounds we have till now enumerated, for hoping that religion is likely to make greater progress in future than it has made in time past, refer principally to the state of the ecclesiastical body, which every day promises to be more and more efficient. Is there not something to be done with the people beyond what has been already tried ? We answer, much. For instance, we think that the establishment of associations, or, to give them their Catholic designation, confraternities, for all religious purposes, combining at once individual improvement and mutual support, spiritual and temporal, is an important means of promoting and benefiting religion. On this account, we have hailed, with sincere pleasure the revival of our ancient English Gild, in the north of England, and have seen with interest the public manner in which its members have paid homage to their religious convictions. The immediate benefit of such associations is twofold :—first in diffusing brotherly feelings through members of one congregation, leaguering them together for mutual edification, countenance, and aid ; secondly, in bringing into a closer bond of religious communion different congregations. For a member of this Gild will not only possess, when at home, all the advantages which benefit-societies, sick, or burial-clubs can confer, with the additional one of spiritual assistance and religious control, but upon removing to any other place, where the institution exists, he will find himself at once among brethren, who will hail him with cordiality, and receive him with affection. The more this confraternity can be diffused, the greater will be its advantages ; and the more its unity is preserved, the more effectually it will answer its ends. We do not despair of seeing the time, when every town, village, and rural congregation will have its branch ; and with it the means of propagating, through the country, many institutions, whether for piety or charity, which as yet are little known in our island. The members too, we sincerely trust, of such a brotherhood, will take more than ordinary pains to ground themselves in the principles of religion, and to become familiar with their

droofs, that they may become not wrangling controversialists, but zealous, prudent, and mild defenders of their faith, and inculcators of its doctrines and practices. They should feel a pleasure in assuming such parts of the pastoral office as can be committed to their charge, such as instructing the children and the poor, serving the sick, and preparing converts for admission into the Church.

6. There is another prospect, now so much in men's mouths that there can be no delicacy in alluding to it ; for it is one to which we look for much, in the way of advancing religion in England. This is the further division contemplated of the present episcopal Vicariates. We look upon it as a plan multiplying the centres of hierarchical energy, the fountains of authority and apostolic virtue. The experience of the United States has shown how favourably the subdivision of existing bishoprics acts, in diffusing over a wider circle the immediate influence of ecclesiastical chiefs, whose presence necessarily gives life and activity to the clerical body, and animates the whole mass of the Catholic population. Other and many advantages we foresee from any such new arrangement ; but they belong not to our present matter.

To sum up, in a few words, the result of this perhaps too desultory paper ; we think we discern indications of a brighter day rising upon our country, after a long night of error and persecuted truth. Thanks be to the natural honesty and uprightness of the British heart, we have in it a splendid field to cultivate,—a noble, generous mind to explore. The pains taken, for so many years, to poison it with cruel antipathies and prejudices against our faith, are now acting in our favour. The re-action after undeceit will be strong in proportion to them. Our countrymen have now learnt that we have “ senses, dimensions, and organs ” like themselves, as capable of sympathizing as others in every public interest, and in every private claim. They have seen how the professors of a creed denounced as hostile to every good feeling, moral and political, form as estimable a portion, as any other, of the community ; and whenever they take the pains to enquire into that creed, they are not a little surprised to find it full of harmonies and beauties of which they had before no conception ; strongly built upon a Scriptural foundation, with the solid mass of an unbroken tradition, able to meet all the wants of the human heart and soul ; powerful to curb the passions, and support the feebleness of humanity ; giving comfort to the afflicted, resignation to the poor, and meekness to the oppressed. Many have been thus brought to a knowledge of the truth ; and many more will follow them. It is upon this admirable ground that we would try to erect our edifice. We would throw ourselves with confidence on the candour and generosity of our countrymen ; we would boldly call on them to hear before they condemn, we would “ preach the word, be instant in season and out of season ; ” but always with that mild persuasiveness which makes its way to the understanding through the heart. Catholic truth needs no support from the angry passions, no ornament of harsh words. Let us leave these to such as are conscious of a staggering cause, or a human sanction only, for their Church. With us all connected with religion should be deemed holy ; the treating of it, as well as its materials ; the frame of mind with which it is spoke of, as much as its principles. Charity to God who give it us, as well as to our fellow-men for whom it has been given, should prevent our contaminating the delivery of God's truth by any contact with uncharitableness, or our ever delivering it save with meek and chastened lips

What is in futurity He alone knoweth; but the present is in our hands, and from it we may not only presage, but prepare, the future. Blessed be the hands that shall begin the work of rebuilding the desert places of Israel, and blessed be those that shall continue it until it be perfected!

HOUSE OF COMMONS.

GRANT O MAYN OOTH COLLEGE.

Mr. Plumptre, on Tuesday, presented several petitions against any further grant of public money to the Roman Catholic College of Maynooth; and he moved a resolution, that after the current year no sum for the support of that institution should be voted—

His principal objection to this College of Maynooth was, that instead of its professors and members being the aiders and abettors of religion, good order, and submission to the laws of the land, they were ever found to be the leaders and promoters of disorder. Another objection was founded on the works that were introduced there, which were destructive of the best principles of morality. The grant in effect went to support a religion that was at once idolatrous and unsocial. (*Ironical cheers from the Ministerial benches.*) It was a feeling among the Protestants of this country—a growing and a lively feeling—(*Ironical cheers*)—that they ought not to pay for the dissemination of a religion which, in their hearts, they believed to be contrary to the true religion; and this independently of any other considerations arising out of the doctrines taught in the College. Therefore it was that he felt he ought not to shrink from his duty, but, upon the grounds of the nature of the education, the character of the books used, and the strong feeling of the Protestants, to move that after the present year the grant to Maynooth should be discontinued.

Colonel Perceval seconded the motion,

Lord Morpeth entered into a history of the grant, to show that the Government was pledged to continue it, and that nothing had occurred to release them from the virtual engagement. As to the charge of turbulence and bigotry, advanced against the Catholic clergy, he could easily show that Protestant clergymen had been engaged in virulent political agitation; and Lord Morpeth read passages from the speeches and writings of the Established and presbyterian clergy in support of his charge. He taunted the petitioners, whose cause Mr. Plumptre advocated, with the grossest inconsistency—

They started with the proposition that it was wrong to support a religion of which they disapproved. That might be a very good opinion to hold; but it appeared to him that any one who conscientiously held that opinion was bound to support the Voluntary system. How any one could in common candour say that it was wrong to support a religion which they thought erroneous, and yet exact the very same support for another religion of others who equally thought that erroneous—how they could allow the great majority of the people of this country to impose upon the vast majority of the people of Ireland the duty of supporting persons to advocate the tenets which the majority in Ireland deemed wrong—he could not conceive. It seemed to him to be utterly at variance with every notion of consistency, of candour, and of sense. (*Loud cheers, and a cry of "Very well put," from a Member on the Opposition benches.*) In this sense, the

laws which required the payment of church-rates from persons of all persuasions, ought to be instantly repealed: and these rates—which, in his opinion, were a fair provision—if the honourable Member's propositions were adopted, must be given up. He could not conceive, he really could not see, if the honourable Member called upon that House to support the Union—if he called upon them to support the present Tithe-commutation in Ireland, which was working better than could have been or was anticipated—how, with any sense or candour, the honourable Member could grudge the paltry grant of 8,900*l.* a year, which was all that they gave for religious purposes to the great portion of the people of Ireland, or to the supporters of that religion which extended its influence through every part of Ireland. The last thing which had been brought against this offending College of Maynooth was, that a large part of the students had lately taken the "temperance pledge" at the hands of a Roman Catholic clergyman, Father Matthew; and in so doing, in his opinion, they were giving an excellent example, and afforded a good omen for the flocks about to be committed to their charge. And he thought that Mr. Plumptre would do well to teach his fellow-religionists in England, and even some in his own neighbourhood in Kent, to imitate the example, and to lay aside the filthy habit of drunkenness, and adopt a life of sobriety, which would perhaps bring with it some of the Christian virtue of charity and good-will; and that he would thus be doing more good to that religion which he so warmly cherished than by calling upon Parliament to deny the grant which was now doled out to a large portion of our Roman Catholic fellow-subjects in Ireland.

Sir ROBERT INGLIS said, that the Government ought not to think it an open question whether the Established religion ought to be supported, or looked upon in the same light as the religion of Dissenters—

The Government was bound to support the truth, and the truth alone. For himself, he never would consent to pay a sixpence for teaching as the Word of God what he believed to be contrary to that Word. We were living in a Christian land, and the State and the Government ought to give no support to any but a Christian Church founded upon truth; because, if they adopted any other rule, they might give a grant to every college—to the College of Millhill as well as the College of Maynooth. But the noble Lord went even further, and had uttered sentiments which would never have been tolerated in any member of the Government forty years ago. (*Ironical cheers from the Ministerial benches.*) A pretty compliment was that interruption to those who on conviction had granted, or against their conviction were compelled to grant, to those who now cheered, the seats which enabled them to cheer. Lord Morpeth had twice used the term "parochial clergy" as applied to the Roman Catholic priests; so that the present Government must recognize the Roman Catholic priests as the parochial clergy of Ireland. And the noble Lord thought that, instead of 8,900*l.*, they ought to add to the amount, for the purpose of adding humanities and refinements to the severer studies of the College. Be it so, if the members were of the Established religion—(*Cheers from the Ministerial benches*)—but unless the honourable Members who cheered, and among them the honourable Member for Kerry, were prepared to vote sums

for the support of the Mennonites, and the Morganites and were prepared to propose grants to members of every persuasion, they could not support the present grant. He held that it was not right, when the great majority of the people of England recognized the Church of England as the repository of Divine truth, that they should give to any other religion the countenance which this vote was likely to afford.

Parliament had taken from other institutions the money they received from the old Irish Parliament, and the implied obligation to continue the grant to Maynooth no longer existed.

Mr. SHILL replied to Sir Robert Inglis, commencing his speech as follows—

“Salamanca would in the Spanish Cortes be faithfully represented by the Member whom a Protestant University delegates to this House. He is a consistent politician, whose virtues are best illustrated by the Horatian metaphor; for if any man ever was, the honourable Baronet must be on all hands admitted to be ‘totus teres atque rotundus.’ (*Great laughter.*) In some of his positions, however, there is a good deal of anomaly: he says, that because the Protestant charter-schools were deprived of the fund once annually voted to them, we ought to perpetrate what amounts to a violation of Conservative principle in reference to the Catholic seminary of Maynooth. The case of Maynooth rests on a clear contract entered into before the Union, and ratified by Act of Parliament.”

He showed by reference to acts of Parliament, that Tory Ministers had considered it a wise policy to encourage the education of Catholic priests at home, instead of compelling them to seek instruction abroad; and that, in point of fact, the endowment of Maynooth was guaranteed by the law of the land—

“Mr. Perceval was a great enemy of Popery—bore it the deepest antipathy, yet found himself bound by contract—bound by two Irish acts of Parliament. It was not, I trust, in the spirit of pious fraud that the Member for Kent suppressed Mr. Perceval’s opinion. For forty years the grant has been annually made: but I have more recent authority than that of Mr. Perceval. I hold in my hand Mr. Gladstone’s book on the Church, in which, after condemning Maynooth, he says that if it rests on the public faith, the public faith must remain inviolate. Sir, while the Member for Oxford was inveighing against the Catholic religion, having Mr. Gladstone’s book in my hand, I turned to the first page of it, in which is contained a dedication to the University of Oxford. It is inscribed to the University of Oxford, as the tried in the vicissitudes of a thousand years. A thousand years! Did the Member for that famous University, who denounces Popery, hear the word—a thousand years? I will not ask where was your boasted truth a thousand years ago; but I will venture to refer to the sermon of Father Prout, of Watergrass Hill—‘These words are taken from St. Paul to the Romans: did you ever hear of his writing a letter to the Protestants?’ (*Loud laughter.*) The Member for the University of Oxford was sufficiently vehement in his denunciation of the religion once taught in the University of Oxford, and to which that magnificent assemblage of colleges owed its chief ornaments; but he abstained from the use of opprobrious expressions. The honourable Member for Kent could not restrain himself from an indulgence in invective

against the religion and the priesthood of one-third of the inhabitants of these islands. I will not follow him, however, through the snares of his theology. I leave the Member for Kent to ‘rush in where angels fear to tread.’ While he preaches, I practise the precepts of Christianity, and listen to his vituperation with the forbearance and the patience which ought to be produced by the spirit of Christian commiseration. He is accounted by his associates as sincere. I own that in listening to him I am inclined to exclaim with Bassanio—

‘Thou almost tempt’st me to forswear my faith,
And hold opinion with Pythagoras.’

The honourable gentleman furnishes a proof of metempsychosis; for he must have lived two hundred years ago, and played a conspicuous part in the celebrated Parliament of ‘Praise God’ legislators, associated by history with the name of a religious statesman of whom such strong reminiscences are presented by the honourable Member for Kent.”

Mr. LITTON considered the grant to Maynooth indefensible; chiefly on the ground that the students were taught to believe that allegiance to the Pope was a higher duty than allegiance to their Sovereign.

Mr. WARD remarked, that Sir Robert Inglis had uttered sentiments diametrically opposite to those he must necessarily uphold on a future day, when he called upon the House to vote money for Church-extension—

The honourable Baronet said that he would not give one sixpence to any Church whose tenets he did not believe to be true: he laid it down as an incontrovertible principle, that no man should contribute towards the support of a religion in which he did not believe. But how could he for one moment support that argument, and at the same time call for an increase of the revenue of the Church of England. The honourable Member for Kent laid down principles the most intolerant and bigoted that had ever been made in that House for three hundred years, and called upon the House of Commons to follow a principle which might have been carried out by the Spanish Inquisition—to apply the secular arm to all Dissenters. He called upon the House to rescind a grant of 8,900*l.* made for the education of the priesthood of a population of seven millions; while in England no less a sum than 5,000,000*l.* was annually given for the support of the clergy.

Strong objections had been made by Mr. Plumptre to the endowment of a political priesthood—

Was there no such thing in England? Were there no clergy whippers-in who could be boasted of? When Mr. Plumptre spoke thus, bringing forward charges of a violent nature, he must expect to be met in the same way, and to hear unpleasant truths. There could be no doubt that there was just as much politics mixed up with the British Church as with that of Ireland. He thought that it was a stain and a blot upon the Church; but it was absurd to speak of the Irish clergy as being the only body who exerted any political influence. The motion, however, upon other grounds, could not be agreed to, for the effect of it would be to bind a future House of Commons; and when Mr. Plumptre spoke of the petitions which had been presented, he must be aware that as many persons had called upon the House to interfere to prevent the continuance of the dog-cart nuisance as had attempted to influence them in coming to a decision upon this point. It was with great pleasure that he saw Sir Robert Peel in his

place; for it was fit that he should be there, in order to rebuke the policy of some of his followers, and to redeem his party from the difficulties in which it was placed by such measures as those which were taken by the Members for Oxford and Kent. He had no doubt that the House would hear Sir Robert Peel rise and express many regrets for the views which he entertained upon this subject; but at the same time, he trusted that he should not be disappointed in finding that he had the honour of voting in the same list with him.

Sir Robert Peel said, that Mr. Ward was a true prophet in regard to the vote he should give, but not equally happy in his anticipations of the speech he should make—

He was not going to rebuke the policy of those with whom he had the honour to act, or to express any dissatisfaction upon account of the course which had been taken. He was bound to say that he was sure that there was no Member of the House of Commons who, when he did take a course in public life, was actuated by more pure, conscientious, and disinterested motives than Mr. Plumptre; but he had not the slightest hesitation in declaring that he should give his vote in opposition to the motion which he had made, nor in avowing the grounds upon which he should give that vote. If he was not prepared to vote for the immediate withdrawal of this grant he was equally unprepared to vote for withdrawing it next year. After for thirty or forty years voting the grant—after persons have been entered for education at Maynooth on the faith of its continuance—it was impossible to withdraw it without involving such persons in much embarrassment. But he had been thirty years in Parliament, and having voted constantly for the grant to Maynooth, he was not now prepared to give a vote which would imply that in those former votes he had been guilty of any violation of principle or any act of misconduct.

He called to mind the circumstances under which the vote had been first given—

It was established at a time when religious animosities ran as high in Ireland, and when division between Catholics and Protestants was as great as now. Yet that vote was first agreed to by a Parliament exclusively Protestant; and they consented to it for the express purpose of discouraging a system of education which they thought had a tendency to infect the Roman Catholic population with Jacobinical principles. The vote survived the Act of Union, and it was continued by Mr. Perceval in 1806—reduced in amount, it is true, but continued after the election of 1806, at a time when religious animosities were at their height in this country. It was continued after the removal of the Catholic disabilities. He could not now consent to withdraw a vote that had originated under such circumstances—that had survived so many collisions of political and religious opinion. Nor could he help thinking that political consequences productive of much evil would be likely to follow the discontinuance of such a vote, which would be considered as an indication of hostility towards the Roman Catholic population.

At the same time, he advised the conductors of the Maynooth seminary to conciliate the good-will of the Protestants, and to encourage, not oppose, inquiry into their system of instruction—

So far from being subjected to any injurious imputation for submitting to inquiry, he thought that those concerned in Maynooth ought to be the very

first to challenge it. But on nothing short of absolute proof of the existence of abuse would he be prepared to ground any support he might give to a motion for the withdrawal of the grant. He confessed at the same time, that he should support the grant with much more satisfaction to himself if there had been a full inquiry, and a complete answer given to the accusations that had been made, than he could do now, when he saw on the part of many persons who were by no means hostile to the Roman Catholic Church, an impression that the system admitted of great improvement, and a desire to have it inquired into.

MR. MORGAN JOHN O'CONNELL said, that Roman Catholics were positively indifferent to the continuance of the grant; but the proposal to discontinue it certainly came most appropriately from the Member of that part of Kent which contained the Metropolitan see, and was the scene of Missionary Thom's exploits.

Mr. Sergeant JACKSON advised Mr. Plumptre to withdraw his motion, and substitute a motion, on some future occasion, for an inquiry into the course of instruction carried on at Maynooth.

MR. LASCELLES was extremely sorry to have heard much that had fallen from Members near him; and expressed entire concurrence with what had fallen from Sir Robert Peel.

Colonel SIBTHORPE hoped the motion would be withdrawn.

MR. PLUMPTRE expressed his willingness to withdraw it.

MR. HUME objected to the withdrawal. The sense of the House ought to be taken on a motion of this kind, regularly brought forward after notice given.

MR. BARRON said, it was notorious that Members opposite had gained their seats by the base and cowardly manner in which they had attacked Maynooth.

The SPEAKER called Mr. Barron to order for applying the words "base and cowardly" to Members of the House.

MR. BARRON withdrew the expressions; but afterwards declared it was the very acme of baseness to shrink from the division.

MR. CHRISTOPHER called Mr. Barron to order. His words distinctly applied to the Opposition Members.

MR. BARRON was sorry his observations were found to be so applicable to Mr. Christopher's friends.

The House divided, and rejected the motion, by 121 to 42.—(*Spectator*.)

INTELLIGENCE.

USHAW COLLEGE.—We learn from a correspondent that Mr. Wilkinson, one of the successful candidates for the degree of Bachelor of Arts, in the University of London, up to the time of his entering St. Cuthbert's College, Ushaw, was a student in the Darlington Catholic Academy, conducted by Mr. Kirkley. Our correspondent adds, that nearly all the youths who have left this academy, to pursue the higher branches of education, in the different Catholic colleges in this country, have greatly distinguished themselves.

THE
BENGAL
CATHOLIC EXPOSITOR.

‘One body and one spirit—one Lord, one faith, one baptism.’

No. XV.]

OCTOBER 10, 1840.

[VOL. III.]

VICAR APOSTOLIC OF SIAM.

To the Editor of the Bengal Catholic Expositor.

SIR,—I cannot express how much I have at heart to obtain for the *Expositor* the widest circulation, for *the more it becomes known the more good it will do*. See whether the names of Monr. Reneir, the French Missioner at Merghy, and of Mons. Bigaudet, at Tavoy, are on your list of subscribers, if they are not, hasten to send to each of them all the numbers from the 1st of July 1839, and forward it to them regularly for the future. I will make over the amount to Mr. Frederick, your agent here, as soon as I shall have heard from you upon the subject. As ships seldom sail to Merghy or Tavoy, you may forward the numbers “via Moulmein,” entrusting them to the care of the Catholic Missionary there. See also whether you have any of the residents at Moulmein on the list of your subscribers: if you have not any as yet, I beg you will immediately send all the numbers which have appeared since July 1839, and all future numbers to the Roman Catholic Priest at Moulmein, sending him a few lines to inform him that you send them at my request, and that I am ready to pay for him if he is himself unwilling to incur the expense; this I shall immediately do on receiving an intimation from you to that effect. I am confident that when once the *Expositor* is known in Moulmein you will have some thirty subscribers.

I yesterday received a copy of Mr. Lackersteen’s* pamphlet, accompanied by a letter from him, in which he recommends it to my perusal. Mr. Frederick has also received several copies of it for distribution. Behold the Devil has

succeeded in producing discord among the Catholics of Calcutta: it is very mortifying, very deplorable. I think this firebrand will do but little harm, and that those who write for the *Expositor* have no reason to be discouraged: let them march forward with perseverance in the right road which they have entered. It is with much propriety that the Church of God on earth is termed *Militant*. We must combat continually against every kind of enemy, not even excepting *false Brethren*. There is great merit in this combat, and I consider you, my dear Sir, most happy in having enlisted yourself in it to the utmost of your power.

I have the honor, &c.

† HILAIRE, VIC. AP. OF SIAM.

Singapore, August 18, 1840.

To the Editor of the Bengal Catholic Expositor.

SIR,—At a time when all the venomous calumny and virulence of the Calcutta Baptist Mission Press is being directed, with no contemptible force, against every thing and every one assuming, or professing the name of Catholic; at a time when Anglo Indian Catholics were beginning to cast off the apathy and mental indecision which characterised many of them; at a time when the Catholic community was struggling for, and actually about to assume a position of respectability; at such a time as this, it has pleased some *one*, (I will not say who), to promote a spirit of dissension among its clergy for purposes with which we of the Mofussil cannot, of course, be supposed to be well acquainted. Dissensions, disgraceful in themselves, and calculated to cast odium on the very name of Catholic.

* Z.’s.

How the *Advocate* must exult! I should like to have a peep at the all-complacent phiz of the Editor of that *Christian Journal*. The dissensions among the Catholic Clergy is like so much soothing balm to his hitherto acrimonious spirit. Who will wonder if he fulminate denunciations against the doctrine which he so cordially hates, when the ministers of that doctrine cannot practice "peace and good-will" among themselves? Who will wonder if Catholics, so long suffering ignominy for their faith, should at last become ashamed of it? And *who* will wonder if Mr. Michael Crow should "become a Protestant tomorrow" and thereby furnish incontestable proof of his "*gratitude*"? I, for one, should not wonder at either of the above possibilities.

But how long are these dissensions to continue? When will peace be restored? Why, forsooth, when the *Catholic Expositor* will have been subjected to the approval of the Rev. Fre Antonio de Santa Maria. In other words, when it will become the organ, not only of his, but also of the views of those who act in conformity with him; when it will signify its willingness to become the organ of those who unblushingly sought to pass a vote of censure on a highly-respectable, exemplary and talented priest, and so make him unpopular with the army, merely because ——— "Oh! tell it not in Gath!" ——— because they did not like him!!

Now admitting the right of the Rev. Fre Antonio to assume spiritual charge of the Vicariate, which right, though *not* established, I do not question:—does he hold the reasoning faculties of the subscribers to the *Expositor* in such low estimation,—does he think them so utterly incapable of judging for themselves whether the Journal in question be entitled to their support, or not, as to suppose that they will blindly acquiesce in his dictatorial sentiments? The *Expositor* is not *now* deserving of the patronage of the Catholic community, but, transfer it to him, submit it to his control, and lo! it will at once command the respect and support of every one! O reasoning sage and conclusive! Who but the Editor of the *Expositor* and his friends would not be captivated by it? But they, incorrigible dunces that they are, cannot see its beauty; they *may* perceive its drift, but no more; they ought, poor things, to be pitied.

I should be very happy indeed that the Superior of the Mission should, in many respects, be consulted by the conductors of the *Expositor*. It would shew a deference to his station and authority, which is, in reality, nothing more than his due; but that he should make, and expect them to submit to an arbitrary demand, that nothing less than the transfer of the periodical into his hands will satisfy him,

and that such transfer shall be made the first preliminary to the negotiation for peace between what the *Englishman* terms "the belligerents," is, in my opinion, and in the opinion of many others, stretching his lately assumed authority a little too far.

But in writing thus of the Vicar General, I do not mean to attach much of the blame, or the disgrace of the meeting of the 18th ultimo, to him. He should not however become a party to the bad feeling entertained by one or two of the conveners of that meeting against a certain Rev. Gentleman connected with the *Expositor*. He saw that feeling displayed, and he did not attempt to check it. With regard to the transfer of the *Expositor* to the Catholic Institute, I have nothing to say either sanctioning, or disapproving the measure. My objects in writing this letter are several.

1st. That I, and other Catholics, subscribers to the *Expositor*, entirely disapprove of Resolution second of the meeting of the 18th ultimo, and that we *do* consider the *Expositor*, as at present conducted, highly deserving the support of the Catholic community.

2ndly. To inform you that it is the opinion of several Catholics at this station, that the conduct of some of the conveners of that meeting was calculated to promote, rather than allay the unhappy dissensions complained of, and

3rdly. That as men, who love their religion dearly, they feel scandalized at the proceedings of that meeting throughout.

I am, Sir,

Yours very obediently,

Secrole, Benares, } T. C.
October 3, 1840. }

This letter is authenticated.—Ed.

THE BENGAL CATHOLIC EXPOSITOR.

To the Editor of the Bengal Catholic Expositor.

DEAR SIR,—In the critical position your valuable paper has been placed, by the circumstance of the four Reverend Gentlemen attached to the Moorgyhutta Church, having declared it unworthy of public support, it has occurred to me that a plain statement of facts relative to the establishment of the *Expositor*, as also a glance at its history up to the present time, might interest your readers, and fully justify yourself. I also hope, that with all due deference and respect to the opinion of the Reverend Gentlemen in question, I shall be able to place the *Expositor* in that light, which will show it to be still worthy of the distinguished patronage of the several Right Reverends the Vicars Apostolic, who have heretofore

honored it with their unqualified approbation, as well as the support of a liberal Catholic public.

In pursuing the task I have assigned myself, I must of necessity take the liberty of introducing the names of a few gentlemen; I therefore screen myself under no assumed signature, and I beg to assure those whose names I use, that I write under correction.

The want of a purely Catholic Paper, in which the calumnies so profusely heaped upon our holy religion might be refuted, and its precepts exhibited in their genuine and inherent purity, had long been felt and admitted.

In May last year the *Christian Advocate* made its appearance, and not to disguise its intentions, its very first number gave a fair specimen of the spirit it has ever since evinced, in a furious attack upon the Catholic religion. It may not be out of the way here to observe that there is a very considerable portion of the Catholic community in this city, who, while they adhere to the external forms and practises of their religion, are lamentably ignorant of its fundamental doctrines; the natural result of the imperfect religious instruction hitherto imparted to them. Among such, the plausible misrepresentations of the *Christian Advocate* were calculated to do infinite mischief, as the poison would work its effects with no possibility of an antidote to check its operation. The holy sacrifice of the Mass, that solemn and sublime oblation, was characterised as a piece of gross deception practised by the priests; the invocation of saints, as an insult offered to the Deity; the respect paid to the image of our Saviour on the cross, and the images and pictures of our Blessed Lady and the Saints, as rank idolatry. Such doctrines were gravely advanced by the *Christian Advocate*, and although the better educated and consequently more enlightened portion of Catholics would merely laugh at these oft refuted attacks, much was to be apprehended for those who in their early years had never known the blessing of a religious education, and whose minds were not in consequence deeply impressed with the truth.

In this state of affairs Mr. P. S. D'Rozario felt that the dearest interests of religion were suffering from the want of the means of refuting the slanders uttered against it, and he immediately set himself to work to supply this want. Mr. D'Rozario first called on Messrs. J. Lackersteen and Brothers, to beg of them to start a paper in defence of our holy religion: these gentlemen, as I understand, told him if he would set it on foot himself they would render him every assistance. Mr. D'Rozario being at the period I speak of the paid superintendent of a professedly protestant press, could not properly take upon himself

the management of a purely Catholic journal. This he pointed out to the Messrs. Lackersteens, and he left them with the firm persuasion that they would not get up the paper. This took place on a Saturday. On the following Sunday Mr. D'R. had occasion to call at the Bishop's, and while conversing with his Lordship, the idea of the paper was introduced. He mentioned to his Lordship that he had waited on the Messrs. Lackersteens, but that he had failed in his object with those gentlemen. His Lordship was pleased to express his high satisfaction at the idea of establishing a Catholic paper, and said he would immediately call a meeting for this express purpose. The day after Mr. D'Rozario's interview with the Bishop, Mr. Crow, an intimate friend of the Messrs. Lackersteens, called on Mr. D'R. and mentioned that he had entered into arrangements with the Messrs. Lackersteens to get up a paper, on which Mr. D'Rozario told Mr. Crow that the Bishop had already taken up the matter, and its details must therefore be settled by his Lordship. A few days after a meeting took place at his Lordship's residence.

A large body of the Laity and almost all the Clergy of Calcutta were present at the meeting. The Bishop said that he had called the gentlemen together, in order to consult them as to the propriety of establishing a Catholic Periodical, with a view to rebut the calumnies and misrepresentations of the *Advocate*. He was satisfied that there was a sufficient quantum of learning and talent in the community to conduct a Journal with credit and utility, and the object of convening the gentlemen together, was to solicit and entreat that they should sink all minor differences and unite heart and hand in the proposed measure, which would reconcile all parties. With this view he proposed Mr. James Rostan, jun., as Editor, as one of those who apparently belonged to no party, and was on friendly terms with all, and that a Committee of six gentlemen be appointed, whose duty would be to assist the Editor. These propositions met with opposition from Mr. John Lackersteen, who declared that the proposed Journal should not be considered as the organ of the Catholic community, and that if a paper be established it should be a Newspaper, free from the controul or direction of the Clergy. A large majority supporting the Bishop, Mr. Rostan, jun. was proposed *pro forma* as Editor, and Mr. B. Furie, as Collector of the Journal, which was to be called the *Bengal Catholic Expositor*. The meeting then proceeded to choose a Committee by written votes, but a difference of opinion having arisen as to whether the Journal was to be a theological Journal purely or one opened to literature

and politics, and as several of the gentlemen elected as the Committee had declined to serve, the Bishop seeing no possibility of uniting all parties together resolved on adjourning the meeting to another day. At the adjourned meeting the Bishop declared that on further consideration he thought the Editor of the proposed Journal should be unshackled and uncontrolled, and that the interference of a Committee would tend to embarrass the Editor. Mr. Rostan, in deference to the wish of the Bishop and others, undertook the duty of Editor gratuitously, on the understanding that he should be solely responsible and have the entire controul of the Journal. AT THE SOLICITATION of Mr. Rostan, as I have learned, the Bishop appointed the Rev. Mr. Sumner, and the Rev. Dr. Olliffe, as revisors of all dogmatical articles.

The Catholic community were thus cheered with the prospect of having their religion vindicated in a paper of their own.

After ten months the Rev. Dr. Olliffe resigned his office of revisor to the paper, and its religious and moral character continued to be watched over by the Rev. Mr. Sumner alone, till its adoption by the Calcutta Auxiliary Catholic Institute.

This small paper within a month after its publication circulated 200 copies, and it now sends out above 300. It has obtained at different intervals, not by solicitation, the unqualified approbation of most of the Vicars Apostolic on this side the globe, and it enjoyed the approbation and support of our late revered Prelate up to the day of his death.

The *Expositor*, strong in its own good intentions and cheered with the support it had met with, pursued its steady course, seeking to do good to all and for all, and injury to none. Several futile attempts were made to bring the paper into contempt, by holding it up as an object of ridicule in the different protestant papers of the day, but the only effect these produced, was a feeling of deep regret in the mind of every good Catholic, on its being made known that these attacks emanated from one of their own body.

At the close of its first year the form of the *Expositor* was changed, and the first number of its 3rd volume issued from the press considerably enlarged and with much additional matter. In the 13th month of its existence it had the melancholy task of announcing the death of its first and constant patron, the Right Rev. Dr. Taberd.

The next and I believe the last event in the history of the *Expositor* is the open attempt to cry it down at the late meeting on the pretence of restoring peace, convened at the Parochial House, and had it not been for which, you Mr. Editor would not have had my remarks

intruded on you. The resolution passed regarding the *Expositor* says, that peace cannot be restored (I would ask—to whom?) unless the *Expositor* be placed under the surveillance of the Rev. Fre Antonio. Now, however learned the Rev. Vicar may be in his own language, the Portuguese, no one I think will pretend to maintain that he has the slightest pretensions to that acquaintance with our tongue, which would fit him for the revisor of the *Expositor*; to whose hands then would this office be entrusted? Most probably to those of Dr. Olliffe. For this Rev. Gentleman I entertain the highest respect, but when I bear in mind how little his acknowledged talent has been exercised in behalf of the *Expositor*, when I couple this with the fact of his resigning his office of revisor, though appointed by his Bishop, on the plea that a request from him was not complied with by you, and that moreover the Rev. Gentleman had kept aloof from the *Expositor* and from all connected with it until the week of the meeting; when again at that meeting I saw the Rev. Dr. Olliffe giving every countenance and support to the party whom common report had for months pointed at as the author of all the unworthy attempts that had been made to injure the *Expositor*, and thwart our late Bishop, and who, had their efforts been successful, the *Expositor* would have long since ceased to exist. Indeed Mr. Editor, I, though a simple layman, did not like to witness, much less to aid, the attempt to withdraw the *Expositor* from the able hand to whom its management is now committed, or in plainer terms, to suppress it altogether, for such, in my opinion, would have been the result. A charge has also been brought against you, Mr. Editor, for having placed the *Expositor* under the patronage of the Catholic Institute. It has been said you had no right to do so. To those who dispute your right, I would simply suggest, that were the *Expositor* to incur a debt of 1,000 Rs. would they dispute your right to pay, at least if they did, I think the creditor would soon prove to you his right to make you and you alone pay the amount. So much for your right. To your subscribers I beg to assure that the course you have pursued in placing your paper in the hands of the Institute was in strict conformity with the wishes of your late Patron, our lamented Bishop. Yes, Mr. Editor, it is well known to those who enjoyed his confidence on the subject, that he was most anxious to see the Institute established here and the *Expositor* adopted as its organ. So then in placing the *Expositor* under the Institute you have only done that which our late lamented Bishop would himself have recommended, had his life been spared.

With regard to the expediency of seeking shelter under the Institute, there is evidently nothing questionable in your so doing, on the contrary you thereby secure for the *Expositor* not only the patronage and support of the Rev. and learned Gentlemen who are on its committee, but also a very large portion of the most talented lay members of our community, thus offering a guarantee to the public for the efficient performance of your arduous duties. Damped then with the disapprobation of four Rev. Gentlemen on one side, but cheered with the patronage of more than that number of Rt. Rev. Vicars Apostolic, and with the support of a still greater number of Reverend and pious Clergymen, you cannot, Mr. Editor, hesitate to follow up the career you have so successfully pursued; and your subscribers can not consistently, and surely will not withdraw their support from a Journal which promises so much good to religion, especially as the orthodoxy of the doctrine which appears in it has not as yet been questioned by any Catholic. The party who now oppose the *Expositor* were no less opposed to it during the Bishop's life time, consequently in their opposition there is nothing new, nor can their opinions and proceedings be of more weight with Catholics against the *Expositor* now than they were when our late Bishop disregarded them as being factious, injurious and scandalous to the best interests of our holy religion.

In conclusion, Mr. Editor, I beg leave to observe, that to you the Catholic community owe a heavy debt of gratitude for your zealous and disinterested exertions in the good cause; but to one actuated by the motives which have influenced your conduct, your own consciousness of having done good for all the contumelies, misrepresentations and insults which you have endured is a sufficient reward.

Yours very faithfully,
R. J. CARBERY.

Calcutta, Oct. 2, 1840.

SISTERS OF CHARITY IN PRESTON.

The faithful of Preston have at length received half a dozen Sisters of Charity. They arrived on the 20th of June last: crowds of people attended at the Church of St. Ignatius to witness the arrival; the street was literally lined; they went straight to the Church to offer up the '*Te Deum*,' as is their wont, and it was instantly filled to overflowing with spectators, anxious to obtain a glimpse of the Sisters. The enthusiasm prevailed for some time, but now the good folks have found out that they are only women, not angels, and that they walk about like other people with-

out making any use of their wings, for, winged some of the very good Catholics still think they have. At present there is not so much fuss about them.—The very lowest class of uninformed Catholics were very anxious for them, under the idea that they went about distributing charity by handfulls, and that they should have nothing to do but to send for the Ladies, and there and then receive as much money as they wanted. All these notions have tended to make a slight reaction after the previous excitement. The good Nuns will soon begin to show their good doings, and all will soon go on well and quietly.

PROPAGANDA.

A Dublin paper says:—An East Indian Bishop (a native of Piedmont) has arrived in Rome, giving a most favorable account of the progress of the Catholic Religion within the circle of his jurisdiction, and bringing a number of Hindoo youths to be educated at the Propaganda. It is said that His Holiness has been much pleased with the intelligence displayed by these scions of Brahma, who have already learned to speak Italian with tolerable fluency. It is highly interesting to observe the groups of students belonging to this celebrated College of Propaganda, whom one meets with every day in the streets and Churches of Rome. Some of them are Chinese, others Hindoos, others Syrians, others Persians, some Egyptians, some Abyssinians, others South Americans, and many Irish, English, French, Germans, Spaniards and Italians, and they are distinguished one from another as well by their peculiar complexions and features, as by the various languages and idioms which they have brought thither from their distant countries.

OPINION OF THE PROTESTANT PRESS.

Without intending to enter further into the contention now proceeding with concentrated bitterness between the Priests and congregation of the Church of Nossa Senhora de Rozario,—and the Jesuits and the friends of St. Xavier's College, we must enter our protest against the inquisitorial and illegal conduct of the first-named party. It was bad enough at a private meeting to unite, (or conspire in legal phraseology) to injure the sale of the *Bengal Catholic Expositor*, but now that they go the length of advertizing in the public papers that that journal is "no longer considered worthy of the support of the Catholic Community," we must raise our voice to deprecate such an illegal, such an un-

just, and such a priestly-despotic effort to injure private property. It is illegal, because it is an effort to render another's property less valuable; and it is priestly-despotic because it is an attempt of Fre Antonio de Santa Maria and his fellow clericals to tread under foot the free-will efforts of those more liberal minds than themselves.

* * * We are surprised to see so little discretion in the present invasion of private rights; and we cannot but be more astonished when we remember that the title of Fre Antonio de Santa Maria to the office he has assumed is at least doubtful. The Papal Decree says, that under the circumstance of a Vicar Apostolic dying without nominating a successor, the Missionary from Europe, who has been longest in the province, shall succeed to the deceased. Now Dr. Taberd died without naming a successor, and there are two Roman Catholic Missionaries here, we believe, who under that decree, are entitled to be the Vicar Apostolic in preference to him who has taken upon him the office; and moreover he came from Goa and not from Europe. However, let the Roman Catholics settle this among themselves, all that we now desire to deprecate loudly and totally is the present daring and illegal effort to injure private property, and to limit the freedom of the Press. Let them establish, as they are trying to do, an antagonist paper—that is, employing a fair weapon—but for Priests by public advertisement to call upon their followers not to support any lawful publication cannot be tolerated.—*Calcutta Courier, October 3.*

APOSTOLIC VICARIATE OF MALABAR.

Memorial addressed by his Lordship the Right Rev. Francis Xavier of Saint Anne, Bishop of Amata and Vicar Apostolic, to the Members of the Central Committee of Lyons.

FIRST PART.

When the Portuguese made their first appearance on the coasts of India, there was at Malabar a great number of Christians called Chirstians of Saint Thomas, or Syro-Chaldeans, or simply Syrians; by this latter name they are commonly distinguished in this country. All were Jacobites or Nestorians—and they paid obedience to a Bishop, who took the Episcopal title of Angamalé, and was sent at one time by the Jacobite Patriarch of Niniveh, and at another by the Nestorian Patriarch of Babylon. Their gross ignorance did not distinguish between the contrary Creeds of Eutyches and Nestorians, and without seeking to understand them, they admitted alternately the one or the other. The Bishops, no less indifferent than the Clergy and people, were content with the external profession of the doctrine held by the Patriarch by whom they had been sent. They formed numerous congregations in the mountains as well as on the coast, a table of which may be seen in many works published in Europe: therefore I shall say no more of them, being restricted by the natural limits of this short notice.

The preaching of Saint Francis Xavier and of the Apostolic men who shared his labours, propagated the Christian Religion in Malabar. As the new converts were attached to the Latin rite, Pope Paul the 4th erected in their favour in 1557 the Bishopric of Cochin, one of the principal cities of Portuguese India, and granted under conditions which were never executed, the right of patronage and consequently of presentation (*jus patronatus*) to the Crown of Portugal. The diocese of Cochin comprised the Syrian Churches of which I am about to speak.

After frequent and useless efforts, on the part of the Catholic Clergy for the conversion of this erring people, the Archbishop of Goa, Alexis Menesses at length arrived there in the years 1596. A provincial Council was held at Odiampar, a little village in the heart of Malabar; there this illustrious Prelate, assisted by the Jesuit Fathers, and by other Religious, prevailed on the Syrian Bishop, Clergy, and people, to abjure their errors, to profess the Catholic Faith, and to acknowledge authority of the Sovereign Pontiff—he however left them the liturgy and the particular language of the Chaldean Church.

The Bishop who had been thus reconciled persevered and died in the communion of the Church. At this period (1605) Pope Paul suppressed the Syrian title of Angamalé. His Holiness founded the new Diocese of Cranganore, a town at that time of some importance, occupied by the Portuguese, and situated on the coast 5 leagues to the north of Cochin, erected it into an Archbishopric *ad honorem*, ordered that the Prelate charged with its government should be of the Latin rite, and placed under his jurisdiction all the Syrian congregations of Malabar, with all the Latin parishes to the north of Cochin. In fine, he granted to the kings of Portugal, under conditions which have never been executed, the right of patronage with regard to this See, and made it a suffragan of the Metropolitan of Goa. At present there remain no traces of the ancient Cranganore, the neighbouring place which bears that name was never included among the Portuguese possessions.

The Syrians were not slow in giving proof of their instability in the Faith: and those proofs became daily more sensible. At length, in the year 1653 they rebelled against the Catholic Prelate who governed them, against the Pope and against the holy Church; they relapsed into their errors, and appointed a false Bishop of their rite. Four hundred families of this nation, and 12 Latin parishes alone remained faithful to the legitimate authority.

As the Schism, in these rebellious spirits, was associated with a hatred of Portugal, it did not appear wise to employ in their conversion the numerous Clergy of Cochin. For this reason Pope Alexander III. sent from Rome in 1656—4 Italian discalced Carmelites, who opened the Mission of this order in Malabar; it has been perpetuated even to the present day.

These Religious had the consolation to reap the fruit of their labours and of their sufferings—they withdrew from the schism many thousand Syrians, and brought them back to the bosom of the Church. In less than two years they restored to the Archbishop of Cranganore 40 parishes. To complete the work, they deemed it indispensable to despatch two from their little community to Rome to treat personally with the Holy See on this important business.

(To be continued.)

THE WOLF AND THE LAMB.

The fable of the wolf and the lamb would seem to have been written expressly with an eye to the Orange writers of the present day. A short time ago, the Tory press, through its hundred throats of brass, was braying out a most hearty condemnation of Father Matthew for rescuing the poor Irish from drunkenness. It was then discovered that intoxication was the natural condition of an Irish peasant, and sobriety a disease. Wherever heads were broken at faction fights in fairs; wherever wives and children were left naked and starving by the husband and father drinking out his scanty earnings at the whiskey-shop; wherever the men themselves were squalid and brutalized by the horrible vice of drunkenness; wherever publicans were rich and rubicund, gaols and gin-shops crowded, tapsters and policemen worked to death by incessant employment; there, we were told, every thing was in its right place, the condition of the country was sound, a right feeling prevailed among all classes: if these interesting devotees to strong drink would only swear Protestant oaths, and as they lay senseless on the floors of whiskey-shops would hiccup out "by Luther," instead of "by the Mass," the country would be a perfect Paradise.

On the contrary, wherever Father Matthew had made his baleful appearance; wherever public-houses became suddenly closed; wherever maltsters, brewers, and distillers found their way into the *Gazette*; wherever gaols were empty, their bolts immoveable, the locks rusty, and the keys lost for want of use; wherever the peasant became clean and decent, clothed his wife and children, and fed them with bread instead of pouring whiskey down his own throat; there, we were told, the condition of the country was horrible, the people were on the verge of rebellion, and the priests were hypocritically reforming their vicious habits only to have them under greater control when the time came to cut the throats of all their Protestant neighbours and friends. It would seem that an Orangeman cannot sleep undisturbed, unless his slumbers are soothed by the yells of drunken men. If he misses his accustomed lullaby, his sleep is broken by horrible dreams of rebellion and massacre. Or, perhaps, the affection of the Tory writers for Irish intoxication may be explained by reference to the practice of that aristocratic legislator Lycurgus, who made the Helots drunk to deter the Spartans from drinking, in like manner it is thought that the Irish peasants should be always roaring about the streets intoxicated, as the only means of putting even a slight check upon the passion for strong liquors of Orange gentlemen and magistrates. If this be so, we think Father Matthew has been very inconsiderate in trying to reform the habits of the poor at the enormous risk of ruining the habits of the rich.

However, what we meant to draw attention to was, the fact that a short time back the priests in Ireland were denounced as emissaries of rebellion, because they united with Father Matthew in rescuing the peasantry from drunkenness, the source of all their vicious habits. This being somewhat discredited, and the charge exciting laughter rather than any other emotion, the Orange wolves are ready with another charge, which contradicts, indeed, the former accusation, but which (if they can get people to believe it) will answer their purpose equally well. The new cry (alas! not new, but new-reviv-

ed) is,—not that the priests are reforming the poor, and enslaving them more completely by keeping them sober,—but that they have an interest in their vices, and take no pains to eradicate those propensities which make the Irish peasant "a reproach all over the civilized world." This, to be sure, is tolerably at variance with the former accusation; but here we recognize the happy genius of Toryism, which has in its power to make two contradictory assertions, both of which are false.

We shall leave the portion of truth that there is in the first of these charges, to answer the second of them. If it be true, as we have been so lately told, that the priests are preparing the people for rebellion and massacre, by curing them of drunkenness, and giving them clean and happy firesides, in place of squalidness and misery; it is not true, as the *Post* of Tuesday asserts, that the clergy "set their faces against any *real* improvement." The former falsehood has spared us the pains of an elaborate disproof of the second. We may add, however, to this conclusive answer to the falsehood of Tuesday, that the Irish clergy are at present assisting, with great personal disinterestedness, in the moral struggle, in which Father Matthew is the principal figure. When the Protestant clergy of Ireland, in their easy and luxuriant sinecures—the indolent inactivity of which is indeed at times broken in upon by the recreation of slaughtering a few peasants in their Catholic preserves—when the Protestant clergy of Ireland make any sacrifice of their personal comforts, for the moral improvement of the poor, whom they are paid to serve, we shall have a higher opinion of them than we have at present. The Catholic at least are open to no such reproach. In all parts of Ireland they have joined heartily in the crusade against intemperance, and by enrolling themselves members of the Temperance Societies, for the purpose of example to their flocks, they have given another proof of self-denial and personal devotedness, where so many proofs were already in existence. Certainly if any man is justified in the moderate use of some kind of stimulant it is the Irish priest. His duties are of the most fatiguing and harassing description, both as regards body and mind. At all hours of the day, and at all hours of the night, on foot, or mounted on his little shambling nag; through bog and over moor; in rain, wind, sleet, and snow; to the hut of the peasant, as well as to the house of the wealthier among his flock; to dirt and filth; to rags and nakedness; to famine and pestilence, he must go. To the bed from which rise the rank and pestilent fumes of disease and misery he must approach; over it must he bend, and bring his face close to the straw where a pillow *should* be, so as to inhale the diseased breath of the dying wretch whose confession he is bound to receive. Labouring day and night after this fashion, it might seem to be a kind of duty for him to take so much care of his health as to refresh his exhausted frame with some kind of stimulant. But so devoted are the priests to the well-being of the poor, of whose real improvement they are most falsely charged with being careless, that they have denied themselves even this, we may almost say, necessary of life, and have taken a pledge to abstain from all intoxicating liquors, that their example may not be wanting to induce their flocks to do the same.

Lord Westmeath, on Tuesday night, said (we quote from the *Post*) that

"The present government thought it a great point that it had happened in their day that the generality of Irish

peasants had been reclaimed from their habits of drunkenness. But how had this been effected? Not by the parish priest, but by a poor friar, who had entirely superseded the parochial clergy in that great and good work."

From what part of Ireland is this marquis an absentee, not to know that the last sentence we have quoted is most atrociously false? Father Matthew, being a lover of truth, would be the first to disclaim the *exclusive* pre-eminence which Lord Westmeath thus impudently endeavours to fasten upon him. To pre-eminence, and to all possible praise which does not involve a denial of the merits of others, the good friar is indeed entitled, but it is not true that Father Matthew is the only labourer in this good cause. Wherever he has come, he has found Temperance Societies established before his arrival, with partial success by the parish priest. His superior zeal (in every great procedure one must be foremost), energy, simplicity and popular demeanour, and latterly the *prestige* attached to his name, have enabled him to accomplish suddenly in a day, what the parish priest had only partially brought about by the slow and painful labour of months and years. But we say, that in all parts he has found Temperance Societies in existence, supported by the parish priest; where these already existed, he has given them a stimulus and an impulse, which without him they would never have acquired; where they did not already exist, he has not superseded, but associated to himself the parish priest, and made *him* a fellow-labourer in the good work, upon whose daily and continued exertions the ultimate and final success of the experiment must obviously depend. Only the other day, at Maynooth (of which the Marquis is such a bitter enemy, and of which he is as ignorant as he is of the parish priests) five professors and a hundred students are noted in the Irish papers as having taken the pledge.

The *Post* continues:—

"We constantly hear of the Romanist priest interfering to make people register, and to bring those who are registered up to the poll to vote; but we never hear of them interfering to reprove dirty and degrading habits—to insist that men shall not spend their time in idleness, complaining of want of work, while every thing is dropping into decay around them for lack of a slight degree of industry and ingenuity to keep it in good condition. We do not find the priests insisting upon cleanliness and industry, and denouncing rioting and theft, and vile language, and savage beating of one another. All these things are left to correct themselves, while the priests are busy inflaming the people with political animosities, and directing their minds to matters which but very remotely concern the common people, but very immediately concern the power and influence of the Romanist Church in Ireland."

There is a proverb touching wilful deafness which we recommend to the especial notice of the *Post*. Why is it that "we never hear," and "we do not find," these things of daily and hourly occurrence in Ireland, and with which no one at all acquainted with its condition can be possibly ignorant. Why? For the obvious reason, that the ears, that should "hear," and the understanding that should "find," are closed to every thing but foul and malignant falsehood. We thought the *Times* the hardest of all possible fictionmongers, but certainly the *Post* sometimes outlies the *Times*.

There are some things in the article upon which we are commenting, which, if they had been taken hold of by the ingenious author of the little children's book called "Why and Because," would have made a most instructive catechism. The *Post* says that the Irish poor have gained nothing by emancipation,

but that, on the contrary, the priests are ruining them, by setting them in hostility to their landlords. It adds:—

"In no country in the world is it more necessary to the comfort, nay, to the existence of the common people, that they should be on good terms with the owners of the land."

If we were to ask the "Why" of this, we should not have long to wait for the "Because." We hope the person who wrote this sentence blushed crimson red for his political friends while he wrote it. Why is it necessary to the very existence of the Irish poor that they should be on good terms with their landlords? Why? Because if they be *not* on good terms, the Orange landlord turns them out without remorse to starve. Because there are no owners of land from the Frozen Sea to the Ganges so savage as the Orange landlords; none so familiar with the extreme misery of their wretched dependants, whose highest title to wretchedness is that they are the dependants of such taskmasters; none so ready, for the sake of gratifying a whim or following out a system, coolly to consign hundreds of their tenants to a slow process of extermination by famine, and the horrible diseases that follow in the train of famine; none so iron-hearted that, without flinching, they can give orders for the wreck of villages, so that the bed-ridden woman of three score and ten, and the wife just confined, are thrust from the poor shelter of their cabin roofs and cast into the ditches to die, to perish, to rot; none like Orange landlords to justify these horrible practices in a court of law.

Why is the good-will of the Orange landlord necessary to the existence of his tenant? Because the ill-will of the landlord is an almost unerring sentence of death against him; because the relation of landlord and tenant, which, in every other country, is made up of kindly dependence on the one hand and kindly protection on the other, is in Ireland one of the foulest ingredients in the cup of misery, which that unfortunate country has drained to the very dregs.

The *Post* denounces the heartlessness of the Irish priests, who, by engaging the peasantry in a contest with the owners of land, expose them indirectly to the sufferings we have described. We shall not at present quarrel with the *Post* on this point; we have higher game in view. We ask, if it be *heartless* in the priests to act as they are assumed to act, on account of the fearful results which follow by indirect consequence, and through the agency of others, what must be the guilty of those who are the direct agents of all this evil? If the indirect agents are heartless, the direct agents must, by the verdict of the *Post* itself, be fiends.

The *Post* says of the priests, that,

"With the cold heartlessness which ever characterized Romanist *Policy*, they gave up the people—that is to say, the real, substantial interests of the people—to serve their own interests."

We ask this writer to whom does he mean that the priests give up the people that it should be a proof of heartless policy so to give them up? We answer to the Orange landlords, to whom, if the priests have indeed surrendered them, we admit they have been guilty of the foulest crime. There never was an aristocracy so stained with blood, so deformed with death in all its varieties, as the Orange aristocracy. The dragoons of Cromwell, the horrible penal laws of Queen Anne, the pitch-cap, the triangle, the half hanging of '98, to the state-clearing of later times,

which is only a scientific name for slow and wholesale murder—ah, all are fit portions of the fearful history of Orangeism in Ireland. The Orange landlords have acted throughout as if they thought the land was theirs by direct patent from the Almighty; as if the peasantry upon it were theirs, to use and abuse at will; as if the owner of the land had no duties to perform to the dweller on the land; as if the Island had been given them, discharged of every trust, for a theatre on which to enact at will the most horrible and revolting crimes.

And has the spirit of this impure domination grown milder? We say, no. We have no hesitation in asserting our deliberate belief that nothing is wanting but opportunity and motive to bring about a repetition of the worst acts of the worst times that are past. As to motive and disposition, not a year has elapsed since a sainted nobleman of the sect of Orangemen, or Thugs, justified in a court of law the foulest excesses of estate-clearing. As to opportunity, we are sorry to see that, through the disgraceful apathy of the English Liberals, there is too much prospect of their return to power, heated with revenge, maddened with delayed hope, and resolved to employ and misuse all the combined powers of landlord, magistrate, grand juror, judge, and minister of state, to coerce into implicit obedience to their will the Catholic peasantry, whom they tear and hate. There is no aristocracy which has merited the curses of heaven more richly than the Orange aristocracy of Ireland. If they shall regain their ascendancy by the aid of English Liberals—no matter whether the traitors be crotchety lords or blundering plebeians—or, still worse, *by the aid of perverse voters of the same faith as the intended victims of the re-action* upon those who (false to their own position) shall aid the restoration of this ascendancy, assuredly a portion of these curses will most justly fall.

For our parts, we care little whether an English Catholic indulges the whim, in English politics, of lawning upon those who would make him a slave; but we will not cease to repeat that it is a solemn duty which the English Catholic owes to his fellow-Catholics in Ireland to take care that by no folly or whim is he degraded into an instrument for enslaving, robbing, and starving them.—*Tablet*.

FATHER MATHEW.

From an eloquent paper on the Temperance Movement in Ireland, we extract the following sketch of the (now) celebrated Father Mathew:—

"We are happy to be able to add our own personal testimony to the justness of this remark. The writer of this article has been intimately acquainted with the object of this well-earned panegyric from his earliest boyhood, and he can truly say, that even at that early stage of life he knew nobody so much or so generally beloved as the individual who is now the "observed of all observers" throughout Ireland. Incapable of anger or resentment, utterly free from selfishness, always anxious to share with others whatever he possessed, jealous of the affections of those to whom he was particularly attached, remarkably gentle in his manners, fond of expressing himself rather in smiles than in language; averse from the boisterous amusements to which boys in general are prone, and preferring to them quiet walks by the banks of a river, or by the side of green hedges, in company with two or

three select associates, and yet very far from being of a pensive disposition; on the contrary, so cheerful that the slightest ludicrous occurrence turned the smile he generally wore into a hearty laughter—he grew up esteemed by every body who knew him. Even in his boyhood he seemed never to live for himself; and yet by not seeking it he exercised an influence upon those around him, which they never thought of questioning. Such was his character in his earliest days. And when the writer of these lines, after an interval of 30 years or more, visited Mr. Mathew in the autumn of 1838, he could discern no change in the outlines of that character, except that it was accompanied by a greater degree of physical activity, acquired from almost incessant motion in the performance of sacerdotal or charitable engagement, which seemed to have no end throughout the whole day.

"It was delightful to observe the mode in which Father Mathew was always received as he passed through the streets in Cork. Every body knew him—especially the poor. The men touched their hats, and made way for him; the women curtsied, brightly smiling, apparently deeming it a lucky omen that they had seen their good shepherd that day. All blessed him with looks of genuine affection. But these marks of universal respect, or rather of love, caused no emotion in his heart bordering in the slightest degree upon vanity. The perfect simplicity of his character remained untouched: he was still in mind and heart the boy of 10 years old.

"Even from that early age, Mr. Mathew stated his firm resolution to be a priest. He was born at Rathcloheen (county of Tipperary), near Thomas Town, the seat of the Llandaff family, with which his own is nearly connected. He is one of six brothers, all of whom are respectably situated in life, and have uniformly looked upon him as the ornament of their house, where they generally assemble from their different places of residence once a year, to renew the ties of fraternal affection. It is a circumstance not to be passed over in estimating Mr. Mathew's character, that one of his brothers has been for many years a prosperous distiller, at Golden, in the county of Tipperary, and a near relative of his has also a large establishment of a similar nature at Middleton, in the county of Cork. We need not, therefore, remark, how little consistent with considerations of a worldly nature are the present occupations of the apostle of temperance. The brother and the relative naturally write to him, and say, "if you go on thus, you will certainly ruin our fortunes." His answer is, "Change your trade; turn your premises into factories for flour; at all events my course is fixed. Though heaven and earth should come together, we should do what is right." This is the language worthy of the Messiah.

"Father Mathew received the rudiments of his education at an excellent grammar-school at Thurles (county Tipperary), which was kept in the market-house of that town by a very good classical scholar named Flynn. From that school he proceeded to a seminary in Kilkenny, and thence to Maynooth, to complete his education for the church; after which he became a member of the Capuchin, of reformed Franciscan order of friars, one of whose institutions has been long established in Cork. Of that institution he is now the prior. After many years spent in the labours of his mission, he devoted all his pecuniary savings, and the proceeds of his patrimonial

property, amounting to a sum of nearly 5,000*l.*, to the erection of a church, which, with the assistance of penny subscriptions from his congregation, and a loan of about 300*l.* from the Irish Board of Works, he has been engaged during a period of 17 years in carrying on towards its completion. The House of Commons should testify their gratitude for the public services of this good man, by not only converting that loan into a grant, but also voting a sum sufficient to perfect the sacred edifice according to its original design. If finished upon the plan upon which it has been commenced, it will be a great ornament to the city of Cork, and one of the most beautiful Gothic churches in Ireland.

"Another most valuable public work, which will always endear the name of Father Mathew to the poor of Cork, is a cemetery which he has established at his own expense near that city, upon the plan of *Pre-la-Chaise*. It is an universal ambition of the Irish people to have what they call "a fine funeral." Loving that people with a truly parental affection, this admirable pastor has secured, under many difficulties, the attainment of their much prized object for his congregation. For the rich who desire to be buried in his cemetery, there is a portion of it set apart, from which a small revenue is raised. Every six pence of that revenue is applied either to the maintenance of the cemetery, or to charitable objects of a different character."

FOREIGN CORRESPONDENCE.

ROME, JUNE 13.—The investigations made at Rome, to explain the antiquities of Egypt, are not less important than those I have already alluded to. The Very Rev. Father Ungarelli, a Barnabite and a profound and diligent orientalist, has devoted himself to this branch of science. He has conceived the design of explaining, according to the principles of M. Champollion, the Egyptian hieroglyphics on the ancient obelisks transported to this city during the period of the emperors. He has collected many materials, but the difficult character of the labour he imposed on himself makes it impossible for him to fix the time when he will be able to publish the results of this scrupulous and indefatigable investigation. In the mean time, he is preparing for the press, the Coptic Grammar of the celebrated Rosellini,—Professor at the University of Pisa, and the companion of Champollion on this literary expedition to Egypt. This grammar will be followed by the Coptic Dictionary, originally published by the Abbe Peyron, of the University of Turin, but of which Father Ungarelli is preparing an enlarged edition, to be printed at Rome. To a man living amid the distractions of the world, it would be difficult to embrace so many and such varied occupations; but Father Ungarelli, in the tranquillity of a religious house, is able to find time for many other labours. A traveller lately brought him, from Egypt, an ancient papyrus, in the Coptic language. This present was quite a fortune to the learned monk. He immediately applied himself diligently to a perusal of the text, endeavouring, at the same time, to supply the blanks which time had made in the valuable but sadly dilapidated document. We look soon to receive from him a considerable addition to our imperfect knowledge respecting the language of a people, whose monuments continue to defy the ravages of succeeding centuries.

Father Ungarelli will furnish more matter for my present letter and will enable me, I hope, to put to the blush those who calumniate our religious orders. Animated by a laudable zeal for the honour of his order, he has already published the first volume of the *Literary History of the Barnabite Congregation*, in which he gives us detailed information respecting the lives and writings of the authors who have shed lustre on that learned corporation. The continuation of the work will follow as soon as possible, if God vouchsafe to the worthy monk a continuance of the health and strength necessary to carry him through his laborious studies. I should be guilty of ingratitude, if I did not here acknowledge my obligations, as editor of the *Annals of Religious Science*, to Father Ungarelli, for the valuable assistance I have received from him, not only by his contributions, but likewise by affording me the benefit of his experience and advice. Those who will condescend to look into the numbers of the periodical just mentioned, will find in it some valuable articles, and well worthy of the learning of that eminent philologist.

In the other capitals of Europe, the learned are to be found in the pompous amphitheatres of academies and other constituted associations. At Rome, if you would know and appreciate the most enlightened of her citizens, it is into the humble and modest cells of monasteries that you must penetrate. Yet your modish travellers imagine they have seen our most distinguished literati, when they have spent a few hours in the saloon of an ambassador, a prince, or a banker; if they would lay aside their prejudices against the religious orders, and obtain respectable introductions to some of these sanctuaries of virtue and piety, they would soon find more to appreciate and more to learn. The first house that I would recommend to their attention is the Roman College of the Jesuits. They would there find an assembly of men that would do honour to any university or academy in Europe. The first of whom I will make mention is Father Secchi, who is well deserving of the esteem and admiration of all men of learning. He is at present engaged on a new Greek Grammar, the termination of which is only delayed by the multitude and variety of his occupations. He is also occupied with investigations respecting the Etruscan and Phœnician languages, and believes he has discovered some new elements that will enable him to complete the alphabet of the language spoken by the nation most famous in ancient history, a nation whose commercial and colonising enterprises might entitle it to be called the English of antiquity. Our learned professor has likewise succeeded in giving a complete solution to an embarrassing question in ecclesiastical chronology, respecting the precise period of the commencement and duration of the empire of Alexander Severus. Had Father Secchi's acquirements been known in France, he might have afforded important assistance to Professor Hase, who is now passing a new edition of the *Thesaurus Lingue Græce* of Henri Etienne through the press at Paris. Our learned Jesuit, by his diligent study of the classic writers of Greece, has already been able to collect many hundreds of words not to be found in any of the dictionaries hitherto published.

Father Patrizi, another inmate of the same house, is a man deeply learned in the Oriental languages, so necessary to biblical investigation, of which he is a professor at the Roman College. The public, however, will never have an opportunity to appreciate his ability and erudition, owing to the extreme

modesty which restrains him from courting fame. You may form an idea of his modesty from the following fact. He is the eldest son of one of the most ancient and noble families of Rome, and as such he was entitled to a princely inheritance; this he has renounced to shut himself up in the humble cell of a religious house; you may well suppose that a man who has had the courage to sacrifice a fortune of 100,000 francs a year is not likely to set much value on the applause which the vain are so fond of lavishing on the vain. There is in this much true greatness of mind, much real Christian philosophy!

From the College of the Jesuits I would conduct my patient reader to the Roman University of *La Sapienza*, of which the philological faculty is well deserving of the fame which Rome has always enjoyed in this department. The Abate Molza, Professor of Syriac, is passionately devoted to oriental studies. His profound investigations relative to the Talmud and the works of the Rabbis are such that he can have few rivals in Europe. M. Sarti, Professor of Greek at the same university, is most persevering in his erudite researches. He is worthy to have been born amid the frosts of patient Germany, where his works would have acquired for him both wealth and fame. He has had the courage to read, copy, and explain all the sacred and profane inscriptions, whether Greek or Latin, that cover the walls of the Vatican Museum. He has already arranged this important and voluminous collection, but heaven only knows when this board of erudition will become the property of the literary republic. The enormous expense with which the publication would be attended affords a legitimate excuse for the delay that has hitherto taken place; but government, it is to be hoped, will find means to clear away this formidable obstacle.

The Abate Lanci, Professor of Arabic, is well entitled to a high rank among philologists. His illustrations of several monuments of Egypt and Phœnicia, and his work, in two volumes quarto, on the interpretation of certain passages of Holy Writ, have made much noise in the world. Many learned men complain, indeed, of the boldness of his system, but on this point I shall not attempt to hazard an opinion. M. Lanci has also written a continuation of his *Biblical Illustrations*, but the work has not yet been printed, and many of his friends hesitate in advising the publication.

Dr. Wiseman, late Rector of the English College at Rome, and Professor of Hebrew at the University, though by birth a stranger, studied at the Roman Seminary, and his glory, therefore properly belongs to our city. He needs not the aid of my pen to spread his fame. The *Hore Syraea* have established his reputation, in England as well as in Italy, as a scholar of the first rank.

The Most Reverend Father Olivieri, a Dominican, for several years Professor of Hebrew at the University, but since called to a much more important charge, is the Nestor of Roman scholars. No work, ancient or modern, escapes his avidity; his memory is a vast repertorium of the most varied information. He is accordingly well entitled to be the oracle and counsellor of all who devote themselves to philological researches.

The Abate Sebastiani, late Prefect of the Catholic missions in Persia, who, during his residence in that country, acquired the most perfect mastery of its language, published, some time ago, two new

translations of the New Testament, in Latin and Persian, from the Greek text. He is likewise the author of other works, of which it would be superfluous here to recapitulate the titles.

The Abate Cicconi, librarian to the late Cardinal Albani, has devoted several years of conscientious study to the etymological affinity of the ancient languages. Should his researches ever be published it will require all the typographical resources of the Propaganda to print a work so extremely complicated, on account of the variety of alphabets that occur in it.

Did I not apprehend I might be accused of literary piracy, I should say a great deal about M. Drach, the librarian of the Propaganda; but the great and well-merited celebrity which his biblical labours have obtained for him belong more properly to France, and I will not afford the envious an opportunity to remind me of the fable of the crow and her borrowed plumes.

I have reserved for the last place in this letter the name of one elevated as much by learning as by the high station he fills, and in rendering homage to his name, I need not fear that I shall be accused of adulation or flattery. Cardinal Giustiniani, Prefect of the Congregation of the Index, is a scholar who cultivates not only every branch of ecclesiastical science, but likewise mineralogy, archaeology, numismatics, and above all, the Greek, Hebrew, and Arabic languages. His Holiness has, therefore, most deservedly, confided to him the direction of his present most important and difficult office—namely, the censorship of new works inconsistent with the doctrines of the Catholic church.

ABATE ANT. DE LUCA, D.D.

SAINT PATRICK'S SCHOOL.

On Tuesday last, the annual dinner of the St. Patrick's Charity Schools took place at the Freemason's Tavern. The Hon. Charles Clifford filled the chair; he was supported on the right by the Hon. Edward Petre, and on the left by Daniel O'Connell, Esq., M.P. We observed among the company, the Hon. Philip Stourton, A. H. Lynch, Esq., M.P., P. H. Howard, Esq., M. P., W. Jones, Esq., George Chichester, Esq., Thos. Barnewall, Esq., Michael Jones, Esq., C. Weld, Esq., &c. &c. A great number of ladies honoured the meeting with their presence; among them we noticed the Hon. Mrs. Clifford, Hon. Mrs. Macdonnell, Mrs. General Chichester, and others.

It is obviously impossible for us to give a detailed report of the numerous speeches delivered on this interesting occasion.

In proposing "Health and long life to her Majesty," the Hon. Chairman alluded in forcible terms to the late atrocious attack upon her life, and prayed that she might long fulfil the designs of the merciful Providence which has spared her to her people, by continuing to bless them with her propitious sway. (Great cheers.)

The Chairman then gave the healths of "Prince Albert,"—"The Duchess of Kent,"—"The Duke of Sussex," (whose services to religious freedom, when that was an unpopular sentiment, would ever merit the gratitude of both Ireland and England), and the rest of the Royal Family resident in England."

"The Bishop and Clergy of the London district." This toast was acknowledged by the Rev. J. Harrington.

"Lord Shrewsbury and his family."

The Hon. Mr. Petre proposed the health of the chairman, speaking of his public and private character in the warmest terms, as being a worthy inheritor of his father's virtues.

In returning thanks for the toast, which was most cordially received by the company, the Chairman, who appeared to speak with great emotion, said that the origin of his zeal for this cause was the firm conviction in which he had been brought up, that Ireland's sorrows were always part of England's misfortunes, and that the prosperity of one country was intimately connected with the happiness of the other. (Cheers.) There was an union of interests as immediate as that of the Siamese twins, (Hear.) Unfortunately, the happiness of one of the nations had not been sufficiently attended to; but he felt consoled, while he regarded these poor orphans, in reflecting, that there was yet preserved to them a sufficient protection in the parental care of the father of his country—Daniel O'Connell. (Great cheers.) He then proposed, "Success to the Charities."

The procession of the children was then made, and prizes were distributed to the most distinguished of the scholars. At the conclusion, the Chairman proposed "The Health of Mr. O'Connell, Prosperity to Ireland, and Success to this Institution:" saying of Mr. O'Connell, that the green of his native shamrock was an emblem of the evergreen patriotism that flourished in his heart. (Cheers.)

Mr. O'Connell, who, on his first entrance into the room, had been received standing, and with loud cheers, now rose, and was greeted with a storm of long-continued applause from all parts of the room, in which the children seemed most heartily to join. In the case of one who has *done* much for Ireland, it cannot be necessary to report at length what he *said* about charity to Irish orphans. The following is a very brief outline of his speech:—In paying me this compliment you meant to shew me kindness. You have shown it. I ought to be thankful and pleased; but your kindness gives me more pain than pleasure to-day, for here before me are the living evidences that you have over-rated my success. If I had served Ireland as I have wished to serve her, these poor little creatures would not be here to-day. (Great cheers.) Therefore, your gratitude for services which I have tried, but failed to render, is painful to me. The congratulation is also painful to me because I see that it is uttered before danger is past or victory won. Never were the enemies of Ireland more formidable, or her friends more disunited or inefficient. (Cheers.) I call on you to help her. If the liberties of Ireland fall, *yours* will soon follow. The next succession may soon shew this. (Cheers.) Religious bigotry was never so alive as it is now, for it has become the instrument of personal ambition and party warfare (cheers); and this pernicious principle is what has caused all Ireland's miseries. The Hon. Chairman alluded to the union between England and Ireland, as being like the connexion of the Siamese twins. It may be so; but, for my part, I have a strong opinion that, though they may be a much greater curiosity as they are at present, they would be much more comfortable if they were separated. (Great laughter.) The time seems to have come when England is determined to do no more for Ireland. If she

persists in this course, and I can get no justice here, I will look for it elsewhere. But, perhaps, I ought not, on this occasion, to introduce political subjects. How can I help it? How is it possible to appeal to your charity in behalf of any of the woes of Irishmen, without alluding to the great source of evil from which they all spring? (Cheers.) If you did not wish me to allude to my political opinions, why did you drink my health? (Cheers.) I wish there were more union among the Catholics of this empire. If the 2,000,000 of Great Britain were properly united with the 7,000,000 of Ireland, who could withstand us? (Cheers.) We have no merit for being loyal, now that our Queen has won our gratitude by being the first of her race that has been just to us; but let us unite for her sake. What enemy of hers could stand against the loyalty of her 9,000,000 of Catholic subjects if they were united? (Cheers.) Her enemies and your enemies would quail before the quiet majesty of your peaceful union. If you do not unite, you will again fall into servitude. It was the union of wants of all the Catholics of Britain and Ireland that gained emancipation. (Cheers.) Since that time, we have no cause for despondency; there have been many changes for the better; but the old spirit of bigotry that ruined you before, exists still, and your only protection against it is your own union and energy, and the peaceful and impartial government of your Queen. (Cheers.) By the first, you must guard yourselves against the certain evils which would befall you, if, at a future day, her enemies should prevail, and a steadier aim should deprive us of the last of these blessings. (Cheers.) I have confidence that you will not hear my advice in vain. I see in this exhibition of personal virtue to-day, that you possess the spirit in which are contained the germs of all public virtues, and I augur well for your efficiency, when, from relieving a portion of your countrymen, you shall be called to undertake higher duties. In the name of all the afflicted sons of Ireland, I thank you. The hon. and learned gentleman sat down amidst the most tumultuous applause.

The collection amounted to 380*l.* 6*s.* Several other toasts were proposed. "The Ladies," and "The Health of Lord Morpeth, and our Protestant friends," were particularly well received. Mr. Thomas Barnewall returned thanks for "The Barnewall family," in a very eloquent speech. Messrs. Fitzwilliam, Broadhurst, Francis, &c., enlivened the evening with some excellent singing. A capital band was in attendance. The chairman quitted the chair shortly before 11 o'clock.—*Tablet*, June 27.

STONYHURST.

"Wednesday, the 1st of July, was the day appointed for public rejoicings and processions in thanksgiving for the providential escape of her Majesty and her royal consort. For some time before the appointed hour, in spite of the unfavourable state of the weather during the earlier part of the morning, a numerous crowd thronged towards the church from all parts of the country. The day, however, brightened long before two o'clock, when the procession was formed at the south-east entrance to the college. A cross-bearer, with a thurifer and four acolytes, led the way, and was followed by the band of the neighbouring Catholic Club. The stu-

dents three and three, followed by the Stonyhurst band and choir with chanters, formed the centre of the procession. After them came the long line of clergy, to the number of 37, with 12 acolytes and torch-bearers, headed by a second cross-bearer, with two supporters and two thurifers; five of the priests were robed in sumptuous copes, among whom was the Rev. F. Daniel, Rector of the College, who officiated on the occasion. In this order the procession advanced through the gardens to the road which runs round the extensive grounds; the bands playing alternately, or occasionally ceasing, while every voice along the extended line chaunted the Litany of the Blessed Virgin, or Psalms befitting the occasion. It was a glorious sight for Catholic eyes. The tall crucifix, the long line of youthful figures rejoicing in the loyalty which their religion had taught, the snow-white albs of the clergy, and the rising clouds of incense formed a scene worthy of giving effect to the sweet sounds of that Litany which all Catholics love. The deep and solemn feeling inspired by the occasion was shown in the reverential countenances, the uncovered heads, and the profound silence of the numbers that lined the whole length of the road, while the procession passed through the gateways, over which the pious people of the country had thrown elegant arches of branches and flowers. When the procession reached the church, the two bands remained on each side of the porch, and immediately joined in the National Anthem, "God save the Queen." Meanwhile the remainder advanced into the church, the students separating up each aisle, and proceeding straight to the altar. The doors were then thrown open, and hundreds thronged in to hear the grand *Te Deum*, the universal hymn of Catholic thanksgiving, and to kneel for the solemn benediction which succeeded it. At this moment there were 57 priests and attendants kneeling in the spacious sanctuary, each holding lighted candles, and all the rest of the sacred edifice was crowded with grateful people on bended knees, thanking Providence for the preservation of their beloved Sovereign. After the benediction of the Blessed Sacrament, the whole quitted the church as they had entered it, and returned by the same way to the great entrance of the college, which the clergy entered, the procession filing off to each side that they might pass. The music had scarcely ceased, when the general enthusiasm burst into a universal shout, which was sustained long and loud, and for many minutes the glad huzzas and cries of "Long live the Queen," continued with unabating vehemence and vigour. The assembly then separated, and more than one old man was heard to esteem himself happy in having seen the day when Catholics could once more exhibit their religion before men."—*Tablet*, July 11.

THE QUEEN DOWAGER.

Preparations on a very extensive scale have for several weeks past been in progress at Alton Towers, for the purpose of giving the Queen Dowager a hearty and worthy welcome. Eminent Artists of the first-rate talent and respectability have been engaged for a considerable time in furnishing the most elegant and superb ornaments for the new Talbot gallery, which in grandeur of appearance and richness of material is perhaps unequalled in the United Kingdom. Her Majesty will proceed from Darby on Wednesday, and pass through Ashbourne

on her route to Quicksill Lodge. Here she will be met by a cortege of noblemen and a numerous troop of Lord Shrewsbury's tenantry, accompanied by a band of music, and a variety of flags, banners, &c. A grand cavalcade will then be formed to escort her gracious Majesty to the noble family mansion at the Talbots. A splendid illumination will take place in the galleries, conservatories, and armoury through which the Queen and attendants will walk in procession to the drawing-room. On Thursday the tenants are to dine at the Shrewsbury Arms Hotel, Farley, and in evening, if the weather be fine, they will take tea on the lawn, and the good old English custom of a dance upon the green will be called into action. The children of the charity schools will be regaled with tea and cake on the Friday, and on Saturday all his lordship's labourers and mechanics will be entertained with the standard dinner fare of Merry Old England, roast beef and plum-pudding, and a drop of good ale. This is as it should be: an admirable revival of the genuine British hospitality of our venerated forefathers:—*favcat calum!*—*Morning Chronicle*, July 29.

DOCTOR WISEMAN.

On Monday in Whitsun week, the consecration of the Very Rev. Dr. Wiseman took place at the English College. On the following day, the Right Rev. Dr. Wiseman held an ordination at the college, when the following gentlemen were ordained Priests: Rev. Messrs. R. Roskell and M. Gibson; Deacons, Rev. Messrs. T. Rooker and W. Parsons; Subdeacons, Rev. Messrs. T. Byrne, R. Chapman and C. Parfit; Minor orders, Mr. E. L. Clifford; Tonsure, Messrs. J. A. Sinnott, G. Pringle, F. Weld, J. Haggard and T. Richardson.—*Ibid*.

CATHOLIC MISSION IN PERTHSHIRE.—This mission now extends over the entire of Perthshire, part of Forfarshire, and part of Fifeshire. The discharge of the duties of this mission exacts a journey of 204 miles a month, exclusive of sick-calls, which journey the clergyman has to perform on foot. In the whole range there is but one clergyman, and but one chapel. The Rev. Mr. M'Kay, who has the charge of this mission, has had to struggle with its difficulties and its labours for the last seven years. He was engaged in raising the means of erecting one or two more places of worship, when the bad health of his substitute obliging him to return to his laborious charge, he was unable to accomplish his object. Mr. M'Kay, we understand, has sent out to make a last effort, in behalf of his poor but widely scattered flock. We rejoice to see in his subscription-list of last year, the names of many illustrious individuals, and many truly charitable congregations, and we cordially wish that this, his last appeal, may meet with a success equal to the necessity of the case. The Rev. Mr. M'Kay is at present in Newcastle-on-Tyne and neighbourhood: before he returns he intends visiting London.

Father Matthew has received an invitation from the Catholics, as well as from others, to visit Newcastle-on-Tyne. We understand the request of a visit from this Apostle of Temperance was accompanied with an intimation that his expenses will be paid; his answer has not been received.

CATHOLIC LIBRARIES.—The Committee of the Catholic Institution have lately passed the following resolution:—"That in order to give all the encouragement which it is within the province of the Institute

to afford to the establishment of Catholic Circulating Libraries, that whenever the Secretary, or other acting officer, of any such library shall notify to this committee that such a library is being formed, this committee will furnish it with not exceeding ten copies of every tract or other publication already issued by the Institute, or which shall be published during the time that such library continues to exist."

**CATHOLIC INSTITUTE—WIMBLEDON AND MER-
TON BRANCH.**—This branch of the Catholic Institute was opened on Sunday at Tooting. The Rev. Claudio Lopez, P. D., presided on the occasion, supported by the Rev Messrs. Sisk and Robson. There were also present C. Weld, Esq., A. Cooke, Esq., F. Lucas, Esq., — Pagliano, Esq., James Smith, Esq., the General Secretary, and several other gentlemen. There were over 200 persons present, and the subscriptions were highly satisfactory.—*Tablet*, July 18.

It is stated that the Earl of Sheshbury contemplates purchasing Ashtonhall, near Lancaster, at present belonging to the Duke of Hamilton, for the purpose of converting it into a Catholic college.

ORANGE OUTRAGE.—COLERAINE, JULY 9.—The new Catholic Church of this town has not long enjoyed security after its consecration. On the night of the 1st of July, the new cross which surmounted the arched gateway became an object of vengeance to some of those persons who had been just returning from the music so familiar to every ear, and which, on that night, had been played with fides and drums through the town. It was "*the first of July*," and it was not to be wondered at if the water of the stately Bann, and the beer of Jackson Hall, put the musicians in mind of the "*Boyne Water*" and "*Verner's Orangemen*;" and why should such tunes not be played on that night? They were played. And then one party set off on an errand of sacrilege, and scaled the high wall which encloses the Catholic parish church, mounted the vestry roof, and destroyed a very considerable quantity of lead, and carried some away. Another party comes, and for some time amused themselves by throwing stones at the cross which surmounts the entrance gate. They succeeded in disfiguring "*the sign of redemption*," and the work of their hands would have drawn down a benison from John Knox, had he witnessed it. Then the windows were tried, and similar success attended the "*wreckers*." The parish priest was the first to discover the injuries done to the temple of God, and he made every exertion to detect the villains who committed the sacrilegious acts. Captain Thoonely and the constabulary gave every assistance. The thieves of the lead have been arrested.—*The Belfast Vindicator*.

The Orangemen of Armagh and other parts of Ireland, in spite of the proclamation of the Lord Lieutenant, celebrated the 1st of July, in the usual manner, by the firing of guns, the waving of flags, bands of music, and bonfires.

TEMPERANCE IN AMERICA.—A letter from Philadelphia says:—"the spirit called into active existence and operation by Father Matthew in Ireland has happily extended to this country. On Sunday last, 1,500 persons took the pledge of total abstinence from all intoxicating liquors in four of the Roman Catholic churches of this city.

ALGIERS.

Respect of the Arabs for the Catholic Religion.—The Hadjouts, when ravaging and burning our

possessions in Africa, entered a *marabout* at *Sidi Ferruchs*, and destroyed every thing that came in their way. A magnificently framed picture, protected by glass, was hanging on the wall. They eyed it attentively, and having recognised the portrait of the Bishop of Algiers, "It is the grand minister of religion," they exclaimed; "we must respect it." It accordingly escaped unharmed.

The Bishop of Algiers has lately founded an asylum for the female orphans of the poor colonists. At a discourse which his Lordship pronounced on the occasion, upwards of 15,000 francs were collected.

The long-delayed episcopal nominations have at length been made. Mgr. Affre, Coadjutor of Strasbourg, has been appointed to the Archbishopric of Paris; Mgr. Gousset, Bishop of Perigueux, to the Archbishopric of Rheims; M. Darcimoles, Vicar-General of Sens, to the Bishopric of Puy; M. Graveran, Curate of Brest, to the Bishopric of Quimper; and M. Chatrousse, Vicar-General of Grenoble, to the Bishopric of Valence. The Bishopric of Gap remains to be filled up, and vacancies have been created in the Bishopric of Perigueux, and the Coadjutorship of Strasbourg.

POLAND.

As the Polish nation at large is the vanguard of the civilized world against the darkness and despotism of the northern barbarians, so may the clergy of Poland be considered with justice as the most zealous and devoted champions of the true faith against the encroachments of the eastern and western heresy. Whilst, on one side, the Archbishop of Gnesen supports, with a true Christian equanimity, persecution and prison from the hands of the Prussian government, the Bishop of Augustow, one of the Polish provinces subjected to the Russian yoke, issues a pastoral letter to the clergy of his diocese prohibiting the celebration of mixed marriages between persons belonging to the Greek and Catholic churches. This high-minded prelate, who thus follows the courageous example of the Archbishop of Toxen, once the primate of all Poland, will most likely, and at no distant period, feel the effects of his noble devotion to the cause of his faith and of his country. The mines of Siberia, or some still darker prison, will probably become the place of his martyrdom. The Bishop of Podlachia, to whom belongs the glory of having been the first to oppose the unheard-of violence exercised by the Muscovite Czar, in forcibly introducing the rites of the Grecian church into Poland, has, by his continual opposition to the measures of the despot, attracted his vengeance on his head. By an order of the government he was in the course of last month seized and carried away into the interior of Russia, where his fate is to be decided. That venerable prelate is, in fact, considered as the head of the Catholic church in Poland, and to the place of his exile he was followed by the tears and blessings of the whole nation. The Holy Father, having at last perceived the tendency of the Russian government, has added his encouragement to support the constancy of the three devoted prelates. The whole clergy of Poland are animated with the greatest ardour, and are quite ready to follow in the steps of their superiors in the present struggle for faith and independence.

THE BENGAL CATHOLIC EXPOSITOR.

‘One body and one spirit—one Lord, one faith, one baptism.’

No. XVI.]

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[Vol. III.

THE CELIBACY OF THE CATHOLIC CLERGY.

The Editor of the *Christian Advocate* has devoted nearly two columns of his last issue to prove that “Priestly Celibacy is both unscriptural in its character and immoral in its tendency, and in no single institution of their Church have the Romanists set the authority of God’s word at more open and determined defiance than in this dogma of their Ecclesiastical Law,” and in support of this false and malicious declaration, he rakes up tales thousands of times asserted by men capable of more ingenious devices than he can concoct for the nonce—and as often refuted. It would therefore be preposterous to expose the folly and ignorance of such a truculent opponent, but we shall content ourselves by simply laying down the tenet of the disciplinary observance of celibacy as established by the Church.

The Catholic Clergy are not allowed to marry because at their entering into holy orders, they make a solemn promise to God and the Church to live continently. Now the breach of such a promise as this would be a great sin; witness St. Paul, 1 *Tim.* v. 11, 12. where speaking of widows that are for marrying, after having thus engaged themselves to God, he says, *they have damnation, because they have cast off their first faith*; that is, their solemn engagement made to God. The Church receives none to holy orders but such as are willing to make this solemn engagement: because she does not think it proper that they, who by their office and functions ought to be wholly devoted to the service of God and the care of souls, should be diverted from these duties by the distractions of a married life, 1 *Cor.* vii. 32, 33. *He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord: but he that is married, careth for the things that are of the world, how he may please his wife.*

It was always a law in the Church, that bishops, priests, and deacons should not marry after having received holy orders; and we have not one example in all antiquity, either in the Greek or Latin Church, of any such marriage; but it has been at some times, and in some places, as at present among the Greeks, permitted for priests and deacons to continue with their wives which they had married before their ordination; though even this was disallowed by many ancient canons.

The 27th of the Apostolic Canons allows none of the clergy to marry but those that are in the minor orders, that is, lectors and cantors. The council of Neo-Cæsarea, (which is more ancient than that of Nice) in its first canon, orders, that if a priest marries he shall be deposed. The council of Ancyra, which was held about the same time with regard to deacons, except they protested at the time of their ordination that they could not live unmarried, and were therefore presumed to be dispensed with by the bishop. Concil. Ancyra. can. 10.

The great council of Nice, in the third canon, forbids clergyman to have any woman in their house, except a mother, sister, or aunt, &c. A caution which would never have been thought on, if they had been allowed to have wives.

In the West, the council of Illiberis, which was held about the close of the third century, canon 33, commands bishops, priests, deacons, and sub-deacons, to abstain from their wives, under pain of degradation. The second council of Arles, can. 2, ordains, that no married man be made priest, unless he promise conversion, that is, to live continently. The second council of Carthage, can. 2, ordains that bishops, priests, and deacons, shall live continently, and abstain from their wives: and this

because the apostles so taught, and all antiquity observed. "Ut quod apostoli docuerunt et ipsa servavit antiquitas, nos quoque custodiamus." And the fifth council of Carthage, anno. 398, can. 2, ordains, in like manner, that all bishops, priests, and deacons, should abstain from their wives, or be deposed. There are many other ancient canons to the like effect, as well as decrees of the ancient Popes; as of Siricius, in his epistle to Himerius, bishop of Tarragona, c. 7; of Innocent I. in his epistle to Victorius, bishop of Roan, c. 9; of St. Leo the Great, epist. 82, to Anastasius, c. 3 and 4.

Hence St. Epiphanius, who flourished in the East in the 4th century, in his great work against all heretics, Hær. 59, writes thus: "The Church does not admit him to be a deacon, priest, bishop, or sub-deacon, tho' he be a man of one wife, who makes use of conjugal embraces." He adds, that this "is observed in those places chiefly in which the canons of the Church are exactly kept; which being directed by the Holy Ghost, aims always at that which is most perfect; that those who are employed in divine functions may have as little worldly distractions as possible." And St. Jerom, Epist. 50, "Bishops," says he, "priests, and deacons, are chosen either virgins or widowers, or from the time of their priesthood perpetually chaste." He affirms the same in his book against Vigilantius, by name of the Churches of the East, and of Egypt, and of the See Apostolic, and of all bishops, in his book against Jovinianus. See also Origen, Hom. 13, upon Numbers; Eusebius, I. 1. Demonstr. Evang. c. 9; and St. John Chrysostome, Homil. de Patientiâ Job.

If it be asked why the Church has insisted so much in all ages upon this point of discipline, besides that alleged above out of St. Paul, 1 Cor. vii. 32, 33, "the reason of single life for the clergy," says Mr. Thorndike, an eminent Protestant divine, in his letters at the end of his Just Weights and Measures, p. 229, "is firmly grounded by the fathers and canons of the Church upon the precept of St. Paul, forbidding man and wife to part, unless for a time, to attend unto prayer, 1 Cor. vii. 5. For priests and deacons being continually to attend upon occasions of celebrating the eucharist, which ought to be continually frequented; if others be to abstain from the use of marriage for a time, then they always." Thus far Mr. Thorndike.

Some of the apostles were married, before they were called to the apostleship; but we do not find that they had any commerce with their wives after they were called by Christ. St. Jerom expressly affirms that they had not, epist. 50. And this seems to be clear from Matt. xix. 27, where St. Peter says to our

Lord, *Behold we have forsaken all things and followed thee*; for that amongst the *all* which they had forsaken; *wives* also were comprehended, is gathered from the enumeration made by our Saviour in the 29th verse, where he expressly mentions *wives*.

The Protestant translation has wilfully corrupted the text of St. Paul, 1 Cor. ix. 5. *Have we not power to lead about a sister, a wife, as well as other apostles, &c.* It should have been translated *a woman, a sister*. The apostle speaks not of his wife; for it is visible, from 1 Cor. vii. 7, 8, he had none. But he speaks of such pious women as, according to the custom of the Hebrew nation, waited upon the apostles and other teachers, serving them in necessities; as they had done also upon our Lord in the time of his mortal life. See Luke viii. 2, 3. Though St. Paul, that he might be less burthensome to the faithful, chose rather to serve himself and live by the work of his own hands.

It is asked, does not the apostle, 1 Tim. iii. 2 and 12, require that bishops and deacons should be the *husband of one wife*? The meaning of the apostle is not that every bishop, or deacon, should have a wife, for he himself had none; and he declares 1 Cor. vii. 8, *I say to the unmarried and widows, it is good for them if they abide even as I*; but his meaning is, that none should be admitted to be a bishop, priest, or deacon, that had been married more than once; which law has ever since been observed in the Catholic Church: for since it was not possible in those days of the first preaching of the gospel (when there were few or no converts, either among the Jews or Gentiles, but such as were married) to have found a sufficient number of proper ministers, if they had not admitted married men, they were consequently obliged to admit such to the ministry; but still with this limitation, provided they had not been twice married. But now the Church has a sufficient number of such as are trained up to a single life, and are willing to embrace perpetual continence; and therefore prefers such to the ministry, and is authorized so to do by the apostle, 1 Cor. vii. 32, 33, 38. And if, after having consecrated themselves to God in this kind of life, they should be for looking back, and engaging in a married life, they are expressly condemned by the same apostle, 1 Tim. v. 12.

The Protestant translation of the text Heb. xiii. 5, *Marriage is honourable in all*, is strained to make it say more than the original, which may full as well be rendered in the imperative mood, thus: *Let marriage be honourable in all, and the bed undefiled: for whoremongers and adulterers God will judge.* *ἑὸς γάμος ἐν πάντι, καὶ ἡ κλίνη ἀμίαντος, &c.* In the same manner as in the following verse.

ἀπαλυστος ὁ ῥήσος, &c. which is rendered in the Protestant translation by the imperative, *Let your conversation be without covetousness, &c.* So that the true meaning of this text is, that married persons shall not dishonor their holy state by any liberties contrary to the sanctity of it; but not to allow marriage to those who have chosen the better part, and consecrated themselves by vow to God.

It is asked, is not forbidding marriage called the doctrine of devils? 1 Tim. iv. 3. It certainly was so in those of whom the apostle there speaks, viz. the Gnostics, the Marcionites, the Encratites, the Manicheans, and many other heretics, who absolutely condemned marriage as the work of the devil. For our parts, no people can reverence marriage more than we do: for we hold it to be a sacrament, and forbid it to none but those who have voluntarily renounced it, to consecrate themselves more effectually to the divine service: and in such as these St. Paul condemns it as much as we: see 1 Tim. v. 12.

These same heretics also condemned absolutely the use of all kinds of meat, not on fasting-days only (as was always practised by the Church), but at any time whatsoever; because they looked upon all flesh to be from an evil principle. So that it is evident these were the men of whom the apostle, 1 Tim. iv. intended to speak.

It would most certainly be a sin in a person who has made a vow of continence, to marry, because the law of God and nature require that we should keep our vows to God, Deut. xxiii. 21, 22, 23. *When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform.* Psal lxxvi. 11, *Vow and pay unto the Lord your God.* Eccles. v. 4. *Pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay:* for if it be a crime to break our faith with man, how much more with God? If it be said that the state of continency is not more acceptable to God than that of marriage, and therefore cannot be the proper matter of a vow, it contradicts the doctrine of the apostle, 1 Cor. vii. 38, *He that giveth his virgin in marriage, doth well; but he that giveth her not, doth better.*

Hence St. Augustin, L. de Bono Viduitatis, c. 11, affirms, that the breach of such a vow of chastity is worse than adultery; and St. John Chrysostome, [ad Theodorum Lapsum] "Tho' you call it marriage a thousand times,

yet I maintain it is much worse than adultery, as God is better and greater than mortals." Hence the council of Illiberis, can. 13; the fourth council of Carthage, can. 104; and the great council of Chalcedon, can. 15, excommunicate those who presume to marry after such a vow. What would the Church of those ages have thought of a religion introduced into the world by men that had notoriously broke through these most solemn engagements, and who raised the fabric of their pretended reformation upon thousands of broken vows?

Continency is not required of all, but of such as have by vow engaged to keep it; and therefore, before a person engages himself by vow, he ought certainly to examine whether he has a call from God, and whether he can go through with what he thinks of undertaking; but after he has once engaged himself by vow, he is no longer at liberty to go back, but may assure himself that the gift of continency will not be denied him, if he uses proper means to obtain and preserve it, particularly prayer and mortification, which because Luther laid aside, by quitting his canonical hours of prayer and the other religious exercises, to which he had been accustomed in his convent, no wonder if he lost the gift of continency, which he owns he enjoyed whilst he was a Popish friar, "Whilst I was a religious," says he, "I observed chastity, obedience, and poverty; and, in short, being wholly disengaged from the cares of this present life, I wholly gave myself up to fasting, watching and prayer." In Gal. i. 15. t. 5. Wittemb. fol. 291. 2. But as soon as he commenced reformer, to demonstrate that he was changed for the worse, he declares he had so far lost this gift, that he could not possibly live without a woman. Sermon de Matrim. t. 5. fol. 119. 1.

Our opponents urge, does not Christ say concerning continency, Matt. xix. 11, *All men cannot receive this saying;* and St. Paul, 1 Cor. vii. 9, *If they cannot contain, let them marry; for it is better to marry than to burn?* We say, no: both these texts are wilfully corrupted in the Protestant Testament. In the original, Matt. xix. 11, Christ does not say, *All men cannot receive this saying;* but he says, *All men receive not this saying:* ὅτι πάντες χωροῦσι τὸν λόγον τοῦτον. And St. Paul, 1 Cor. vii. 9, does not say, *If they cannot contain, let them marry;* but he says, *If they do not contain, εἰ δὲ οὐκ ἐγκρατεύονται γαμήλια ποιεῖν, let them marry.* Where he speaks not of such as have vowed chastity, but of other Christians, whom he advises rather to marry than to burn with unlawful lust here, and for unlawful lust hereafter. And the same advice is most frequently inculcated by Catholic divines. But as for those that have vowed chas-

tity, they must make use of other means to prevent this burning, particularly prayer and fasting. But what a wretched case must that of the adversaries of the celibacy of the clergy be, when to maintain it they have in so many places wilfully corrupted the scripture? And what a melancholy case must it be, that so many thousands of well-meaning souls should be wretchedly deluded with the pretence of God's pure word, whilst, instead of this, they have nothing put into their hands but corrupt translations, which present them with a mortal poison, instead of the food of life?

With reference to the subjoined Notification of the Rev. Fre Antonio de Santa Maria's having been officially recognized as Vicar General ad interim by the Right Rev. Dr. Borghi, Vicar Apostolic of Agra, we beg to state that we consider the matter as now set at rest, and that the *Expositor* will no longer be open to any question on the subject: a competent authority has spoken and the cause, so far as we are concerned, is decided.

NOTIFICATION.

The Catholics of Bengal are hereby informed that the Right Rev. Dr. Borghi, Bishop of Bethsaida, and Vicar Apostolic at Agra, has officially recognized the very Reverend Fre Antonio de Santa Maria as Vicar General of Bengal, I deem it proper here to observe, that Dr. Borghi's confirmation of the very Rev. Fre Antonio's appointment is definitively decisive, because the settlement of the present question belongs exclusively to his Lordship, as the nearest Vicar Apostolic, by virtue of a decree of the Sacred Congregation, bearing date the 2d July, 1827.

THOS. OLLIFFE, D. D.

Notary Apostolic

Calcutta, October 12th, 1840.

We are happy to receive the intelligence that the Rev. Mr. Sumner has been favored with an intimation from Government, that they have no intention to remove him from the Chaplaincy of Dum Dum.

It appears to us rather strange that none of our cotemporaries has noticed the arrival and assumption of office of the new Governor of Chandernagore, the Hon. Mr. Jourdain. He arrived on the *Vischnou* about a fortnight ago, and took charge on the 9th instant of his appointment as *Administrateur des Etablissements Français dans le Bengale et Président du Tribunal de première Instance*.

The Hon'ble Mr. Jourdain is we understand a Naval Officer of distinguished merit—indeed his fame as a man of superior talents and excellent character had preceded him. We trust that under his rule, the good folks

of Chandernagore will be free from several petty and arbitrary restrictions and annoyances, to which we believe they were sometimes unnecessarily subjected.

Among the various matters that will doubtless soon occupy the new Governor's attention, we hope that the wretched condition of the Church of *St. Louis* will not be overlooked. Its present state is disgraceful to the French Government. It is actually nothing better than a common damp godown. In short, we have never seen such an unbecoming and inappropriate place for Divine worship. We are persuaded that if the Government were to come liberally forward, the inhabitants would cheerfully contribute their quota towards the repairs of the Church. Indeed we have been informed that an opulent gentleman at Chandernagore munificently offered a large sum towards the embellishment of the Church, but that in consequence of the Revd. Mr. Boulogne's sudden removal from Chandernagore, no advantage was taken of this generous offer.

There is another point which we trust the Hon. Mr. Jourdain will settle. We mean the distribution of General Martin's Charity.

General Martin's Will directs a certain sum to be distributed monthly to the poor at Chandernagore by the *Curé de la Paroisse* and he appointed the Judges of the Supreme Court for the time being, the Executors of his Will. In due time the money was handed over to the *Curé* of Chandernagore to be distributed among the indigent at that place in the manner prescribed by the Benefactor. But the "*Comité de Bénéfice*" insisted that the Charity in question should be distributed by them. Now certainly this was a most extraordinary demand, seeing that the Donor's Will specifically provided for its being distributed by the Priest under the controul and direction of the Supreme Court. It was therefore, we submit, most unjust and unbecoming in the authorities at Chandernagore to insist on the Clergyman's violating the trust reposed in him by the Court, the condition in fact on which he received the money. They however left him no alternative between either grossly betraying the trust reposed in him by the Court, or incurring persecution for doing his duty. The consequence has been that within the brief space of less than three years, three Priests have been obliged to fly from Chandernagore. Such proceeding is far from creditable to the French Government, who cannot in reason expect the Charity on any other conditions than those upon which the testator himself expressly granted it, nor has the Supreme Court, we believe, the power of paying it on any other terms.

We trust the new Governor will put an end

to this unseemly state of things by withdrawing all opposition to the distribution of the Charity in the manner and through the instrumentality prescribed by the Donor. In order to check abuse, the Priest might be required to furnish the proper authority at Chandernagore with a duplicate of his monthly accounts to the Master of the Supreme Court, and if any abuse on his part should be established, the Court would be prompt to notice it and to punish the delinquent.

CATHOLIC LOYALTY IN AUSTRALASIA.

Although the subject has now lost much of its interest, we cannot deny ourselves the pleasure of laying before our readers the following speeches delivered by the Right Rev. Bishop Polding and the Rev. F. Murphy, at a meeting of the Catholics at Sydney, held for the purpose of considering the propriety of forwarding an address to Her Majesty on the occasion of Her marriage.

THE QUEEN'S MARRIAGE.

A special general meeting of Saint Patrick's Society was held at the school-house, Castlereagh-street, on Monday evening last, pursuant to previous announcement, for the purpose of taking into consideration the propriety of forwarding an address of congratulation to her Majesty, upon the occasion of her marriage.

The chair was taken at about half-past seven o'clock, by the Rev. F. Murphy, as president of the society; but, in consequence of the Lord Bishop being present, he begged leave to resign his seat for that evening, in order that his lordship might preside.

The BISHOP then ascended the chair, and, as soon as the first burst of enthusiastic cheering allowed him to speak, delivered the following address to the meeting. He could not but express his satisfaction in being called upon to preside over a meeting so numerous and respectable, assembled for a purpose no one could contemplate without emotion. That purpose was, to assure her Gracious Majesty of the feelings of joy with which the celebration of an event so important, as regarded her Majesty's happiness and the happiness of her subjects, was welcomed, even in these distant regions, by the Society of Saint Patrick. It was not necessary to assure her Majesty of their affectionate allegiance, for clear as the sun-beams was the truth, that wherever was an Irish breast there also was loyalty, not the less fervent because tendered to one whose years and sex urged an especial claim to attachment and support. Constant and fixed was the principle whence the loyalty of the Catholic emanated. His was not the loyalty of a party—the allegiance of a faction—fervent or false as their interest might be affected, but the result of a principle which refused not its service to the monarch whatever might be his religious creed (cheers). During the gloomy days of persecution, under oppression loyalty still continued its devotedness to the crown, and history recorded that Ireland faithfully discharged that duty when it was not her interest to do so; but, happily for her, it had now become at once her duty and her interest.

And well did it accord with every ennobling, every virtuous feeling, to cherish warm and chivalrous sentiments towards that throne which reflected in the person of her Majesty so many rare and distinguished virtues (cheers). And would not that expression of their attachment be welcome accepted by their gracious sovereign? Yes! it would convince her that wherever, through the wide extent of the British dominions, the sons of St. Patrick or their progeny were to be found, they would be found with hands and hearts fully prepared to support and defend her rights. There was not one spot, in that wide extent, on which the thoughts of her Majesty rested with more complacency and affectionate interest than on the once oppressed but now happy Ireland—the land, the cherished land, of their birth (cheers). And why so? Because she had made an experiment which a woman instinctively knew could never fail—the experiment of kindness. Yes! she had had taken off the pressure from the heart of Ireland; she had given full play to its ennobling and moralising energies—and see the effect! The musket had been sent across the channel, henceforward an useless thing in Ireland; the sword was sheathed in its scabbard, never more to be drawn! The head that drooped was now erect; the afflicted, despised, and contemned one, had thrown away in contempt the stupifying cup to which the torture of oppression and the madness of misfortune had driven her, that she might attain a temporary oblivion of her wretchedness. Let kings and grey-headed statesmen learn from one who yesterday was a mere child, but who, thanks to a kind parent, had brought to the throne and sceptre the unsophisticated feelings of an upright soul, how far more efficacious was the all-subduing influence of kindness than the crushing energies of despotic power. And did they not feel grateful to the good Queen who had accomplished those things? Should they not rejoice in her joy? If their forefathers, in the spirit of religion, brought to the foot of that throne on which kings then sat addresses expressive of loyalty, though they knew that the foot would be more ready to spurn than the lips to reply, should they not assure that good and gracious Queen, whose smile had dissipated every cloud that still lingered on their political horizon, that their hearts and hands were at her command—that, distant as they were from her presence, they were one with her loyal subjects at home, or wherever else to be found (cheers)? In this spirit the propriety of presenting an address on the felicitous occasion of the royal marriage could not be questioned. His Lordship then apologised for indulging in observations which (he remarked) might perhaps have been made with better effect by the gentlemen who would move the resolutions, and without further trespass on their time he would request the first resolution to be moved.

The Rev. FRANCIS MURPHY rose and spoke as follows:—A special meeting of the Society of St. Patrick had been called that evening for the purpose of taking into consideration, he should not say the propriety, for all were agreed as to that point, but he would say the duty, of voting an address to their gracious sovereign, congratulating her upon the marriage which she had contracted with the object of her choice, a choice which had been approved of and hailed with enthusiasm by the voice of the British nation. If they would take into consideration the uniform kindness with which she had treated her Irish subjects ever since her ac-

cession to the throne, and her anxious endeavours to procure for them a just and impartial administration of the laws, they would be unworthy of the name of Irishmen, and unworthy of enrolment amongst the members of the Society of St. Patrick, if they had been backward in evincing their loyalty upon that occasion; and for his part, instead of feeling proud of the honour which they had conferred upon him by electing him their president, he should blush and be ashamed if he thought that the benevolent exertions of their gracious sovereign in behalf of his long-oppressed and persecuted country could ever be forgotten by a Society of Irishmen, whose countrymen were proverbial amongst the nations of the earth for the warmth of their gratitude towards the humblest individual who might have rendered them the least service or favour (cheers). The sacred penman exhorted them to weep with them that wept, and to rejoice with them that rejoiced, even upon occasions when those with whom they mingled their tears or exultations were their bitterest foes or most inveterate persecutors. Should they not then willingly rejoice at the joy and happiness of a beloved and benevolent sovereign, and with all the sincerity of grateful hearts congratulate her upon the accomplishment of an event which she had declared essential to her domestic happiness, more especially when they reflected that she had sacrificed much of that happiness upon their account, and created for herself a host of enemies by her endeavours to procure justice for an injured and insulted people? He recollected having once read a story about a man who had a horse, one of the most vicious, ungovernable, ill-natured animals that ever existed; he was the plague of the man's life. What I am to do with him? said he to one of his neighbours. I have tried every plan that I could think of to correct his vicious habits, but all in vain; there is no such thing as doing any good with him. Well, said the neighbour, let me hear how you treat him. How do you feed him? Why, replied the other, I give him what I consider the very best of treatment. Sometimes I give him glass ground down into dust; sometimes very small pebbles; sometimes chopped thorns; and then I whip him and spur him in such a manner as ought to make any other horse go but himself. Oh, indeed, said the other; have you ever tried him with a little corn? Why, no, I can't say that I have. Then try what a good feed of corn will do (a laugh). Now before the accession of her present gracious Majesty to the throne, Ireland was a horse that got nothing to feed upon but ground glass, pebbles, or thorn; that is, she got no other food but penal laws and penal statutes, oppression in every form and feature; and when she was unruly and ungovernable and dissatisfied under such treatment as this, then was she treated to the whip and the spur—then was she condemned to endure imprisonment, lashes, and bows. It was a matter of very great surprise to some wise-acres called Tories why she did not thrive under this treatment—why she was so unruly and headstrong. Have you tried her with corn? said Dan? Never, said they. The Queen took the hint. She was the first English sovereign that ever tried what a good feed of corn would do; and it seems that it has produced a most admirable effect. The horse that was before so very unruly and ungovernable became all of a sudden so very gentle that a child might now ride him in perfect safety; and, what was more extraordinary still, that that very horse was at that moment actively employed in bringing to

order certain other unruly horses commonly called Chartists (cheers). Let them then show, by their enthusiasm that evening in the cause of royalty, how fully they appreciated the kindly feelings of that benevolent heart which had been the first to feel, and the first to redress, the wrongs of Ireland; and let them, not merely with their tongues, but with all the sincerity of the most loyal hearts, exclaim, in the words of the national anthem—

O Lord our God arise,
Scatter her enemies,
And make them fall;
Confound their politics,
Frustrate their knavish tricks—
On thee our hopes we fix—
God save the Queen (loud cheers).

Mr. Murphy then read the address.

Appropriate addresses to Her Majesty and Prince Albert were unanimously voted, and His Lordship acknowledged a vote of thanks for his conduct in the chair, in an eloquent speech, and concluded by proposing that three cheers should be given:—one for Her gracious Majesty, one for Prince Albert, and a third for Daniel O'Connell and Father Theobald Mathew, the liberators of Ireland.

This call of his Lordship, "says the Australasian Chronicle from whom we have copied, "was immediately responded to by three tremendous cheers from all assembled. The meeting was numerous and respectably attended, and an air of heartfelt satisfaction and enthusiastic loyalty pervaded the entire assembly. The addresses made to the meeting were received with loud demonstrations of applause, particularly those of his Lordship, who was interrupted by loud and frequent greetings, and all present departed apparently delighted with the proceedings of the evening."

THE VICAR GENERAL.

To the Editor of the Bengal Catholic Expositor.

DEAR SIR,—The question of the legitimate application to the Rev. Fre Antonio de Santa Maria of the Decree of Propaganda dated 7th March 1787, has of late very seriously agitated the Catholic mind. It is now happily set at rest; and the Revd. Gentleman enjoys the title and authority of Vicar General of the Bengal Vicariate, *ad interim*, until the appointment of the Holy See shall be received. Thus the saddest source of disunion is stopt, and we have been spared the calamity of a disputed jurisdiction.

It was not many days after the publication of the Notice of the 5th ultimo, that I first heard of a rival claim having been set up for the authority of Vicar General; soon some doubts of the legitimacy of its announced assumption were at first privately incurred, then openly broached: the words of the Decree were strictly scrutinized, and its mean-

ing was interpreted into a sense very hostile to the one put forth. All this, afterwards, found expression in your Journal.

There was certainly an ambiguity in the words of the Decree that admitted of various interpretations; and it was not difficult to foresee the unpleasant results that threatened near upon us. I therefore, immediately resolved to consult the several Missionaries of the district, and to address a supplicatory letter to the surrounding Right Reverend Vicars Apostolic; giving a minute and distinct exposition of the case, and praying each to favor me with his best conscientious counsel and directions. I have the happiness of expressing my obligations to each of our reverend fellow labourers for the prudent opinions they confided to me. The Right Reverend Vicars Apostolic of Pondicherry and Madras most condescendingly favored me with a partial solution of the case, and forwarded the decree of the Sacred Congregation of the 2d July, 1827, which ordains that in cases of contested jurisdiction, recourse should be had to the nearest Vicar Apostolic, who in our case is the Vicar Apostolic of Agra: and yesterday I was honoured by the Right Reverend Dr. Peggoni and Dr. Borghi with their decisive judgment upon this controversy, which I hasten to make public.

Having premised some circumstances which exclude competition for the authority in question, their Lordships proceed to say, "that the Vicar General is to be chosen from among the oldest Europeans who first entered as priests upon the mission of Bengal, either sent by their lawful superiors, or by order of the Propaganda. It matters not that any one came not from Europe directly to Bengal; for being after a few years ordained in Goa, and sent upon the Bengal Mission by Superiors possessing apostolical authority; such person this short interval notwithstanding, must undeniably be said to have come from Europe into the Mission of Bengal. For as every one knows, the mission of Bengal always and from its commencement belonged to the holy Order of St. Augustine; and Augustinian Missionaries were sent upon the mission of Bengal in every instance by superiors of the same Order in Goa possessing the authority of the Holy See; and they were always called, and really were, apostolical missionaries among infidels. Wherefore, in the first place, and of right, the senior is to be sought from amongst these Augustinian Missionaries."

My purpose was peace; in sending you these lines, I desire to provide you with the means of establishing it, and also to testify

thus publicly my gratitude to their Lordships who have taken such lively interest in the welfare of this Mission.

I have the honor, &c.

F. CHADWICK.

St. Xavier's College, }
October 13, 1840. }

CELIBACY OF THE CLERGY.

To the Editor of the Bengal Catholic Expositor.

SIR,—A Correspondent of the *Christian Advocate* has the temerity to assert that "Romanists" cannot adduce the least authority from the Scriptures in support of the doctrine of clerical celibacy. I beg to refer this sage controversialist to the following texts from Holy writ:

1 Cor. vii. 7, 8, 9. "I would that all men were even as myself: but every one hath his proper gift from God; one after this manner, and another after that.—But I say to the unmarried, and to the widows, it is good for them, if they so continue: even as I.—But if they do not contain themselves, let them marry."—*Ibid.* 25. "Now concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful."—26. "I think therefore that this is good for the present necessity, that is good for man so to be."—27. "Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife."—28. "But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned; nevertheless, such shall have tribulation of the flesh. But I spare you."—32. "But I would have you be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord; how it may please God."—33. "But he that is with a wife, is solicitous for the things of the world, how he may please his wife; and he is divided."—35. "And this I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power to attend upon the Lord, without impediment." See also 1 Cor. vii. 38, 40.

Matt. xix. 10, 11.—"His disciples say unto Jesus; if the case of a man with his wife be so, it is not good to marry, he said to them; all men receive not this word, but they to whom it is given."—*Ibid.* 20. "The young man saith to Jesus: All these (the commandments,) have I kept from my youth, what is yet wanting to me? Jesus saith to him: if thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me."

On the advice given by Christ, and by the Apostle, in these passages, is founded the opinion, which Catholics entertain, of the expediency of what are called the evangelical counsels, that is, of *voluntary poverty, perpetual chastity, and entire obedience*. "When a counsel is given," says St. Jerom, "the will is left free: when a command, strict compliance is required." To live up to those counsels constitutes the character of the monastic profession; the vows or solemn promises which are freely made, induce the obligation; and from this arises the perfection of the state. The Fathers are unanimous in their praises; and it was early in the Christian Church that the state was embraced by many. It was not, however, before the fourth century, that the eremitical life took a regular form in Egypt and other parts of the east; in the west, St. Benedict, towards the close of the fifth, gave that rule to his followers, which is most admired, and which has been very generally adopted by the various founders of religious Orders, male and female, in the western Church.—See also *Deut.* xxiii. 21.—*Matt.* xix. 11, 12.—*1 Tim.* v. 12.

To quote the sentiments of the Fathers on the subject, is unnecessary; for they unanimously, in all their writings, inculcate a compliance with the counsel of St. Paul; and, when the discipline of the Church permitted marriage, themselves chose a life of voluntary celibacy.

VERITAS.

Selections.

THE REV. THOMAS MAGUIRE

AT ROBIN, COUNTY MAYO.

On Sunday the consecration of the New Chapel at Robin, about three miles distant from Mountview, took place. High Mass was celebrated by the Rev. Patrick Burke, O.S.F. The Rev. P. Mylotte, C.C. of Ballinrobe, acted as deacon, assisted by his fellow curate, the Rev. Joseph Bourke, who acted as sub-deacon. The Rev. Mr. Burke, O.S.F., has one of the finest voices we ever heard, and the "Gloria in excelsis Deo," wherein he was joined by the sacerdotal choir, produced a most ravishing and soul-stirring effect.

After the mass, his Grace the Archbishop of Tuam appeared in the aisle of the chapel, dressed in his pontificals, preceded by the Rev. Martin Browne, P. P. Balla, bearing the crosier. The solemn and interesting ceremony of the consecration of the church then commenced. His grace looked in as excellent health as his friends, and they are many, could desire to see him. His grace sung the consecration service all through with a clear, distinct, powerful, and harmonious voice. When this attracting ceremony terminated, his Grace took his seat at the right hand side of the altar. The church, which is a large one, and which when finished will be an exceedingly handsome edifice, was on this occasion crowded to excess. Amongst those present

the most distinguished we noticed were Valentine O'Connor Blake, Esq., of Tower-hill, high sheriff of the county; Sir Samuel O'Malley, Bart., Kilboyne House, who is of the church of England, as are also the following, who, amongst many others, were present on the occasion:—John Rutledge, Esq., Togher House; John Fair, Esq.; Richard Sharpe, Esq., Ballinrobe; Mrs. Bowen, Hollymount; Robert Fair, Esq., Bushfield; John Sherid, Esq., Pheasant-hill, &c. We should mention that that fine specimen of a liberal Protestant gentleman, Sir S. O'Malley, had his attention rivetted on the entire of the ceremonies.

THE SERMON.

When the Rev. Mr. Maguire made his appearance every eye was strained and every neck extended towards the pulpit. The reverend gentleman took his text from the first chapter and tenth verse of Malachias the prophet—"I have no pleasure in you, saith the lord of hosts; and I will not accept a gift from your hands. For, from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation." You have now witnessed, my beloved brethren, the dedication of a new church to the service of the great God; and on its altar shall the body and blood of Christ be again offered to the Eternal Father in propitiation for the sins of man. Whether this sacrifice offered on our altars be in conformity with divine revelation, or whether it be, as is now published far and wide, a mere superstition and an idolatrous practice upon our parts, shall be the scope and object of my discourse this day. This I owe to the respectable Catholics who now listen to me, and I owe it also to the enlightened Protestants who have come here and contributed towards the erection of this temple, dedicated to the living God. I shall, please God, provided that my present state of health permit, and that I have sufficient physical energy, show to the Catholics, before I leave this pulpit, that their belief with respect to this all-important mystery is solely based upon Scripture, and has been the continual belief of the great Christian world, without intermission, for nineteen hundred years. And I shall, at least, show the respectable, high-minded, and enlightened Protestants who now listen to me that the greatest, the most learned, and holy men the world produced, from the days of Christ to the present, firmly held this faith; and I know that they will, therefore, suspend their judgment and hesitate before pronouncing us guilty of the abominable crimes which, through misrepresentation, are every day laid to our charge. We should be always ready to give a reason for the faith that is in us. In order, then, to show our faith, and to prove it to be of a divine origin, I will appeal to the Holy Scriptures. The doctrine of the sacrifice of the new law is so interwoven and linked with the doctrine of transubstantiation, that, when the latter is proved, the former necessarily follows a corollary from it. Were I to go through the Old Testament, and compare the types with the things typified therein, that would make a proper preface for my present discourse, and prepare your minds for it. But I am not so happy as to have physical force equal to the task, neither can I devote to it the time it would require. I may however ask, why it was that God transferred the order of priesthood from Aaron to Melchisedech? Why was it that he abolished the

sacrifice of blood, and established the sacrifice of bread and wine? That the priesthood was transferred to Melchisedech, we are assured of by the royal prophet, in the Psalms, when he says—"The Lord hath sworn, and it will not repent him, thou art a priest according to the order of Melchisedech." And, alluding to Melchisedech, this most extraordinary and most mysterious man, St. Paul, in his Epistle to the Hebrews, says that he has great and many things to tell, yet he does not do so. As though he were to say, the Epistle which I now send you will hereafter be published to the world, and the great things I have to speak of concerning Melchisedech are only fit for the initiated. And though you may be fit to hear them, as being initiated, yet the world is not initiated, and therefore is not prepared to hear them. The old Testament abounds in types that were to be fulfilled in the new law. The bread and wine offered by Melchisedech is one of those types; and where, in the new law, I ask, is this type fulfilled? Not in the oblation upon the cross; for bread and wine is no type of what was there offered. But this type was fulfilled at the last supper, where Christ took bread in his hands and blessed it, and broke it, and gave it to his apostles, saying, Eat, this is my body. And in like manner of the cup, which he blessed, and gave it to them, saying, Drink, this is my blood. Here we have the true and perfect fulfilment of the type. There is one thing, my beloved brethren, whereon the world is, and ever has been, agreed, namely, that the type must be inferior to the thing typified. If, then, the bread and wine offered at the communion tables of Protestants—for they have not so much as altars to offer them on—be but mere bread and wine, how, I ask, could the bread and wine offered by Melchisedech be a type of it, since the thing typified must be greater than the type? But, perhaps, I shall be told that the manna which descended from heaven was a type of the bread and wine offered by Melchisedech. Let us now see, my dear Protestant friends, if this be possible. It is admitted that the type must be less than the thing typified; for no man of the least understanding will deny this. The manna that was showered down from heaven was supernatural bread; what was offered by Melchisedech was but natural bread; and as the greater cannot be a type or figure of the lesser, as what is supernatural cannot be a type of that which is only natural, therefore, the manna which descended from heaven could not have been a type of the bread offered by Melchisedech. No; but both the one and the other were types of the sacrament of our altar. And Christ himself admits the reality of this type, when he says, in the sixth chap. of St. John—"I am the living bread descending from heaven. He that eateth this bread shall live for ever. Not as your fathers, who did eat the manna in the wilderness, and are dead. He that eateth this bread shall live for ever." Here is the living bread, in other words the flesh of Christ, which he gave for the life of the world. And how beautiful is this type, when viewed according to Catholic faith and doctrine! But, dropping figures, let us proceed to the realities:—"Come," says Jesus Christ, "and eat—this is my body." "Take ye and drink—this is my blood." But our separated brethren will answer Jesus Christ and say—"It is not your body;" and again they will answer him and say—"It is not your blood." The plea set up as a justification for their denying the words of Christ is, that he spoke

them figuratively. It will be well for my separated brethren, who deny the truth of the words spoken by Christ, to consider that he spoke in the vernacular tongue of those whom he was instructing—he spoke in the Syriac; and surely, my Protestant friends who now listen to me will readily admit that they who heard him addressing them in their mother language were more competent to judge the meaning which he intended to convey by those words than we who live in the nineteenth century. Now, if he had spoken figuratively, why should his twelve apostles, and his seventy-two disciples, have taken the words in an absolute sense? And that they did so understand them is manifest; for his disciples, and the numerous other followers he had, felt scandalized at what he said, and went away complaining, as Protestants do up to the present day, that the saying was hard, and asking who can bear it? Yes, the saying was hard to the incredulous Jews; it is still hard to our impatient brethren who separated themselves from us; because, like the former, they will not have patience to learn the meaning of what Christ says, and the possibility of how it can be accomplished. The impatient and incredulous Jews believed that Christ spoke in a carnal sense, and that he meant that his body should be cut in pieces, like butcher's meat and distributed to them. Conceiving this gross and carnal and abominable notion, they deserted him, and because of their incredulity and impatience, he allowed them to go to their destruction. If Christ had spoken only in a figurative sense, would he not at this moment have recalled them, and said, "I do not mean to tell you that bread and wine shall be changed into my real flesh and blood, I only mean that they shall be a figure of it? But, instead of saying this, he confirms with two oaths the truth of what he had before declared, saying, "Amen, amen, I say unto you, unless you eat of the flesh of the Son of man, and drink his blood, you cannot have life in you." But, although Christ did not condescend to instruct the headstrong Jews as to the manner in which he, as God, was to be present, and to be partaken of, under the appearance of bread and wine, but suffered them to go to their perdition, as they abandoned him with whom are the words of eternal life, yet he did not mean that he would be present in the sacrament in a *natural*, but in a *spiritual* body. Saint Paul, speaking of the spiritual bodies, says, they were sown in corruption, they rose in incorruption. Now, if my good Protestant brethren will only explain to me what an incorruptible body is, I will in turn explain to them how this glorious and incorruptible body is present on our altars. But this they cannot explain, because it is a mystery; and for the very same reason, I cannot explain to them how Christ is on our altars—because he is there, not in his natural, but in his spiritual, glorified, and incorruptible body. Let us now suppose, for argument's sake, that the church of England doctrine is the true one, and that it was the doctrine taught in the world for the first one or two hundred years, I care not which: let us then suppose that the twelve apostles and seventy-two disciples were well instructed in this doctrine—that they taught their followers that the meaning of the words, this is my body, this is my blood, was merely, this is a figure of my body—this is a figure of my blood. According to this supposition, when the apostles, the disciples, and the priests, who succeeded them all over the world, showed the sacrament to the people,

they must have instructed them what they should believe it to be. If, then, the people all through the Christian world were taught to believe for the first two centuries that they did not receive the body of Christ, but merely a figure of that body, who, I ask, was the first man, and a great man he should have been, who rose up and cried out, "you have been misled by the apostles, the disciples, and all the priests who have succeeded them—they have all taught you that you only receive the figure, whereas, in reality, you receive the very flesh of Christ—" for this is his body, and this is his blood?" What, I ask, and I defy the whole world to answer me, was the name of the man who rose up in the first, the second, or the third century, and introduced the doctrine of the real presence, which, according to my supposition, should be the first time that such a doctrine was ever heard of? What would have been done to such a man, who would, according to this supposition, be contradicting the doctrine taught by St. Paul? When did this man live? What country produced him? What pope flourished at the time? What kings? What emperors? What council condemned his novel doctrine? Was there no man in the whole world to stand up and oppose his innovation? Did not the whole world contain one solitary historian to record the astounding fact? You see, my Protestant brethren, to what a monstrous absurdity you are reduced, in order to believe that your doctrine could by possibility have been the one first taught in the Christian world. So far from a matter of such importance having no one to record it, in case such had ever been the fact, we find the most trifling things have in all ages become subjects of dispute, and have caused the widest dissension. The Greek and Roman Christians, for instance, disagreed about the manner in which men's beards should be worn. And when we see that the two great divisions of the world quarrelled about what is so insignificant, how can it be supposed by any rational being, that it was possible for one man to arise and alter the belief of all the people of all nations, without any being able to tell his name, whence he was, or when he lived? He, indeed, who could believe this, may surely believe in the doctrine of the real presence, for it is not half so mysterious. When Jesus Christ, the Son of the living God—he who had before restored sight to the blind, hearing to the deaf, and restored the dead to life—when he first introduced this doctrine, not only did the crowd who followed him, but his own disciples run away, and the evangelist tells us they never returned. And yet, in order to believe the Protestant doctrine to have been the first taught in the Christian world, we should believe some great unknown man to have arisen, and accomplished, without any exclaiming against him, that, the very idea of which caused Christ's disciples to desert him. But Protestants will tell me they are not bound to believe that the body and blood of Jesus Christ are present in the sacrament, though he says, "This is my body—this is my blood," because, forsooth, such belief would be contrary to their senses. They will ask me, if four witnesses come into a court of justice, and give evidence in a case, all at the same side, and all agreeing in their testimony, and that a fifth comes up at the other side, whose testimony is doubtful, which will I believe, the four consistent witnesses or the one doubtful witness? Now, here the case is put as strongly as any Protestant can put it; and I will be candid enough to acknowledge that, in many human transactions, I would believe the four witnesses in

opposition to the one. Then the Protestant will say to me—if you examine the sacrament of your altar by this test, you must agree with me that it is not the body and blood of Christ. For, if you feel it, it feels as bread; if you taste it, it tastes as bread; if you smell it, it smells as bread; if you see it, it appears as bread. Here, then, he will say, are the four senses or witnesses against you; and, as to the fifth one, though it be true, he will say, that you heard it read from the Holy Scriptures, this is my body, yet, if you hear the sacrament on your altar broken, you will hear it break as bread, and therefore this, the fifth sense or witness, is against you. What am I now to say in reply to this argument? It is the strongest argument—the only argument—that can be adduced against us; and here I have put it in the very strongest possible form. What answer am I then to give to it? Oh! it does not wait to be answered by me; for St. Paul answered it nineteen hundred years ago. He says that where faith is concerned not one of these four senses is to be taken at all as witnesses. He throws them all overboard; for he says—"Faith comes from *hearing*, and hearing from the word of God." So, then, according to St. Paul, and be it remembered he was instructed by revelation, wherever faith is concerned neither feeling, tasting, smelling, or seeing, is to be regarded, but we are bound to decide according to *hearing*, that is, hearing which comes from the word of God. When Christ appeared upon earth, by which of the senses, rejected in point of faith by St. Paul, could you know that he was the Son of God? Did he not, according to those four senses, appear to be the Son of Joseph the carpenter? And was it not by the sense of hearing alone that the persons who then lived and associated with him were enabled to know that he was the second person of the adorable Trinity? Yes, it was by hearing that which the Holy Ghost had long before foretold through the inspired prophets. Whilst Christ lived in his natural body he occupied space like all men, but, when he rose from the sepulchre and triumphed over death, you believe equally as I do that he entered the room where his apostles were collected, though the door was closed, and there was no aperture through which he could pass. By which of the senses, I would beg to ask those who profess to believe in the infallibility of them, can they explain how it was that Christ entered the room with the door closed? They can only believe it through faith, for none of their senses will enable them to account for it. And as they admit this through faith, though it be above the comprehension of their senses, why will not their faith lead them to admit the presence of Jesus Christ in the sacrament, since they have his own words for it? When Christ entered the door he was really present; in like manner he is present on the altar; we have his own word for it—he cannot tell a lie—he cannot deceive, nor be deceived. But I shall be asked how is it possible he can be present in millions of places at one and the same time? Oh, how lamentable! How melancholy to think that professing Christians in the nineteenth century will be found imitating the Jews in the first, and questioning the power of God instead of relying on his word, and acknowledging with him all things are possible! I ask them, can a camel pass through the eye of a needle, the needle still retaining its ordinary dimensions? Scripture answers the question and says it can. "With man this is impossible, but with God all things are possible." And now, since by the infi-

nite power of God a camel can be made to pass through so small a space as that enclosed by the head of a needle, by which of the senses can this be explained or understood? Again, my beloved brethren, you all remember the blessing of the five barley loaves, wherewith the vast multitude, comprising five thousand persons, were all fed; and that after they had all done, twelve baskets were filled with the fragments of these five loaves. By which of the senses can it be explained how it was that the words used by Christ in blessing these five loaves operated so as to multiply them to that degree that twelve baskets of their fragments remained, after five thousand persons had satisfied themselves with eating of them? You also read in the sacred volume that God caused Adam to fall asleep, and then extracted a rib from his side. Of this rib he formed Eve. But I would ask those who hold the doctrine of the five senses how often God multiplied this rib before Eve was formed? for a man's rib, it will be acknowledged, is but a small thing compared to a woman. If, then, God by his infinite power so multiplied a single rib as to make it the size of a woman—and so multiplied five loaves as to have twelve baskets of their fragments left after feeding five thousand persons—why, I ask, should Christians question his power of multiplying the sacrament of our altar? But what do Protestants believe that they themselves receive at their communion table? Do they believe that it is but mere bread and wine, blessed as that they receive at their lunch? St. Paul says, “he that eateth this bread or drinketh this wine unworthily, eateth and drinketh condemnation to himself—not discerning the body of the Lord.” Protestants will tell me that what they receive at their communion is but mere bread and wine, though blessed, and nothing more than what they receive at their ordinary meals; yet, St. Paul says that if they eat and drink them unworthily, they thereby eat and drink their own damnation. But, although they profess to believe St. Paul, surely they do not believe that they eat damnation to themselves every time they eat bread and drink wine at their meals in an unworthy and unprepared state. And yet if they do not believe this, they must inevitably believe that the bread and wine blessed at the communion table becomes something more than the bread and wine blessed for their ordinary meals; and if it become more than bread and wine, what else can it become except that which Christ says it is, namely, his body and his blood? The rev. gentleman spoke for an hour and a half; and though we had heard him the Sunday before, at Galway, yet our interest was rather increased than lessened whilst listening to him on this occasion; for he, if possible, surpassed himself, and treated the subject in quite a novel manner. No report would ever do justice to him. They who wish to know the effect his sermons produce must hear them from himself.—*Correspondent, Freeman.*

APOSTOLIC VICARIATE OF MALABAR.

(Concluded from our last.)

One of these Fathers named Joseph de Sancta Maria was nominated by the Sovereign Pontiff Bishop of Hierapolis and Vicar Apostolic of Malabar (1659); being vested with considerable powers and accompanied by some Fathers of his order, he returned to his destination. By the aid of this

useful reinforcement the Mission was re-opened, the conversion of the schismatics was pursued with success, and more than two-thirds returned to the Orthodox Faith. As yet the Portuguese Bishops did not feel or at least did not exhibit that jealousy, which subsequently excited many of them against the immediate delegates of the Apostolic See.

In the early part of 1663 the Dutch, enemies of Portugal, and not less enemies of Catholicism, seized on Cochin and other secondary settlements of the same power in Malabar. Most of the edifices consecrated to the divine worship were destroyed—and the Portuguese to a man, banished the territory; Cochin and Cranganore remained without Bishops, without European Priests. Some Ecclesiastics of foreign extraction, but born in the country, still resided there.

Dr. Joseph, the Vicar Apostolic was obliged to abandon Malabar. He took up his abode in the territories of some Indian princes. But these were too alarmed at the victories of the Dutch to have the courage to displease them, and the Dutch in their turn took umbrage at the presence of an European Bishop on the frontiers of their new conquests. The Vicar Apostolic was in consequence obliged to retire, leaving however his Religious in the country to continue the Mission.

Before his departure, and in virtue of the authority of the Pope, he was desirous to commit Malabar to the care of a Bishop tolerated by the conquerors. For this purpose he chose a Syrian Priest named Alexander, consecrated him Bishop of Megara and constituted him Vicar Apostolic of Malabar—from this period to the year 1699, the two dioceses did not see a Portuguese Bishop, no Ecclesiastic of that nation was admitted therein, and the Priests, Indian by birth and European by descent, who would not live in exile from their country, were obliged to swear that they would have no sort of intercourse with the enemies of Holland. In consequence the new Vicar Apostolic was not disturbed in the exercise of his functions.

He governed in peace for nearly twelve years—always with the assistance of the Carmelite Missionaries—finding himself advanced in years, he called for a Coadjutor. Four Missionaries, expressly authorized by the Court of Rome, chose for this purpose Raphael Figueredo, a Priest of Cochin, a Native of the Country but of Portuguese extraction; he was consecrated Bishop of Adrumetum. This prelate, whose private life was an honor to the Sacerdotal character, had not however got rid of the defects of his temper and education. Scarcely was he clothed with the new dignity, when he engaged in endless discussions against the venerable incumbent who soon after died, then against the Missionaries to whom he was indebted for his election, lastly against many other Ecclesiastics and Lay persons of the country. A decree of Rome took from him the functions of Vicar Apostolic; but he died in 1695, before the execution of the decree.

Repeated trials in many parts of this vast country, had convinced the Holy See, that the Indians are in general little fitted for administering the spiritual affairs of their nation. For this reason the Sacred Congregation of Propaganda, solicited the Dutch in 1698 by the meditation of the Emperor Leopold 1st, to tolerate for ever the presence of an European Episcopal Vicar Apostolic together with a certain number of European Missionaries. The decision of the Dutch government authorizes a Bishop and

12 discaled Carmelite Missionaries, from Belgium, Germany or Italy, to reside at Malabar—but not those of any other religious order or from any other nations.

Conformably to this decree Pope Innocent XII., ordained in the year 1700, that the Vicar Apostolic of Malabar should in future be chosen from the order of discaled Carmelites, and in the month of February of the same year he nominated one of the Missionaries, Father Francis of Sancta Theresa, Bishop of Metellopolis and Vicar Apostolic of Malabar, in the same manner as all his predecessors.

But there had already appeared in this country, without the knowledge of the Court of Rome, a new Bishop of Cochin. About the end of 1699; he made his entry into some small towns in the Southern part of his Diocese, 37 years after the expulsion of the Portuguese. Scarce was he apprised of the appointment of the new Vicar Apostolic, when he entered his solemn protest against the measure, raised the cry of alarm against the Holy See, and declared against the immediate envoy of the Sovereign Pontiff at Malabar, that deplorable war which, during 138 years, has impeded the Propagation of the Faith and the advancement of Christianity, which has sadly altered the then restless dispositions of the people of Malabar, and which according to the best of my judgment, has prepared the Portuguese for the scandalous schism which now divides their country and their ancient possessions in India.

Soon after there also appeared a new Portuguese Archbishop of Cranganore. He discovered himself in some corner of his Diocese, and immediately leagued with his colleague of Cochin to contend against the Vicar Apostolic. The first sensible effect of this contest was the obstinacy of the Syrian Schismatics; their conversions became from that period rare. The conversions of the Pagans, until then very numerous, were much diminished—so much are infidels touched by the unanimity of the Catholics, so much also are they scandalized by their dissensions.

The Metropolitan of Goa did not hesitate to unite with his suffragans; he espoused their cause against the Vicar Apostolic, or rather against the Pope. The information given by these three Prelates excited the susceptible jealousy of the Court of Lisbon, several complaints were addressed to Rome to obtain the recal of the Vicar Apostolic and his Missionaries, solely because their presence at Malabar was a violation of the right of patronage, and notwithstanding its utility and necessity for those, who according to the severe demands of Holland, could have no other Pastors. These protests determined Clement XI., to restrict the authority which his predecessor had given the Vicar Apostolic over the entire of Malabar; and by a Brief of 1709, he ordained, that the Vicar Apostolic should only exercise his jurisdiction in those places where, from any cause whatsoever, the Portuguese Bishops could not exercise their jurisdiction in all its plenitude and all its liberty—and among the people who would be in danger of falling into Schism.—*Madras Catholic Expositor.*

DEFENCE OF CATHOLICITY.

(By the Protestant Bishop of Norwich.)

How often do we hear it positively asserted in England that by entire Catholic population, Protestants are held in abhorrence, and their very lives

in jeopardy. I doubted the fact before, but am certain now that nothing can be more false. On the contrary, if left to their own unsophisticated, warm-hearted feelings, they are inclined to live upon the best terms with their Protestant neighbours. I omitted no opportunity of proving them, with a view to get at the truth; and in no one instance amongst the peasantry, and from them my information on this particular point was most likely to be correct, did I detect an atom of antipathy or repugnance. My own Church was once taxed on the score of intolerance by a poor fellow, little aware of the professional character of the person to whom he made the remark. "Don't the Protestants," said he, "believe that the Catholics can't be saved!" For the credit for our Christianity I hoped he was wrong, and assured him that it could not be true. "But it is true," replied he, "I know they do, for I lived in a Protestant family for some time, and a lady there was always telling that no Priest or Catholic could ever go to heaven." The anecdote may appear trifling, but there is too much reason to fear that it conveys the sentiments of no small portion of what is peculiarly called the religious world—who might learn a useful lesson from the creed of no less important a personage in his own wild religion, than King Joyce,* who, rigid Catholic as he is when discussing the comparative merits of the two creeds, replied in his stern straight forward mode of speech, "It is not being a Catholic or a Protestant that makes a man a Christian, that rests within him; for if his heart is not in the right place, he will be worthless or useless either as one or the other."

In my various conferences and conversations with the educated classes, it was natural that Den's Theology should occasionally become a prominent feature. But before an unqualified condemnation is passed on this celebrated book, one or two points require a moment's consideration. Den's Theology consists of eight volumes, containing about 3,200 pages, of which the objectionable passages alluded to at Exeter Hall occupy not quite four, that is to say, 1-800th part of the whole work. Now I would ask whether it is quite fair, quite consistent with that honest and impartial dealing which we have a right to expect from Protestant clergymen, that an order such as that alleged to have been signed by the bishops in 1808, to publish such a work, should be denounced as involving assent to every sentence.†

Because all the clergymen and most laymen of the Church of England have subscribed the proposition, that the book of Homilies "contains a Godly and wholesome doctrine," and ought "to be read in Churches by the ministers, diligently and

* For an account of this singular character, see Inglis's Ireland. I found he had lately become a member of the Temperance Society, because, as he said, he would no longer be bothered with whiskey, which had got him into too many scrapes in the course of his life.

† Besides the order here alluded to, it may be worth while to observe the following proved facts; that Dr. Murray's choosing the questions for the Leinster Conferences in the order of Dens, according to the uncontradicted statements first put forth by himself and his chaplain does in no way involve assent or reference to the answers given in Dens to those questions; that the approbation of the work, mentioned in Coyne's dedication to him, is limited by Coyne's own confession to the 8th volume only, compiled from writings of Benedict XIV.; and that the charge of having wilfully suppressed those dedications, is entirely false.

distinctly, that they may be understood of the people," are we to expect that every such clergyman and layman should in obedience to the Homily against peril of Idolatry believe "that God's terrible wrath and indignation against nations and individuals," cannot possibly be avoided without "the utter destruction and abolishing of all images and pictures in temples and Churches;" and should therefore use his utmost exertions to destroy all the painted windows and all the carved images which adorn every one of our Cathedrals and most of our Churches? Because Jewell's apology republished with the consent of all the English Bishops, and according to the then Bishop of London, supposed "to speak the sense of the whole Church in whose name it was written," and used by the University of Oxford as one of her text-books of theology, contains the following sentence:—*Ex illo (Verbo scilicet a Christo patefacto et ab Apostolis propagato) nos solo omne genus veterum hæreticorum, quosisti nos aiunt ab inferis revocasse, condemnamus, et Arionos, Eutychianos, Marcionitas, Ebionæos, Valentinianos, Carpocratianos, Tatianos, Novatianos, eosque uno verbo omnes, qui vel de Deo Patre, vel de Christo, vel de Spiritu Sancto, vel de ullâ alia parte Religionis Christianæ impie senserunt, quia ab Evangelio Christi coarguuntur, impios et perditos pronuntiamus, et usque ad inferorum portas detestamur; nec id solum, sed etiam si forte, erumpunt uspiam, et sæcæ prodant eos legitimus et civilibus suppliciis severis et sine coercemus.** Because this is the case, are we to suppose that all the tutors and scholars of Oxford, all the bishops, and the whole Church of England, think it a duty to abhor to the gates of hell, and to restrain by legal and (if the word *suppliciiis* is used in its common sense,) capital punishments, every dissenter in the land? Because Aristotle is the proverbial text book of moral philosophy at one of our universities, and a *sine qua non* in the examinations of those who aspire to the first-class honours, are we to charge every member of the convocation with upholding the lawfulness of pride and of revenge, the necessity and expediency of slavery, and the truth of heathenism, as therein contained? And yet are all these the inevitable consequences of the general principle which formed the basis of the whole argument at Exter Hall. But the case before us requires more minute consideration, and leads to a far more serious inquiry, namely, how far the members of the Church of England can come into court with clean hands, and be first and foremost amongst those who conceive themselves privileged to assail the Church of Rome with the charge of intolerance and a spirit of persecution. Are we fully aware of the principles of our own Church, exhibited in some of her acknowledged formularies? Have we impar-

* From it alone (the word made known by Christ and propagated by the Apostles) we condemn every class of the ancient Heretics whom those say we have recalled from Hell, and we pronounce that the Arians, Eutychians, Marcionites, Ebionites, Valentinians, Carpocratians, Tatians, Novatians, and in one word that all those who held impious opinions either of God the Father, or of Christ or of the Holy Ghost; or of any portion of the Christian Religion, are impious and reprobate, because such are condemned by the Gospel of Christ; and we detest them even to the gates of Hell, not only that, but if by any chance they might escape thence and exhibit themselves to light, we would restrain them by lawful and severe civil punishment.

tially weighed in an even balance the comparative blots which defile our own sanctuary? I trust not; for aggravated indeed would be the ungraciousness of our offence, if with a clear and confessed knowledge of facts as they are, we beheld the mote that was in our brother's eye without considering the beam that was in our own. It is a question all may insist on asking, but more particularly the Catholic public, whether, granting that the latter are justly chargeable with intolerance, we Protestants of the Church of England are exactly the people to cast the stone of accusation? Dens denounces the heretic;—granted. Does the Church of England bind up his wounds, pouring in oil and wine? Turn we to our Canons. Let us hear the voice of these documents; not, be it remembered, the production of an individual like Dens, but constitutions of the Church, "agreed upon with the King's Majesty's license by the Bishop of London, President of the convocation for the province of Canterbury, and the rest of the Bishops and clergy of the said province,"—of which it is moreover certified under the King's own hand as head of our Church, that they have been "with great content and comfort read and considered, and agreed upon," under a persuasion that they "will be very profitable not only to the clergy, but to all the true members of it if they be well observed." This royal consent moreover is not limited or confined to parts or portions, but "to all and every thing in them contained;" and furthermore they are "enjoined and commanded to be diligently observed, executed, and equally kept by all, in all points;" and it is ordained that the Archbishops and Bishops, and all others that exercise ecclesiastical jurisdiction, do see and procure so much as in them lieth, all and every of the same Canons, to be in all points duly observed; not sparing to execute the penalties in them severally mentioned upon any that shall willingly or wilfully break or neglect to observe the same, as they tender the honor of God, the peace of the Church, the tranquility of the kingdom, and their duties to their King and Sovereign.

Proceed we now to examine into these penalties which we Church of England men are called upon so solemnly and unequivocally to enforce; we, whose confessed fundamental principle it is, as Protestants, that every man has a right to enquire and examine for himself and form his creed according to the unbiassed dictates of his own conscience, responsible to God alone; for unless we do allow this principle, we must give up Luther, Melancthon, and the whole body of reformers, as schismatics and dissenters from the then National Church of their respective realms.

How stands then our professed practice with regard to our faith? Let nine out of the twelve first Canons, which alone refer directly to the subject of Church communion, and freedom of enquiry, answer the question.—What then say they? They say, that every individual presuming to affirm, "that the form of God's worship in the Church of England containeth any thing in it that is repugnant to scripture, (we of course considering our own interpretation to be the correct one,) that any of the thirty-nine articles are in any part superstitious or erroneous, or may not with a conscience be subscribed unto; that the rites or ceremonies of the said Church, that its government or form and manner of its consecration are either antichris-

tion or repugnant to the word of God ; and finally, that whosoever shall hereafter separate themselves from the communion of Saints, as it is approved by the Apostles' Rules, in the Church of England, let him be excommunicated *ipso facto* and not restored but by the archbishops, after their repentance and public revocation of such their wicked errors." And what is this excommunication ? " It is," as one of the ablest writers upon our articles expresses himself, " an ignominious excision, degrading a man from the society of Christians, to that of malignant spirits, for whatever be the trials, sentences, and censures, punishments in society, all, if submitted to, are less evil than excommunication." It is, in the words of one of our archbishops of Canterbury, " an inhibition from the commerce and communion of the faithful"—or in the language of Burns, " an exclusion" (of the proscribed victim) " from the company of all Christians." He is further denied permission to enter any Church to offer up his prayers ; he can no longer make a will, is denied Christian burial, and deprived of many of the rights and privileges common to other subjects of the realm. The comment doubtless upon all this will immediately be—" Time was when such things were, but are they so now ? May be not—but herein also the Catholic joins issue. Time was when we each burned our respective heretics, and inflicted the various penalties sanctioned by our respective laws ; but if we have no longer the inclination, it is because public opinion has either blunted our power or infused a better spirit. A respectable Catholic bishop, Dr. Murray,* has declared under his own hand and seal his opposition to a doctrine so revolting to human nature ; and I never met with an enlightened Catholic who did not spurn it with an equally laudable indignation. Individuals no doubt there are in the Catholic Church, who still cling to and hold this antiquated doctrine in all its odious integrity ; but that individual exist also in our own more enlightened Church, entertaining feelings but too similar, the press affords ample proof. There is a book now before me, published in the spring of 1834, by a Rev. Mr. Gathercole, which in the short space of four months reached a third edition, and which, from the welcome reception it has met with, claims a sort of notorious preference before other works which might be as easily quoted. The health of the writer was proposed, " with thanks to him for his book," at a public meeting attended by upwards of forty clergymen ; and he returns his sincere thanks to the able editors of the British Magazine and Christian Remembrancer, both prominent advocates of high Church principles, and other periodicals, for the kind and flattering manner in which it was noticed by them ; and it moreover attracted the early notice and approbation of other still higher authori-

ties. The following are but scanty specimens of the sentiments profusely scattered through the pages of this work. The writer in his preface declares his intention of speaking *truly*, and calling things by their *right names*, accordingly he asserts that " all Dissenters are actuated by the devil," most of whose congregations he describes as " religio-political clubs," led on by their interested teachers, united with all the Radicals, Papists, Socinians, Deists, and Infidels in the country, in their hellish attempts to overturn its sacred and civil institutions,—continually exciting the base passions of the human heart, envy, hatred and malice, and all uncharitableness ; that every Dissenter, in choosing his own teacher, despiseth and rejecteth God, in despising and rejecting his regularly appointed ministers, who are his representatives, acting in his name and in virtue of the authority which he has committed to them, through a medium of his appointment." That " the principles of dissent are the source of all the evil of every kind on earth,—drunkenness, adultery, robbery, and murder, and every species of iniquity and vice," all which, he adds " proceed from those infernal principles of licentiousness and libertinism for which Dissenting teachers contend, under the specious names of liberty of conscience and liberalism." They, (the Dissenting preachers,) he adds, " may transform themselves into ministers of righteousness, but they are ministers of satan still—and the higher their pretension, and the more plausible their appearance, and the greater quantity of truth they mix up with their own poison, the more cautious and wary ought we to be, lest we imbibe the deadly draught." " I cannot see (he says) how, or in what way, or by what means, Dissenters can at all lay claim to be considered as Christians. I wish to speak upon this subject with becoming sobriety and reverence, nevertheless I cannot at all perceive where else the line of demarcation can be drawn, or what other view I can take of the subject with any degree either of truth or consistency. The curse of God appears to me to rest heavily upon them !"—*Madras Catholic Expositor*.

PUSEYISM.—In the 75th number of the "Tracts for the Times," there are collects for Protestant use, running—"Grant, O Lord, that by the deserts of Peter and Paul, we may obtain everlasting life !"—*Record*.

GREEK AND ROMAN CHURCHES.—" It is stated," says a letter from Berlin, in the *Augsburg Gazette*, " that in the eastern part of ancient Poland a great number of united Greeks refuse to enter the Russian church, and persist in their union with the Catholic church. This determination, however, places them in a difficult position. Many persecuted ecclesiastics have quitted the country, and most of them succeeded in passing the Gallician frontier. The Austrian government has received them kindly, and provided for their support."

ANOTHER CONVERT TO THE CATHOLIC FAITH.—Letters reached this town on Tuesday, says the *Wexford Independent*, announcing the conversion of Lord Stuart de Decies to the Catholic faith.—*Ibid*.

A letter from Oscott, published in a Paris paper, asserts that, judging from the present progress of Catholicism in England, the day is not far distant when the majority of the whole population will cease to be Protestants.—*Ibid*.

* Blessed be God ! these desolating opinions and doctrines (viz., those alluded to in Dens) are now little more than the records of by-gone ignorance. They are yielding every where to that better and more scriptural spirit of mutual forbearance which has grown up and is spreading through all Christian communities. As to the Irish Catholics, their doctrine is thus solemnly attested :—" I, A. B., swear that I do abjure, condemn, and detest, as un-Christian and impious, the principle that it is lawful to murder, destroy, or in any wise injure any person whatsoever, for or under the pretence of being a heretic." The above is an extract from Dr. Murray's letter to Lord Melbourne, and yet to this hour he and all the Catholics are accused of holding a directly opposite opinion.

THE

BENGAL

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'One body and one spirit—one Lord, one faith, one baptism.'

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[VOL. III.]

ON MISSIONS.

It has been the endeavor of some of the mistaken writers to depreciate not merely the effects, but the intention even of the Missions that brought new members to the Church of Christ or the early part of the history of modern Missionary labors and to assert that these new children of Christianity were satisfied with mere external, and insincere professions of the forms enjoined by the Church; God forbid that we should charge on any of them wilfulness of purpose, in making so unjust, so uncharitable an assertion. We will confine ourselves to simple facts: The truths of Christianity were faithfully and carefully taught to all who purposed a desire of entering the true Church—these truths instructed all penitents, that pride was one of the chief vices, that humility was an inestimable virtue, in contradistinction to the principles of that haughty idolatry which held the last as meanness, and the first as a distinguishing mark of greatness. They inculcated, in the life and holy example of our Blessed Saviour, the sacred gift of universal charity and love, that should bind all people in one common feeling to each other. They opened to the follower of the true faith a sense of the base passions of the heart, and taught him that Christianity was the basis of pure and lasting friendship; and above all they told all converts that theirs was a religion of the future, which carried them beyond the tomb, and opened their thoughts, their desires to eternity, whilst the false gods they resigned, left them desponding to rest only on the past; in fine, to make use of the expression of a most beautiful writer on the subject of the spirit of Christianity, "*Le polythéisme avoit établi l'homme dans les régions du passé, le christianisme l'a placé dans les champs de l'esperance.*" Can it be said then that the holy men who daily preached such doctrines, the

basis of that religion whose every form also was typical of the same sentiments, could be satisfied when they found that "the new subjects, that were added to the kingdom of Christ in this century, were altogether unworthy of that sublime title, unless we prostitute it by applying it to those who made an external, though insincere profession of Christianity?" Would such an imperfect or deceitful conformity have satisfied St. Vincent Ferrer or the other holy Missionaries of this age, would it have accorded with, or could it have resulted from, the constant repetition and laborious instruction that was universally the habit of the Missionaries? Let us however be charitable, and suppose these vague and loose assertions to be the result of imperfect enquiry, and an ignorance that, in most of the countries where the commencement of modern Missions was made, Christianity has continued to hold a seat to the present time.

The spirit of enterprise induced the Portuguese to project new discoveries in the Western ocean, which were yet more forwarded by the enlightened genius of Don Henry, a Prince no less distinguished for knowledge as a philosopher, than for his amiable character; under his auspices the Azores, the Cape de Verd isles, and Madeira were added to the discoveries and empire of the Portuguese, who sought to add honor to their enterprise by the conversion of the heathen, with a zeal that proved not only successful, but stimulated to new and more extensive maritime expeditions. These people having obtained a plenary indulgence from his Holiness Martin V., went forth bearing in one hand the cross and in the other the secular weapon of worldly conquest, amongst pagans and infidels, even to Africa and the Indies: Success attended their efforts; and Diego Cam in 1484 brought four natives of Africa

to the court of Portugal, who were instructed in the truths of the gospel and then sent back, loaded with presents, to their Sovereign, to urge him to embrace Christianity. Columbus himself too was strongly urged to his glorious enterprise by the desire of propagating the true faith, and to this end he was, on his second expedition, accompanied by Priests who went forth on this dangerous voyage into unknown, and till then unheard of, regions to bring their Pagan inhabitants within the pale of the Holy Church. Attempts were made to extend the benign influence of the Church through the distant regions of Tartary and China, and new fields for missionary labor were eagerly sought in the various voyages of discovery that took place in this century, and led to the knowledge of the passage round what was first called Stormy Cape, but soon after the Cape of Good Hope, to India; whereby Vasco di Gama proceeded to Calicut where his holy companions made known the name of Jesus for the first time.

In the same century Ferdinand the Catholic overturning the dominion of the Saracens in Spain, many of these as well as of the Jews, yielding to the exhortations and entreaties of the Priests, embraced Christianity. Whilst these advances were being made in other quarters, the light of Truth was extended to the Samoetœ of Æthiopia and Congo who speedily confessed its influence; and these glorious events occurred at a period, when heretics were increasing in Europe, when the Nestorians in the East, and the Manicheans, the Waldenses, the Hussites, and the Lollards of the West, were striving to impugn, and to oppose the Holy Church, and to disseminate their errors even in the strongholds of her faith. Thus shewing how unavailing is the opposition of man to confine or limit the progress of His Divine Will, and teaching, even to the least thinking, the well known maxim "Magna est veritas et prevalibit." Our next will enter upon one of the most glorious periods that the annals of Christianity can boast, one too that claims peculiar reverence, and respectful recollection from every true Catholic in India, as having been blessed by the noted Apostle of the East, who devoted himself so willingly for the Faith in this benighted region.

BRANCH CATHOLIC INSTITUTE.

We really take blame to ourselves for our silence for some time past, on the interests and the doings of our Branch Catholic Institute. The recent unhappy dissensions compelled us to make room for matter, which then occupied the public attention, and demanded notice from us, as Catholic Journalists. But now

that we are happily spared the further troubles and disunions, so invariably attendant on a disputed jurisdiction, we hope, in peace and good will to follow the even tenor of our course, in our efforts for the advancement and benefit of our fellow-Catholics. Some weeks ago, there appeared in our columns a very spirited appeal to the Catholics, to come forward readily and cheerfully in support of an Institute, which had no other object but their good and happiness in view, without any present or contemplated sacrifice, the demand on the purse being trifling indeed, and within the means of all classes; for an annual donation of *three rupees*, or a monthly subscription of *four annas*, qualifies any Catholic to be a member and entitled to participate in all the privileges and benefits of the Institute. We cordially unite in the appeal of the *Lay Member* and feel assured that the call will be nobly responded to, and that Catholics will not be backward and apathetic in their own interests, when they have legitimate and competent means for promoting them. We rejoice to see the happy addition which has recently been made to the Committee, for judging from the names and the known zeal of those entrusted with the management of the affairs of our Institute, forming as they now do a very fair portion of the talented and respectable Catholics, we have a strong guarantee of their steadiness of purpose and of the establishment of the CALCUTTA AUXILIARY CATHOLIC INSTITUTE on a permanent basis. That the Committee are not remiss in their work, our readers will have learnt from the very beautiful and interesting pamphlet of the Vicar of Carisbrooke or the Widow Woolfrey circulated by their authority with our last number of the *Expositor*. We understand that One Thousand copies have been printed, and such members as have not already received a copy, may be supplied by application to the Secretary, at No. 1, Hastings'-street. We hear that it is the intention of the gentlemen of the Committee to publish other interesting and instructive pamphlets, sermons, &c., which may be called for by the times, and to circulate them to all members and to our subscribers, free of any charge, and that the Secretary has made application to England for the tracts published there by the *Catholic Institute of Great Britain*. A stock of these tracts &c., will be always kept we believe at *St. Xavier's College* for distribution, and a small supply reserved at Messrs. D'Rozario and Co.'s, printers and publishers to the Calcutta Auxiliary Catholic Institute, for sale at very low prices. This is as it should be—the refutation of calumnies and the exposition of TRUTH are the sure means of triumph for our Holy Religion.

COCHIN CHINA.—We grieve to learn that another Catholic Missionary has fallen a victim to the persecution, which has already washed the shores of Cochin China, with the blood of numerous martyrs. The account has reached Singapore, and we hope to publish the particulars of the event, very shortly.

AGRA.—A Correspondent writes that several great improvements have been made within the last four months, on the Chapel estate at Agra, and that the RIGHT REV. DR. BORGHI contemplates other improvements. Several converts to the Catholic Faith have been made of late at that Presidency, and that His Lordship's late visit to Gwalior has caused two others to join the "One fold of the One Shepherd," accounts of which we shall soon have the pleasure of laying before our readers. How happy must the Catholics of Agra be, in the possession of such a worthy and zealous Superior!

RECENT INTELLIGENCE.

The Rev. Mr. Hearne, a Roman Catholic clergyman, has obtained a verdict with damages against the Rev. Mr. Stowell, a clergyman of the Established Church, at Manchester for libel.

Dr. M. Loughlin, Roman Catholic Bishop of Derry, died on the 8th August.

The Rev. Theobald Mathew, presided at a grand meeting of the Temperance Society, in Cork, when he told them that since he had last seen them *one million* of members had been added to their ranks.

Dr. Higgins, the Roman Catholic Bishop of Ardagh, Ireland, has adopted the temperance plan of the Rev. Mr. Mathew, and has been recently engaged in administering the pledge throughout his extensive diocese.

It is reported that Durrow Castle, late the residence of Lord Norbury, has been taken by the Jesuits.

Lord Ffrench, and one of his brothers, the Roman Catholic Archbishop of Tuam, the well-known Dr. McHale, and two of his suffragan prelates, Sir Val Blake, Bart. Sir Samuel O'Mally Bart. Sir M. Dillon Bellew, Bart. Mr. J. H. Talbot, M. P. Mr. H. Grat-tan, M. P. and a few others of rank and position, have publicly declared their adhesion to Mr. O'Connell's present plan of repeal agitation.

CONVERSION.

To the Editor of the Bengal Catholic Expositor.

SIR,—I have the pleasure to announce to you, that on the 27th September last, Private James O'Brien, of H. M. 44th Regiment,

made a public abjuration of the Protestant faith before the Rev. Father Francis de Sant' Etienne, at Kurnaul. At the end of the Solemn Mass the new convert approached the Holy Table.

I am, Sir,

Your obedient Servant,

A CORRESPONDENT.

Agra, Oct. 7, 1840.

ON IMAGES.

To the Editor of the Bengal Catholic Expositor.

SIR,—That the use of images is not a *necessary* part of the Christian religion, and, that, until the Idolatry of the Pagan was nearly abolished, viz., about the middle of the fourth century, there was little or no use of them in the Christian oratories, is allowed *by all*. Whilst the crude assertion of Abp. Usher (extraordinary indeed, in so learned a man) borrowed from his master Calvin, that, "in the first five hundred years *none* were any where to be seen," is a palpable falsehood, as his learned adversary has unanswerably proved in his reply. That they are great helps to devotion, is not only agreeable to daily experience, but admitted by our most violent adversaries.

"Idoubt not in the least, (says Claude)† that a member of the Roman Catholic Church, *praying before a crucifix*, may feel the *very same* as if he actually *saw Christ himsef* nailed thereon, and dying for the crimes of mankind, the blood trickling from his wounds; in fine, as if he was really suffering before him." From the charge of *idolatry*, so shamefully brought against the Roman Church by Stillingfleet and his adherents, she is triumphantly vindicated by the most learned British Protestant Divines.

"So black a crime as idolatry, (says Dr. Parker§), is not lightly to be charged upon any party of Christians, on account of the foulness of the calumny, and the barbarous consequences that may follow upon it; before so bloody an indictment is preferred against the *greatest* part of the Christian world, the thing should be well understood. The charge is too big for a scolding word. It is a piece of inhumanity that outdoes the ferocity of the cannibal, and damns at once both soul and body, and yet after all, we have no *other ground*, than the rash assertions of some popular Divines, who have no *other*

* Usher's Answer to the Jesuits' Challenge, p. 502.

† Malone's Reply to Usher, p. 653, 654.

‡ Claude's 3rd Reply to Arnauld, p. 357.

§ Parker's Reasons for abrogating the Test, p. 130.

measures of truth than hatred to popery, and therefore, never spare *hard words* against *that Church*, running up all objections against it into Atheism and blasphemy, of which idolatry is the greatest instance. As to the use of images in the worship of God, I cannot (said he) but wonder at the confidence of these men, to make so bold a charge against them in general, when the images of the Cherubim were commanded by God himself, *Exodus xxv. 18*, which instance is so plain and obvious to every reader, there being nothing more remarkable in all the Old Testament than the honour done to the Cherubim, that 'tis a much greater wonder to me that those men who advance the objection of idolatry so *groundlessly*, can so slightly rid themselves of so pregnant a proof against it; till therefore it can be *proved*, that the papists *worship* the images of *false Gods*, as supreme deities, or the true God by corporal images, and representations of his divine nature, there is *no footing for idolatry* in Christendom." Watkins calls Dr. Samuel Parker a favourer of popery, because he often defended it against the shameless calumnies of his Anglican brethren; an opposite line of conduct is the sure road to praise and preferment.

"Images (says bishop Montague*) have three uses assigned by your schools. Stay there! so, we will go no further, and we charge you not with idolatry. The pictures of Christ, of the blessed Virgin, and of the Saints, may be had in houses and set up in Churches; respect and honour may be given to them, the Protestants give it; you say they must not have *Latria*, so say we; you give them *dulia*, I quarrel not with the term, though I could. There is a respect due to the pictures of Christ and his saints. If you call this *dulia*, we give it too, let doctrine and practice go together, we *agree*." He goes farther,—“if any person be mad enough to say that it is unlawful to make images and statues for the ornament of Churches, *homo vecors est*, he must be a madman.”

“If that be the state of the question proposed by the Bishop of Meux, (says Dr. Wake†) in regard to images, I confess the explication of it has taken away a great part of the difficulty, and, if this be *all* (and it is all) required of us, we are ready to profess our opinion, that we judge it to be neither offensive to God, nor fit to be scrupled by man;” and with this most important concession I end this chapter, observing, that the use of images in the Christian world is but a mutable point of Church discipline, to be allowed or the contrary, as circumstances may require.

It is singular that the unfounded charge of

Idolatry, with which Catholics have been so cruelly and falsely stigmatized by those who have differed from them in faith, should ever have become so current in kingdoms, where men boast so much of their enlightened education. We meet, however, with many liberal and impartial characters, who have not suffered themselves to be led by the misrepresentations of party, or to be influenced by the bias which education, study and interest might give them in disfavour of the Catholic Church upon this point. They have allowed her to speak for herself, and they have taken their information from that Church alone, relative to her doctrine upon the respect due to holy pictures and images. “This” says a worthy minister of the Church of England, “is the only way most free from exceptions, as I have learnt from experience, how many mistakes there are in what is taken upon credit especially where party or prejudice bring the report in suspicion. I have fully examined the doctrine of the Church of Rome upon the subject in question, and from all that I can observe, I must conclude that all the charge of idolatry is only a consequence of ours, and such as they expressly disown and I may say abhor.”*

Is it not, therefore, a mark of the greatest inconsistency, that any one who professes to believe in the Bible, should look upon the respect which a Catholic shews to a holy picture or image as idolatry, when the same respect is authorized to be shewn to them by the Scripture, and when many even of the most learned among the dignitaries of the Protestant Church have allowed as much reverence to be due to these holy representations as the most rigid Catholic does? “I hope,” said Archbishop Laud, in his speech to the Lords of the Garter, “That a poor Priest may worship God with as lowly a reverence as you do; since you are bound by your order and by your oath to give due honour and reverence to the Lord our God and to his altar, (for there is a reverence due to that too, though such comes far short of Divine worship) and this in the manner as ecclesiastical persons both worship and do reverence.”

It is enjoined in the injunction of Queen Elizabeth 1559 “that whensoever the name of Jesus shall be pronounced in any lesson, &c., due reverence be made by all persons, young and old &c., as thereunto doth necessarily become, and heretofore hath been accustomed.” And surely since this pronounced name is the same to the ear, that the image or picture is to the eye, whatever reverence is lawfully given to the one, may be as lawfully given to the other. DOMINICALIS.

* Montague's Gagger Gagged, p. 300.

† Exposition of the doctrine of the Church of England, p. 17.

* Basset's Essay.

ORIGINAL POETRY.

DAVID'S LAMENT OVER ABSALOM.

1.

Lulled is the angry tumult of the war,
The weary night winds slumber in the vale,
Or fitful, bear the echoes from afar,
Of plaintive sorrows where the vanquished wail.

2.

The cold moon beams are length'ning on the plain
Whose bloodied turf still pillows ling'ring life,
To light the ghastly agony of pain,
Or slumber with the sleepers of the strife.

3.

All mourner there, the monarch bard I see,
Whose hand sweeps idly o'er the moonlit chords,
Where parent grief, that rocks not minstrelsy,
Mid the dull apathy of silence, lords.

4.

His people these, that strew their native land,
Their untold wounds are imaged in his heart,
Of friend, of foe, he feels the vengeful hand,
Whose onward step some new-born griefs impart.

5.

And more than people he, that rebel child,
Whose mangled corpse arrests his aching sight;
He stood, in agony of woe he smiled,
On him the dearest victim of the flight.

6.

So would the pencil on the weeping urn,
The stilly form of pensive sorrow trace,
Moving each heart in sympathy to mourn,
So sweet, so lovely is that mimic grace.

7.

Brief while the mourner looked on sorrow there,
Too long for parent eye such woe to see,
He sighed the accents of farewell in prayer,
"Oh Absalom that I had died for thee."

HENRICUS.

Selections.

GRATIFYING STATE OF IRELAND.—We learn from the Judges, now on their summer rambles through the Irish provinces, that the evidences of peace and morality are growing daily more conspicuous in that country. The Judges appear to have little or nothing to try but the relative merits of the rural inns, and no cases to dispose of but few cases of champagne. Such a state of affairs would be melancholy for the lawyers, were it not that the decrease of criminal business is accompanied by a parallel augmentation of civil, indicating the improvment of the general condition as well as the moral habits of the people.

It is not to be supposed, however, that all interests are equally flourishing, or have equal cause for content. On the contrary, the publicans, the hang-man, and the Rockites were never so depressed and disconsolate. In the phrase of the Market-notes, there

is "nothing doing" in whiskey; pikes were never so "dull," and hemp is "flat."

In some places the Judges of Assize are stated to have found the goals empty, the criminal calendar not presenting a solitary offence for judicial cognizance. This occurred, for example, in the city of Waterford, the seat of a dense and poor population. We copy the observations of the Judge from the *Dublin Evening Post*:

"Mr. Serjeant Moore, addressing the grand jury of the county of Waterford—'He had no observation to make to them, as to any duty they would be called upon to perform; the fact being, that no crown case was to be placed under their consideration. He had heard, he need not say with what pleasure, on his arrival in the city that day, that there was not a prisoner for trial in the city at this assize. This was a circumstance, he believed, *unprecedented not only in this, but he would add, in the sister kingdom*, that not an isolated crown case was to be heard by the going judge of assize; and it was a fact on which the city of Waterford might well congratulate itself. No crown case, he repeated, with sentiments of sincere gratification, was to be placed under their consideration—a matter, he would again add, unprecedented, he was almost sure, in Ireland as well as in England.'

The city of Limerick was inferior to Waterford, inasmuch as the prisons contained *one* malefactor:

"Judge Ball to the city of Limerick grand jury:—'I am happy to find, on referring to the crown book, that there are only three cases for trial, and but one prisoner in the city goal, a circumstance which is probably without parallel. I learn from the inspector of the prison, that his experience leads him to attribute it in one degree to the *vastly improved moral habits of the people from sobriety*. The vice of drunkenness has become so rare, that it is now looked on as a most improper thing. I hope the operation of this improved moral habit will increase, so that judges who follow me will also have to congratulate you on the same subject, and it reflects high credit on the local authorities, that the exertions they have made to suppress intoxication, and reform the habits of the people, have had a salutary influence. This happy state of things afforded a model to every other city in Ireland, and I hope the good example will be generally followed.'

The poor Marquis of Westmeath is in "deadly, dolorous dumps," like one of Spenser's knights, at these phenomena. We are at a loss what course to recommend to his Lordship—whether to apply himself to Boethius, to put himself at the head of a Jack Ketch insurrection, or to purchase the cheap commodity of a rope, and give the last testimony of his attachment to "throue and halter." "To be, or not to be," is indeed the question, when Ireland is come to such a pass that there is neither drinking, fighting, or hanging on any of the six circuits.

The Irish have discovered an admirable response to the Orange war-whoop. When the Tories cry no Popery, the people reply no Punch, and they cannot take a better method to "confound the politics" of their enemies than to cultivate temperate habits, the sources not more of physical strength than of moral power.

We believe the repeal of the Union of Punch and Paddy is making much swifter way than the repeal of the Union of England and Ireland. Father Matthew has a longer following than Mr. O'Connell, and we rejoice at it most sincerely.—*Examiner*.

POLITICAL PROSPECTS.

The struggle between the two great parties is over for the present session. Lord Stanley has withdrawn his Irish Disfranchisement Bill, and the other measures for the improvement of the representation in England and Ireland have been postponed in consequence. The talk of the session is consequently at an end; its business has commenced.

Lord Stanley's Bill has been withdrawn—for the present. What are the intentions of the Tories for the next session, and what it will be in their power to accomplish, neither they, nor we, nor any one can tell. If we thought our suggestions had any chance of reaching the present government, we would most earnestly implore them to employ the coming recess in preparing a measure that shall cut the ground from under Lord Stanley's feet.

The Tories are indebted for the triumphs they have gained on this measure solely to the fact that the abuses of the old system are to some extent real, and that a plausible remedy can be contrived of a character to cripple the popular power. We do trust the government will be beforehand with their opponents next session, by the introduction of a well-considered and comprehensive measure of registration reform. Upon no other question could the Tories gain even the barren triumphs which they have gained on this.

We have already offered a suggestion on this subject, which we think well-deserving of consideration, and we beg again respectfully to submit it to the attention of the government. Our suggestion is, that as the registration systems of England and Ireland are both defective, and are both to be amended by the legislature, an improved system of registration for both kingdoms should be introduced in one and the same bill.

What is good for England in the mere machinery of registration is good for Ireland. The electoral rights may or may not be different; the tribunal before which they are to be established ought to be the same. The advantage of our plan would be, that no Tory minister hereafter would dare to interfere with the Irish franchises, under the pretence of amending the registration, *unless he were prepared to inflict the very same evil on England*. The franchises of Ireland would be saved even if the present government should be driven from the helm, by being indissolubly married to those of England. No Tory minister would dare to incur the odium of separating Irish from English registration for the purpose of tampering with the former. If he were mad enough to do so, the mere attempt would be a signal for an opposition of a kind that no minister would dare to face.

For the present, we repeat, the battles of the two parties are at an end. Under what form they may be renewed in the next session no human astuteness can foresee.

It is impossible to calculate with any accuracy upon the changes that a few months may bring about in the *personel* of the Tory camp. The removal (for instance) of Lord Stanley to the Upper House might be a very serious injury to his party, on many accounts. Lord Stanley, if not a very successful or very dangerous ministerial leader (except to his friends,) is certainly a very formidable leader of opposition. His loss in that respect could not but be sensibly felt.

In the next place, it is impossible to tell what

personal dissensions his removal might superadd to the differences on public principles, and the *very amicable* private relations which now subsist among the Tory chiefs. To whom will Sir Robert Peel consent that the leadership of the House of Lords (under the Duke) shall be entrusted? To the wary Scotch Presbyterian, Lord Aberdeen—or to the hot Anglican, Lord Stanley? Will Lord Lyndhurst be content to be shelved? Or will he be satisfied with playing the part of chorus to the tragedy, interposing in the absence of the real leader, with some dulcet objurgation, to prevent the political stage being left empty, and winding up the session with his usual series of placid imprecations on his opponents? How these delicate matters of personal rivalry may be settled it is not for us to determine. Suffice it to say, that Lord Aberdeen is obstinate and sour, Lord Stanley presumptuous and reckless of consequences, and Lord Lyndhurst (very justly) has no mean opinion of his own powers and services. It is a beautiful triumvirate: and triumvirates are not proverbial for their harmony.

But whatever hope there may be of warding off the threatened danger, we cannot consider the prospects of the country as very cheering. In looking back to the history of past times, we can think of but few occasions in which there has been such a decided necessity (if our political warfare is to terminate fruitfully) for the powers of the state to be wielded by men who have the capacity, or are in a position to impress a new character on our social state, to drag a large portion of the population out of that black sea of discontent in which they are weltering, and are from day to day becoming more deeply imbued than ever with the properties of the noxious element.

All the legislative contrivances in the world for ameliorating the physical condition of the poor, for improving their dwellings and adding to their comforts, will avail little. These things are laudable and useful, but they furnish little remedy for a disorder which is moral and spiritual. Birmingham, says the committee of the House of Commons that has just reported on the health of our civic population, is much superior to other towns, in those matters which concern the health and comfort of the poor. Glasgow, on the other hand, it seems, is the most hideous in these respects. We have not heard that Birmingham is much better than other towns as to discontent and aptitude for disorder, nor Glasgow much worse.

We have no intention to pursue this subject now. Our present object is merely to draw attention to the fact that, while all classes in this country are coming more and more to need, in a government, a high pre-eminence of moral energy, the prospect of our attaining such a government is becoming more distant. If the present ministers are deficient in this respect, there is no apparent hope from their opponents. In the present ministers there is *principle*, and, to a certain extent, *union*. In a Tory government, so far as we can see, there would be no *principle* for the most part, and what there would be, would be evil; and with them there is no prospect of *union*, either personal or political. The rent and weakened aspect of our political parties is but a faint image of our diseased and shattered spiritual condition. Whatever renovation may be hoped for lies in another quarter, a long way off.—*Tablet*, July 11.

A LETTER

On the Reformation, occasioned by the attack of the Reformation Society of Wakefield, on the Roman Catholic Faith. By Charles Waterton, Walton-Hall.

"— fugere pudor, verumque fidesque,
In quorum subiere loco, fraudesque dolique,
Insidiesque, et vis, et amor sceleratus habendi." Os—
Shame, truth and trust, upon the dismal night
Of England's reformation took to flight.
To these succeeded an appalling train
Of crime and plunder, and the love of gain.

The Wakefield Reformation Society has risen up once more, to make an exhibition of its distorted form,—verifying the old adage, that the higher an ape mounts into a tree, the more it exposes its ignoble parts to view.

I see by the newspaper that a Rev. Disney Robinson led off against us. In a spirit of pure "love," he pronounced our religion to be "*ruinous to the soul, and subversive of real godliness and christian morality*". I wonder if this man be the same, who two years ago, in a meeting which was got up to abuse our faith, appeared sick at stomach, and put me in mind of pestilence looking out from behind a tombstone?

A parson, by name Parkinson, seconded Robinson's charitable resolutions. I tell Parkinson that his story of a Priest sending a piece of clay to a dying woman, instead of a mass, is an impudent forgery.—I challenge him to produce the name of that Priest, and his place of residence.

Parson Keary was extremely acrimonious. Better for him, had he been employed in answering the reply of the Rev. Mr. Bender,* Catholic Priest of Hull, who has so clearly exposed his ignorance, his malice, and his deceptions.

One J. Cumming was also there. He denounced my worthy friend, Captain Wood. This Cumming is of the Scotch Kirk. He gets his bread by denying episcopacy.—Keary lives, by advocating it. Here is unity in religion with a witness! Will the Reformation Society inform us, to which of these two doctors of opposite creeds, a man may safely trust the care of his immortal soul?

The Chairman and Mr. Lumb need not be noticed.—They seem to have been of a mere secondary consideration.

But to the Reformation. The Law-Church, that scourge of England, tells us in her second homily, that "the laity and clergy, learned and unlearned, "all ages, sects and degrees of men, and women "and children, of whole christendom, have been at "once drowned in abominable and damnable idolatry, and that, for the space of 800 years and more, "to the destruction and subversion of ALL good "religion *universally*." If this be true, then Christ's promise to his church has utterly failed: if false, then is the Law-Church guilty of horrible blasphemy.

Pray, how came she to get a new light? I say *new*, for by her own account, the old one had gone entirely out. Did the Holy Ghost make a second descent on earth, during this dark period?—Had the new apostles of reform, the gift of working miracles?—Did their chastity, their charity, their meekness, and their contempt for the good things of this life, prove that they were under the immediate care of heaven?

Ah! reader, examine narrowly with me, the incontrovertible page of history, and you will be convinced beyond all doubt, that these pretended reformers, were little better than a band of villains who richly deserved the halter.

It was said of Harry the 8th, first spiritual head of the new Church, that he spared no man in his anger, or woman in his lust.

Somerset, Lord protector of the new Church, was brought to the block for his crimes.

Elizabeth, kept the Queen of Scots in prison for nineteen years, and then murdered her. The supposed chastity of this Law-Church she-pope, will not bear investigation.

Cranmer and Hooper had both taken the vows of celibacy, and they both broke them.

Now, let us look at the creed-reformers on the other side of the channel.

Martin Luther, who must originally have been a damnable idolater, if there be a word of truth in the second Homily, for he was a Roman Catholic monk, says of "himself, that "whilst he was a Catholic, he passed his life in austerities, in watching, in fasts and praying, in poverty, chastity and obedience." After he had become a reformer, he tells us, "that he can no longer forego the indulgence "of the vilest natural propensities." "We see," continues he, "that through the malice of the devil, men are now more avaricious, more cruel, "more disorderly, than they were under popery." Christ forbade polygamy:—Luther allowed it, and gave the Landgrave of Hesse permission to have two wives at one and the same time. Say, ye holy members of the Reformation Society, would it not have been as well for this frail friar, if he had staid in his convent?

The head of the new creed being rotten, the limbs must likewise be rotten. Let us see.

The celebrated Musculus, alluding to the direful effects of the Reformation-mania, remarked, that, "if any one wished to see a multitude of knaves, "and disturbers of the public peace, he had only "to go to a city, where the *gospel* was preached in "all its purity:" and he adds, that Pagans were never more vicious and disorderly than those professors of the gospel. See Dom. 1. Adv. With much truth indeed, did the unfortunate Melancthon exclaim, that "all the waters of the Elbe, would not give him sufficient tears to bewail the miseries of the Reformation." He tells us, in one part of his writings, that "in his country, the whole time of the reformers was devoted to intemperance and drunkenness." (See Ad. cap. 6, lat.) By this we may presume, that there was then as much need for temperance societies in that foreign country, as there is now in our own; notwithstanding that the reformed creed has poured its blessings upon us, and spread its light over all England, for the space of three long centuries.

Pray, have foreigners in our time reaped any considerable advantage from the reformation?

The Rev. Hugh James Rose, M. A., of Cambridge, tells us, that the Protestant Church of Germany "is the mere shadow of a name," and that "there is a growing indifference to Christianity, in all ranks and degrees of the nation." "The Trinity, Incarnation, and descent of the Spirit, are

* See this admirable reply by the Rev. Joseph Render, Catholic Priest, of Hull, printed by Geo. Lee, Bowllally-lane, Rockingham Office.

* See an account of him, from his own writings, in No. XL of the Edinburgh Catholic Magazine, for December, 1837.

positively denied." What a field in Germany, for our Wakefield Reformation Society!

Ah! poor Mr. Bull, how thou art gulled and cheated! Thy nervous system is so shaken by false reports concerning the religion of thy ancestors, that thou hast not pluck enough left, to call itinerant hirelings to an account for wilfully deceiving thee; or strength enough in thee, to keep their greedy hands out of thy breeches pocket.

If the reformation had been a good thing, there would have been no necessity for the penal laws, which, during two long centuries, were put in force against the professors of the ancient faith, with a cruelty and malignity surpassing that of demons. Honey goes smoothly down one's throat, whilst gall is refused with stern determination.

The creed-reforming gentry had got all the plunder, and they were determined to keep it.—Hence the necessity of our horrible penal code. King James the Second was a Catholic.—He might perhaps have called upon our Protestant aristocracy, to produce a legal title to the abbey lands: with the fear of this before their eyes, they deprived him of his hereditary crown; and called in from Holland, William the Third, a mean and cruel Dutchman, to reign over them. This is the true key to the glorious rebellion of 1668.

We hear a great deal about the purity of the English Bible. By the way, I possess documents to prove that copies of this said Bible have been sold to the poor negro in Demerara, by the Protestant Missionaries, for twenty-four shillings and two-pence each, though they only cost some three shillings in the mother country. When I have done with the Bible, I will look into our reformed cathedrals, which, in Catholic times, were adorned with every thing that piety could suggest or magnificence conceive;—and which now, alas! are nothing but damp and gloomy vaults.

In order that there might be no doubt whatever, of the wilful and numerous errors in the English Protestant Bible, King Edward the Sixth directed Tindall's and Coverdale's translations of it to be publicly burnt; and sentenced those to imprisonment and bodily suffering, who should dare to conceal the said translations. And the Protestant ministers of Lincoln complained to the king, that the English translation of the Bible took away from the text, and added to it,—thus changing or obscuring the meaning of the Holy Ghost. Mr. Broughton, a very learned Protestant, complained of 848 perversions of the Old Testament.

But listen, reader, to what Mr. D'Israeli,* (no mean Protestant authority in our days), says of our English translations. He observes, that the subject of which he is about to treat, "relates to the extraordinary state of our English Bibles, which were for some time suffered to be so corrupted, that no books ever swarmed with such innumerable errata." "These errata," continues he, "unquestionably were in great part VOLUNTARY commissions, passages interpolated, and meanings forged for certain purposes," &c.

Pray, how did Protestant sinners manage to work out their salvation, during the different periods in which these horrible corruptions of the Bible prevailed?—And I should like to know which archbishop of Canterbury, or which royal spiritual head of

the Church by law established, received light from the Holy Ghost to correct the multitude of errors in this abominably corrupted book. Will Keary or Cumming return to Wakefield, and tell us by whom the English Bible was purified, and note the time of its purification?

Out upon it! after this important avowal of Mr. D'Israeli, what Protestant can put implicit confidence in the Bible on his table? The corrupters of the "pure waters of life," were well described by a writer in times gone by:—

"A scum of rascals, base and dull,
As ever filled a pulpit full;
Whom Pluto bundled into Styx,
For traitors and d——d heretics."

I ask, is it from the rotten translations of which Mr. D'Israeli speaks, that the Wakefield Reformation Society steps forward to prove the supposed errors of the Church of Rome? Disney Robinson said, he appealed to the "law and testimony." Did he mean the Law-Church, and this Protestant Bible?—Is it with this cankered war-club that he attempts to crush our rising temples to the Lord of Hosts? Verily, if two centuries of imprisonment, confiscation of property, exile and hanging, have not succeeded in destroying our noble form of worship, the odds are fearfully against our Reformation Society, even though my friend Hardy had degraded himself by taking the chair, in the Music-Saloon of Wakefield.

I will now introduce the Rev. Sidney Smith, who, I am sure, would not wilfully pen down a falsehood, for the richest mitre that Mother Church could place on his distinguished brow. Until I read his letter, I could not have formed an adequate idea of the wickedness which goes on in a Protestant place of worship.

Let us accompany him to St. Paul's, the Metropolitan Protestant cathedral,—the ONLY one, be it remarked, not built by Catholics.

The Rev. Sidney Smith says, "It has happened in less than an hour, between 2 and 3000 people have entered the Church, many of them of the lowest description, with their hats on, laughing, talking, walking, eating and making an uproar totally incompatible with every idea of religion." * * * "Even now," continues he, "with the restricted right of entrance, we see beggars" (why not?) "men with burthens, women knitting, parties eating luncheon, dogs and children playing, loud laughing, talking, and every kind of scene incompatible with the solemnity of worship." * * * "The mischief and indecorum which takes place at St. Paul's are very notorious. The cathedral is constantly and shamelessly polluted with ordure. The pews are sometimes turned into *cabinets d'aisance*, and the prayer-books torn up. The monuments are scribbled all over, and often with the greatest indecency."—Gracious Heavens! what a pandemonium of pollution! Can desecration go farther?—and this too in a christian temple, where the supposed pure doctrine of the reformed creed, is, or ought to be daily preached!

Members of the Reformation Society,—ye would be better employed in removing the "ordure" from this filthy den of thieves, than in retailing stale calumnies against the unoffending catholics of Wakefield. Where are your bishops with their enormous revenues and power?—What are they about?—Ah! they are senators, and of course they cannot be

* See "Protestant Confessions," in the London and Dublin Orthodox Journal, for 1838, p. 24.

spared from the lordly bench on which they sit, in all the supercilious deformity of the reformed mitre. Aye, there they sit, and raise their incessant bowl at the alarming increase of popery, as they insultingly designate the one holy Roman Catholic and Apostolical Church; which, unaided by public grants of money, showered blessings on England and on England's poor, for the long period of more than nine hundred years.

One might suppose the reformed prelates to be of a different nature from other mortals. Their eyesight is sorely affected at the view of Catholic Churches, which are now arising triumphantly throughout the land; but they can see nothing repugnant to christianity, in the devilish idols which this Protestant country sends out to India for adoration. Their nostrils are offended at the sweet scent of incense which burns on our Catholic altars, but they perceive not the smoking ordure which defiles the Protestant cathedral of St. Paul.

Still, we ought not to be surprised at this change in men and manners, or at the horrible picture which the Protestant divine has drawn, when we reflect, that the reformation was born in impurity, and reared in perjury. Lord Melbourne himself, in open parliament, only the other day, confessed that "the Protestant reformation was secured by the violation of oaths." Never did a British Minister utter a truer sentence; or strike a more deadly blow at the Church by law established. What an astounding confession!—and from such high authority too!—and in such a place! Never be it forgotten, that the new creed was first pronounced by those who made it, to be the work of the Holy Ghost. After this, the framers of it,* solemnly condemned it in full parliament, and humbly confessed themselves to have been guilty of schism and heresy. In the next reign, these temporising wretches revoked their confession, and returned to the heresy which they had abjured and condemned, not however without materially changing their liturgy and articles of faith.

When we reflect on this consummate knavery, we see at once that Lord Melbourne is fully borne out in what he asserted; neither ought we to be surprised at the shocking scenes which take place in the metropolitan cathedral; since England, bound in one faith for nine hundred years, is now split asunder, into about one hundred and forty different sects.

In the meantime, old Mother Law-Church sits astride of the nation in bloated luxury, and enforces her heavy contributions upon the people at the point of her lance; witness the late sanguinary affair, in the field of Kithcormac. Bless her liver!—she will riot in the fat of the land, as long as pike and powder are at her disposal; but had I the power, I would soon break into her larder, and force her to live "on coarser food."

I think that nothing can surpass the impudence of English Protestants in saying that we adore the images in our Churches. The thieves who pilfered our places of worship at the reformation, and put the profits of the plunder into their own pockets, saw, that the only way to screen their crime would be, to make the people believe that the sacred ornaments were damnable and idolatrous things. This they at last effected, by banishing every Catholic Priest from the land,—by prohibiting the use of Catholic books,

—and by forcing their dupes under the severest penalties, to embrace their new creed.

I recommend the reformation bigots to go into Germany and learn a lesson there. In the kingdom of Bavaria, about three day's journey from Frankfort on the Maine, is the populous village of Huttenheim. I was there in August last, on a visit to the Catholic Curate, Mr. Forster, secretary to the Prince of Hohenlohe. Two miles from Huttenheim stands the equally populous village of Hensheim. There is only one Catholic family in this village; but this secures to Mr. Forster the privilege of performing the Catholic service on two Sundays during the year, in the Protestant Church of Hensheim. It so happened, that I was at Huttenheim on the day in which Mr. Forster had to say mass in this Protestant temple.

Early in the morning, he sent from Huttenheim to Hensheim, the vestments, the chalice and the crucifix, &c. At ten o'clock, the whole of his numerous congregation had arrived from Huttenheim, and we entered the Church to hear mass. In this Protestant Church was a real altar, (not a table, as is in our reformed Churches here in England) and over it, a large picture of the death of Christ. A representation of the cross, was painted on the candlesticks. Within two feet of the pulpit, and nearly on a level with the breast of it, stood the statue of the blessed Virgin on one side; whilst on the other was to be seen the statue of St. John. Mr. Forster sang high mass, preached a sermon, and sprinkled holy water on the congregation. When the service was over, the chalice and vestments, &c., were sent back to Huttenheim.

The Church was then filled with Protestants, and their service commenced immediately. I stood in the doorway, and with my own eyes, I saw the congregation in prayer before the statues of the Blessed Virgin and St. John. I waited there till the minister mounted the pulpit, and began his discourse, with the statue of the Mother of God on one side of him, and that of the Evangelist on the other. Had Keary and Robinson been there on that day, they would have pronounced both the Catholic and Protestant inhabitants of Hensheim to be damnable idolaters.

Although I am not so greedy as to ask for the whole of the parish Church of Wakefield at the first outset, still, if our good Protestant brethren would but give us back a little nook in it,—I, for one, would be humbly thankful; and we would make it very clean and beautiful. There should be prayers in it, every day of the week, and no distinction in accommodation betwixt the rich and the poor. Possibly, at first, the attendants might startle at the sign of the cross; but they would soon be enraptured with our solemn service; and then, who knows but that they might kindly ask us to accept of a little more and a little more of the Church, till at last it would be as it was before the reformation;—a superbly ornamented edifice, open to the whole world, every day in the year, from the rising to the setting sun.

Our admission into it, would even benefit natural history in some degree:—and I am a friend to natural history.—The proverb, "as poor as a Church mouse," was unknown before the reformation. Prior to that desolating epoch, all orders of people were in the habit of daily frequenting the parish Church of Wakefield; and then, a bit of sugar from an old matron's pocket, as she took out her beads,—a crumb or two of bread from the farmer's prayer-book,—a mite of cheese from the grocer's pocket

* See 1st & 2nd Mary, chap. 8th. Actry.

handkerchief,—the droppings of wax from the candles,—and the overflowing, now and then, of the oil as it was poured into the lamp before the high altar, afforded a dainty and continual repast to the Church mouse. But, at the reformation, when the altars were overturned, the Church gutted, and its doors closed to public and private devotion, except on one day of the week ; all the Church mice found themselves reduced to very short commons, and soon became lean and mangy. Hence the Protestant proverb, “as poor as a church mouse.”

But perhaps, nothing strikes more deeply at the root of public morals, than the shutting up of the Churches on the week days ; as though the soul of man could do without spiritual food from Sunday to Sunday. Were a repenting sinner to be seen now-a-days on his knees in the parish Church of Wakefield, when service is not going on ; people would say that he was out of his mind, and fetch the constable to convey him to a place of safety where he might be watched.

And now, a concluding word on the actual state of things.

Alban Butler cites the testimony of Sir Robert Atkyns, “that we had fifty-five thousand Churches, and forty-two thousand chantries or chapels of ease,” at the breaking out of the reformation. They had been built and endowed by Catholic charity. These were plundered by the holy reformers, and their number reduced to ten thousand. All our monasteries and convents were laid in ruins, and their revenues squandered amongst harlots, whilst their territories were added to the estates of the apostate gentry. The poor in Catholic times had been so amply provided for, that Lord Chancellor Fortesque describes them as having had all things “conducive to make life easy and happy.” Is this the case now ? Go, ye members of the reformation society,—go, ye calumniators of our ancient faith, into our modern bastiles, and meditate on the misery to which your change of religion has brought the poor of England.

In our own times the nation has been mulcted out of vast sums of money to build new Churches, no more like the old ones, than is a farthing candle to the noonday sun.

And the law-church clergy too, have had a million and a half out of the public purse for the maintenance of their children.

The prelacy has an enormous revenue for upholding the doctrines of the thirty-nine articles, and, *Pro pudor !*—has been known to sell licenses, value three pounds, to enable the holders of them to preach that the Redeemer has not yet appeared on earth. These are sad doings.

When the severity of the penal laws against us, drove our Priests out of the land, and totally prevented the circulation of Catholic books, it is not to be wondered at, that the rising generation were brought up in prejudice ; but now, that every body has it in his power to be fully informed of the true tenets of the Catholic faith ; it is astonishing that any person of sound mind, should be led astray by the ravings and calumnies of itinerants who are hired by the Reformation Society to come and preach against us.

Who could suppose, that in these times of intense religious investigation, we should ever see a British Queen, forced by an execrable act of parliament, to step forward and swear that the holy sacrifice of the mass, at which Alfred the Great, St. Edward the Confessor, and millions upon millions not only of

Englishmen, but of all nations, both before and since their time, have kneeled, and do kneel in fervent adoration, is *superstitious and idolatrous* ?

Has the royal Lady's education been so circumscribed, that she has never once had an opportunity of hearing a true account of England's reformation ?—Of all the courtiers who surround her person, has none been honest enough to tell Her Majesty, that the oath which the law forces her to take, was the act of abandoned villains ; and that they framed it solely to secure to themselves and to their heirs for ever, the possession of that public property which they had impiously stolen from the Catholic church ? Had I been near her sacred person, the sun should not have set, before I had imparted to her royal ear, a true and faithful account of that abominable oath. It is a satire on the times :—It is a disgrace to the British nation :—It ought to be destroyed by the hand of the common hangman.

I conclude by once more putting the Reformation Society in mind, that as there are no penal laws to prevent the Catholic from defending his creed, this Society may rest assured, whenever, in its malice or its ignorance, it presumes to abuse the faith of the unoffending Catholics of Wakefield and its vicinity, I on my part will always be ready, to take up the club in our defence.

CHARLES WATERTON

Walton-Hall.

REVIEWS.

Annals of the Propagation of the Faith. May 1840. No. XV.

The number which has just appeared is extremely interesting. It begins with the annual report of the Society for the year 1839, stating that eighteen years ago the funds amounted only to 22,000 francs, and that the receipts of the last year have risen to nearly 2,000,000. Though this success is gratifying, it is impossible not to contrast the sum collected from all the Catholic countries in the world with that which is at the disposal of the sectaries. This report estimates the number of the Catholics at 100,000,000, and all the Protestant Churches together at a third of that number. These latter are said to collect 40,000,000 of francs annually, and the following remark is made upon the application of the enormous fund :—

“No less is required than this opulent budget to support its proselytism ; from the English satraps enthroned in the East and West Indies, to the Methodist proconsuls who hold the kings of the Pacific Ocean under their rod ; even to the bible-mongers whose cautious propagandism does not go beyond the stealthy introduction of our holy but profaned scriptures along with the opium that is smuggled into China.”

We learn from the report that the Society now consists of 700,000 members ; that during the past year it has been twice recommended in his Holiness's dominions by the Cardinal Vicar, and elsewhere by forty pastoral letters : and that it now publishes 90,000 copies of its *Annals* in seven different languages. We heartily rejoice at its increasing success, and we strongly recommend to the perusal of our English Catholic readers the forcible remarks in the report upon the glorious results of this union.

In the annual accounts appended to the report, an Englishman cannot fail to remark how very large a proportion of the funds of the Society are expended upon missions among the colonists and emigrants

of his own country. After the report and the accounts, we have a most important narrative of the Methodist persecution of the Catholics in the Sandwich Islands. From this it is quite clear, not only that the Catholic priests and their converts have been reduced to sufferings and privations of the most horrible kind, short of actual death—a restriction which appears to be due, not to the charity but to the policy of their persecutors—not only that the grossest outrages and insults, the most disgusting servitude, hunger and thirst, blows and imprisonment, are endured by the Catholics there; but that these cruelties to men and women, the forcible deportation of the priests, the offences against the laws of nations, for which the French have demanded satisfaction; in fine, the whole of these disgraceful barbarities, and this detestable bigotry, proceeds not from the government of the country, not from pagan natives, but from wretches calling themselves Christians. We care not whether this Bingham and his accomplices be Englishmen or Americans—let the Methodist Missionary Societies of each nation contend for the honour of bringing Christianity into disrepute in the Sandwich Islands by having sent them there—it is enough for us to know that the true faith is known by its charity, and that the means which these Methodists employ to advance the power of their sect are cruelties against Catholics which nothing but fear compels the native government to be the instrument of inflicting. There is abundant proof that the persecution of the Catholics originates in no ferocity or prejudice of Pagan inhabitants against the Christian creed, but in the virulence of the Methodists against their fellow-Christians. They have acquired an ascendancy over the minds of some of the principal people, and cause them to execute severities against the Catholics, whose only offence is their faith.

It is melancholy to hear of such facts as these. It is humiliating to be obliged to infer that the thousands of pounds which English piety and zeal—misguided if you will, but at least sincere and generous—annually contributes towards the various Missionary Societies, are not always applied so as to promote either “glory to God on high, or peace on earth to men of good will;” that the result of their charity is sometimes to foster uncharitableness; and that out of their bounty disease and evil are apt to be engendered. The light of faith is not to be communicated by uncommissioned, self-constituted Societies. They may vote funds to export he and she lecturers on religion, they may enable them to “go,” but they cannot give the divine commission to “teach all nations.” They have no safeguard against being deceived in their emissaries by trusting to the grace of a divine mission; they have no security for character or conduct beyond that of human judgment. Their Missionaries are not apostles, but commercial agents for a company dealing in religious speculations. These are sent by an authority which does not even claim to be derived from the authority given to St. Peter; but by that of a private association. There is a vain attempt to serve the cause of God by other agency than that which he has appointed, and they fail, because if they could succeed, their success would be a triumph of human over divine wisdom. Accordingly, we find numerous instances of their complete failure to make converts among the nations which they visit; we find their progress uniformly characterised by appearances of a mercantile rather than of a religious

spirit; we find the spirit of this world at every step, and see that it is worldly wisdom and secular policy to which they look for success; occasionally, as in this instance of the Sandwich Islands, their spirit betrays the lowness of its birth, and breaks out into arrogance, ambition, avarice, and other vices, and all this is the natural result of their system. They cannot help choosing a missionary by the same standard as a commercial traveller. If the man believes what they believe, and will go into uncomfortable countries to preach those opinions, he will be *primâ facie* qualified to be a missionary; though their opinion of his qualifications might be modified by notorious bad character, they cannot, in most cases, know what his disposition is, still less what it will become (without the promise of the Holy Spirit to attend him) in other than his professional capacity; and then they must decide by *that*, leaving many points in uncertainty, and considering him only as a good spiritual man of business. Hence we find disgraceful examples of persons who have gone out with a letter of credit from a missionary society, in lieu of a commission to evangelise the world; whose hopes have been turned, not so much towards the salvation of souls, as to the establishment of profitable missions; whose idea of the Lord's vineyard has been as of something producing a good rental; whose hostility against other Christians has indicated rather a fear of experiencing a diminution of power or revenue, than a zeal to save their flocks from new doctrines; whose avarice and extortions have estranged nations from Christianity, and made the labours of succeeding missionaries more difficult; whose vices, in some instances, have shocked the pagans whom they came to teach, and who have caused the sacred name of missionary, which ought never to be mentioned but with feelings of admiration and respect, to be associated with ideas of contempt and detestation in many countries which have yet to be converted by the agency of missionaries; and thus fortifying ignorance with prejudice, and error with distrust. What can the pagans think of the Christian faith, when they find its professors hating their fellow-Christians, and causing to them sufferings which heathens would not have inflicted? What must they think of the Christian charity, which, besides persecuting those whom they style their brethren, exposes its votaries to so grudging an extortion as to require them to yield their last cabbage for the price of instruction in its precepts? See this number of the *Annals* for a statement of the fact in the Sandwich Islands; a future number may perhaps tell us of a people relapsed into idolatry, being no longer able to suffer the hardships of Christianity; and if the same page should tell us of the massacre of Catholic priests and Methodist missionaries, with all their respective disciples, what wonder?

When we consider how many of our piously disposed countrymen tax themselves with the most disinterested generosity to support societies which profess to have no object but the promotion of Christianity all over the world; when we consider that among those who have left their country to preach in distant lands, there are many whose intentions are of the purest spirit, and whose only object is to propagate doctrines which they sincerely believe to be true, we feel it to be a sacred duty that we owe these honest minds (not the least honest, and perhaps more praiseworthy, because, though they have not the inspiring grace which makes easy

the way of the apostle of the True Faith, they labour on), to expose every case that comes to our knowledge of the misconduct of sectarian missionaries in foreign lands. We owe it to the good, not to let them be classed and condemned indiscriminately with the wicked, and not suffer sincere religious zeal, however it may be employed, to be undistinguished from the moral simony of those whose trade it is to live by the altar and on the congregation.

The *Annals* contain also some satisfactory letter, concerning the Church in the United States; an account of the encouragement given to the Society by a number of bishops (amongst whom we observe three archbishops and twenty bishops in *Ireland*;) and an account of Father Thomas, at Damascus, in a letter from a Capuchin friar.

We had noted many passages for extracts, but we are compelled to omit them, and refer our readers to the pamphlet itself.—*Tablet*

A pilgrimage to Palestine, Egypt, and Syria. By Marie Joseph de Geramb, Monk of La Trappe. Colburn. 1840.

The impression which a scene makes on the mind of a traveller is very different from that which it makes upon his eye. The external appearance of the object which he views is the same for all beholders; but the moral effect of having seen it, which remains in their souls, is useful or unprofitable, permanent or transitory, pleasing or disagreeable, according to the state and temper of the mind when it receives the idea; and as the minds of all men differ, so do their accounts of what they have seen.

As no two painters will observe in a given landscape precisely the same effects, because, the perpetual variations of light, shade, and colour make different points harmonise differently together, and (like the history of life) that part which was lately smiling in sunshine, in a moment afterwards becomes all dark and gloomy; so no two beholders travelling through a country will derive from it the same ideas or the same advantages. A man who has money may provide the means of travelling; may buy a carriage, and pack himself, his servant and his portmanteau into it, and be continually paying postillions and captains of steam-boats for two or three years successively; but "the man's a man for a' that," and if he went out incapable of noble ideas, he will come home again, possibly improved in manners, and with increased knowledge of the world, but not a wiser nor a greater man than when he set forth. His individual character, with all its peculiarities for better or worse, will have struck to him all the way, and the diseased medium through which he regarded all he saw will have influenced the impression it has left with him. His views will be limited; he will form a style of sketching particular subjects; he will have turned over the book of nature, but his eye will only have noted those passages which are adapted to his comprehension, and he will not have appreciated the rest.

We do not mean to deny that most men are the better for having travelled. In such a variety of scene and incident as is encountered on a long tour, many personal defects must have been rubbed off, and some prejudices got rid of; but we do deny that every traveller is an *ex-officio* judge of what he sees, and that the ordinary ideas of the class to which

most English travellers belong are at all worthy of being recorded or adopted.

Not a year passes but certain interesting portions of this sublimary world are coursed over by hordes of our travelling countrymen; and, Heaven help us! the majority of them publish their observations upon, or rather *against*, the countries which they traverse. In their accounts of external appearances and material objects, they are tolerably accurate; in their commentaries thereon they are conversational, and write about what they see in Asia or Africa in the same spirit with which they would talk of what they daily see in England. One goes from home with a sentimental, romantic turn of mind, and when he gets to a field of battle, where a dynasty was overthrown, writes you a twaddling sonnet upon a flower. Another goes brimful of college lectures, and chips in a bit off the Memnon, or the rock of Moses, as a specimen for his museum, and, thereafter, indulges in a dissertation on the geological formation of mount Sinai. A third, who set out with a bottle of fish sauce in the corner of his trunk, and found the cookery at Paris so good that he doubted whether he would go any further, is made sulky by a spoiled dinner some fine afternoon, takes an antipathy to the next thing he sees, and vents his spleen by writing abuse of the convent, which, though hospitable, was not luxurious, and on the very ground where generations of saints had lived in austerity, pays tribute to "the god, which is his belly." A fourth, rushing from the university full of vice and bigotry, saw-gers pot-valiantly in imperial Rome, damning the Pope under the very dome of St. Peter's, and goes back to write down his "thoughts" at the Europa. One fellow, born to be a money-lender, regards places and churches with the air of an appraiser, values an altar-piece at so many pounds sterling, sneers at the great sums of money thrown away in the rich decorations of the most magnificent cathedrals. Another, that should have been a political economist, visits a place celebrated for its works of art, and while you want to know something about the genius of Raffaele or Phidias, tells you that the government of this town is managed by &c. &c.; that the streets are dirty and ill-paved, and that the principal article of trade appears to be cotton pocket-handkerchiefs, or mats, or something equally delectable.

All scenes which derive their interest from religious recollections, or from their connexion with devotional feelings, have been especially unfortunate in the chroniclers who have described them to English readers. To share in the feeling of a spot sacred with religious associations, it is obvious that the beholder must be capable of religious emotions; his mind must not only be purified from prejudice against the religion, but must sympathise warmly with it. He must himself feel animated with the spirit of the place before he can describe what it is. Nearly all the principal places in the world, which are famous by their religious recollections, have been made so by the Catholic religion. Till very lately, the English who visited them went there from a country where that faith was grossly misrepresented and misunderstood, and its professors kept in a state of degradation. They did not leave their prejudices at home, and consequently gave descriptions which, even when they were true, were cold details, unanimated by a single feeling which a Catholic visiting those spots would have shared in. Of

course, there were few of the enslaved race of English Catholics who could travel for amusement, and still fewer who were tempted to write on what they had seen.

Of all places in the world to which a Christian most turns with religious interest, the Holy Land is undoubtedly the first in his estimation; and no place has figured more unfortunately in English descriptions. Unhappily the times are long passed wherein the pious pilgrims from this country went to do homage at the shrine of their Redeemer. Of those Englishmen to whom in later days it has been granted to visit the holy places, nearly all have been led thither by the same kind of curiosity which takes them to Egypt, or anywhere else; many of them have belonged to a class in which riches and their concomitant pleasures have destroyed simplicity of feeling and delicacy of thought; not a few have brought from the foot of Calvary nothing better than a lie for the service of him who was conquered there; and in the blindness of their bigotry, have felt more sympathy with the Mussulmans who "turn an honest penny" at the doors of the Church of the Holy Sepulchre, by levying exactions upon Christian devotion, than with the poor fathers of the Holy Sepulchre, who spend their lives in sufferings and piety, bearing their cross patiently where the cross was made the badge of the elect, and offering up to the throne of Mercy a daily sacrifice of expiation for infinite profanations, on the very spot where the great sacrifice of expiation was consummated for the sins of mankind. The abodes of philosophers have been described by succeeding philosophers; living warriors have recorded their emotions on visiting the fields of ancient heroes; monuments of art have been repeatedly judged and eulogized by artists visiting them; but the monument of Christianity, the scene of the world's redemption, has seldom, in these latter days, been described by persons who were capable of feeling, or who, if they felt, would have acknowledged a Christian's emotions on visiting it. The university, the mess-room, and the club-house, may fit a man to surmount the difficulties of the journey to Palestine, but they will make him incapable of deriving any advantage from his visit there, except a few knives and spear-heads to stick up over his chimney piece, and a capability of talking in a drawing-room "about his travels."

We anticipated much pleasure on reading the tale of one who had visited the Holy Land, with the devotion of a pilgrim to inspire him with a proper spirit of respect, and to warrant his veracity; with sufficient ability to enable him to communicate his impressions in an agreeable manner; and sufficient knowledge of the world to divest his narrative of that exclusively religious turn, which one who had always been a recluse would perhaps have given it, in the vain hope of conveying to the readers of this generation the interest which he himself felt. We expected a book, orthodox in its opinions and veracious in its statements; not too sublime in religious ideas to appear extravagant; interesting as a mere traveller's narrative; expressing what a good Christian would feel on witnessing the scenes of the redemption, with here and there a breaking forth of the spirit of an old soldier, and every where shewing the frankness and courteous bearing of a well-bred man of the world; and this book of Brother de Geramb is just what we expected.

The history of the author is too well known to require to be repeated. It may be summed up in a

line. He was a worldling in camps and in courts; he is a Trappist monk.

That his change of life has not broken his energies, or "made an old woman of him," will be pretty evident to any one who reads this book. There are numerous passages in which his firmness, courage, and the dignity of one accustomed to command, appear to have been advantageously exhibited.

Our space will not permit us to give extracts, but no discriminating reader can fail to notice, in his progress through the book, repeated incidents illustrating the distinction between humility and want of spirit; where the self-respect of a gentleman and the self-abasement of the monk are perfectly reconciled together.

Briefly, his pilgrimage was as follows:—In June 1831, he set out from the Abbey of St. Urban, sailed from Venice to Cyprus, and thence to Jaffa. On landing at Jaffa, he says, that

"Notwithstanding the crowd drawn together around me by the strangeness of my costume, I knelt down to kiss the sacred soil. The Turks and the soldiers of the Viceroy of Egypt, great numbers of whom were there, much as they might be astonished at my conduct, shewed, not the least sign of disapprobation; nay, several of them, apparently comprehending its motive, gave me tokens of respect: the word *hadji*, pilgrim, was heard on all sides."

In another place he says—

"In this land of infidels a man may do what he would not dare to do in countries calling themselves Christian."

From Jaffa he proceeded to Jerusalem.

"All at once, in ecstasy, voiceless and palpitating with felicity, I flung myself from my horse, and, my brow bowed in the dust, I adored Jesus Christ, the Son of the living God—the Saviour of the world—I had seen Jerusalem!"

We are sure no Christian can read without pleasure, and few without emotion, the account which he gives of the actual state of desolation reigning in the holy places. The piety of the pilgrims, the sufferings of the Franciscan fathers, who guard the Holy Sepulchre, the reverence of the Greeks, the rapacity of the Turks, the ceremonies of the Church, are all well described. Speaking of the devotions practised in the Church of the Holy Sepulchre, he exclaims—

"Extraordinary circumstance!—The Catholics, the Greeks, the Armenians, who inhabit Lebanon—in short, all the Christian nations have at Jerusalem representatives whose voices are incessantly rising, with incense towards that God who sacrificed his only son to save the world. One single voice does not there murmur the name of Jesus Christ!—it is that of the Protestant!"

From Jerusalem he went to visit Bethlehem and the numerous places of interest in the neighbourhood. He gives a good sketch of the history of Jerusalem, and makes some sensible observations upon its actual state.

After leaving Jerusalem, he visited the monastery of St. Saba, Bethania, the Jordan, and the Dead Sea. His description of this journey is very interesting. So much of the fabulous has been mixed up in the popular belief concerning the Dead Sea—that mysterious monument of Almighty vengeance—that any description of it from a sensible observer and a conscientious narrator would have been acceptable; but from the habit which Brother de Geramb adopted throughout his travels of reading the Scriptural narrative on the very spot to which it refers, and from his ability to quote in his book the best known modern writers on the same subject, he is enabled at once to satisfy the enquiries which we should most naturally wish to have made concerning these distant realities; and we are sure that his continual recurrence to the sacred volume, with a pious

solicitude to show how its prophecies are verified, will have at least as great a charm for an honest English reader as the philosophism of certain preceding travellers, whose object was to discredit them.

He returned to Jerusalem for Holy Week and Easter Sunday. The fathers of the Holy Land there showed him a letter from Henry VIII., dated 1516 (of which Brother de Geramb gives his reader a copy) by which the then Catholic defender of the faith gave them a yearly alms of 1,000 gold crowns, payable by the grand Master of Rhodes.

We must abridge our notice of the rest of the pilgrimage, and refer our readers to the book itself for an account of the journey to Nazareth and the environs of Mount Tabor, Mount Carmel, Lebanon, Damascus, Cairo, Mount Sinai, Upper Egypt, &c. There is hardly a spot to which a Christian looks with interest in this most interesting region that our pilgrim did not visit. Before leaving Alexandria for Malta he was introduced to Mehemet Ali. At Malta he deplored the perfidy which betrayed the patrimony of the Knights of St. John of Jerusalem to the French infidels in 1798, and praises the toleration of the English governors to the Catholic population. We fear they have not continued to merit this praise. Since the period at which our pilgrim wrote, we have heard sad tales about Malta, and sectarian bigotry has crept into the last stronghold of Catholic chivalry.

From Malta, Brother de Geramb returned by Marseilles, to the pious seclusion of the Convent of St. Urban in the autumn of 1833.—*Ibid.*

Innisfoil Abbey. A Tale of Modern Times. By Denis Ignatius Moriarty, Esq. Dolman, 1840.

The object of this book is to bring together in the form of a story a number of facts illustrating the actual state of the Irish people. The principal miseries under which they suffer being all attributable to Orange politics and fanatic bigotry, these evils are personated by individual characters, and instead of an abstract argument against a principle, the reader is made familiar with facts and arguments together in the form of personal dialogue and dramatic incident. The reader will recognize frequent allusions to well-known realities, and find an abundant store of observation and reasoning upon matters of popular controversy. It is not, properly speaking, a religious novel, neither is it a political tale; but something between both, representing, in this respect, the actual position of Irish Catholics, whose misgovernment and persecution have been so intimately blended together, that all their objects of hope and fear partake of this mingled character; the interests of their country and the interests of their religion have become identical; and an Irishman must be a patriot in order to enable him to be a Catholic. On this point hinges the grand distinction between English and Irish Catholics.

We cannot afford room for lengthened extract. The following is a smart passage.

"The churches of England and Ireland now form but one church, namely, the general church of the empire, and therefore we are not to regard the Irish portion of this church with reference to Ireland only, but as an integral portion of the general church of the empire" [and by consequence the Irish Catholics should pay for the Irish Protestant establishment.]

"Howard smiled. 'Why now,' said he, 'to exhibit the incomparable folly of this plea, let us suppose that in a mercantile firm the physical constitutions of the partners required different medicines; each partner would naturally desire to take that medicine *only* which suited him best. What should we say if the richer member of

the firm were thus to address his partner: 'Sir, you must swallow the medicine which has been prescribed for me; at all events you must pay for it. It is necessary for the stability of our partnership that we both purchase the same physic, whether we use it or not. You are not to consider the medicine with reference to your particular case only, but as the *general physic of the firm*.' We should deem the man crazy who could seriously use such language, and yet it is not one whit more irrational and absurd than the language of the Tories with regard to the 'general church of the empire.'"

The book will, we think, be found even more valuable as a chronicle of this period than interesting as a novel of the day.—*Ibid.*

SELECT POETRY.

THE SISTER OF CHARITY.

She once was a lady of honour and wealth,
Bright glowed in her features the roses of health;
Her vesture was blended of silk and of gold,
And her motion shook perfume from every fold.
Joy revelled around her—love shone at her side,
And gay was her smile as the glance of a bride;
And light was her step in the mirth-sounding hall
When she heard of the daughters of Vincent de Paul.

She felt in her spirit the summons of grace,
That call'd her to live for the suffering race;
And, heedless of pleasure, of comfort, of home,
Rose quickly, like Mary, and answered "I come."
She put from her person the trappings of pride,
And passed from her home with the joy of a bride,
Nor wept at the threshold as onward she moved—
For her heart was on fire in the cause it approved.

Lost ever to fashion, to vanity lost,
That beauty that once was the libertine's toast—
No more in the ball-room that figure we meet,
But gliding at dusk to the wretch's retreat,
Forgot in the halls is that high sounding name,
For the Sister of Charity blushes at fame;
Forgot are the claims of her riches and birth,
For she barters for heaven the glory of earth.

Those feet that to music could gracefully move,
Now bear her alone on the missions of love;
Those hands that once dangled the perfume and gem,
Are tending the helpless, or lifted for them;
That voice that once echoed the song of the vain,
Now whispers relief to the bosom of pain;
And the hair that was shining with diamond and pearl,
Is wet with the tears of the penitent girl.

Her downy bed a pallet, her trinket a bead,
Her lustre one taper, that serves her to read—
Her sculpture the crucifix nailed by her bed,
Her paintings one print of the thorn-crowned head—
Her cushion the pavement that wears her knees,
Her music the psalm, or the sigh of disease;
The delicate lady lives mortified there,
And the feast is forsaken for fasting and prayer.

Yet not to the service of heart and of mind,
Are the cares of that heav'n-minded virgin confined:
Like him whom she loves, to the mansions of grief
She hastes with the tidings of joy and relief.
She strengthens the weary, she comforts the weak,
And soft is her voice in the ear of the sick;
Where want and affliction on mortals attend,
The Sister of Charity there is a friend,

Unshrinking where pestilence scatters his breath,
Like an angel she moves mid the vapours of death;
Where rings the long musket and flashes the sword,
Unfearing she walks, for she follows her Lord.
How sweetly she bends o'er each plague-tainted face,
With looks that are lighted with holiest grace;
How kindly she dresses each suffering limb,
For she sees in the wounded the image of Him.

Behold her, ye worldly;—behold her ye vain,
Who shrink from the pathway of virtue and pain;
Who yield up to pleasure your nights and your days,
Forgetful of service, forgetful of praise!
Ye lazy philosophers, self-seeking men—
Ye fireside philanthropists, great at the pen—
How stands in the balance your eloquence, weighed
With the life and the deeds of that high-born maid?

—*Australasian Chronicle*, July 14.

THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

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[VOL. III.]

THE FEAST OF ALL SAINTS.

Among the various Festivals observed by the Catholic Church, the first rank is unquestionably due to those, which she celebrates by Apostolic institution, in honor of the great mysteries of the life and death of our Lord : but of those which she has since added none perhaps is more grand than the Festival of to-morrow.

In this Festival of All Saints every other is in a very striking manner included : if on Good Friday we commemorate the Sacred Passion of our Lord, on this day we behold its fruit in the glory of those whom he redeemed : if on the Ascension we rejoice at his entrance into heaven, to-day we celebrate that pre-eminence of glory which he there enjoys, as the first and chief of Saints.

The object of this solemnity is professedly to thank God for the glory which he has bestowed upon his Saints and to beg their united intercession ; but what more especially called for its institution was to honor those, who are unknown to us, or who on account of their great numbers cannot be singly commemorated.

We are well assured that there are multitudes of souls whose sanctity though known to none but their directors is equal to that of many illustrious Saints. Such persons live unnoticed in the common occupations of life, but they love God ardently and seek for nothing but to accomplish his will ; and feeling in the bottom of their hearts that this and more is strictly his due, instead of taking credit for it they are ashamed that they do so little. Thus their virtue is pure, because they act through plain simple love, without even the satisfaction of thinking they are doing something great. Such persons as these are not creatures of the imagination ; they exist in every country where the Catholic religion

exists : for wheresoever the Catholic Church extends, she is HOLY as she is One and Apostolical : holy in her doctrine, holy also in her members ' who by following her doctrines have been eminent for holiness in all ages.'

On this day also we commemorate those innumerable armies of Martyrs who in all ages have died for our Lord. In primitive times when any one was martyred, his tomb was made an altar, and his name publicly honored in the diocese where he lived and wherever else he might be known. But since, to prevent the danger of abuse, the Church has forbidden us to pay public honor to any name not approved of by her, she has given us in this feast of all Saints an opportunity of satisfying our devotion on such occasions, which indeed occur not unfrequently ; for we have near us in China, Cochin China and Corea a persecution, which while it takes from numbers the opportunity of instruction and drives others to apostacy, still makes amends for its havoc, by sending Martyrs to heaven.

On this day in fine we commemorate not only those who in this world were eminent for virtue, but all who have entered heaven, even those who after a scandalous life were saved by a death-bed repentance, and here perhaps is the most admirable lesson presented on this Festival, as it most clearly shows the dignity to which we are invited. The least of the Blessed beholds God face to face, and as Saint Paul says, " is like to him because he sees him as he is." 1. John. 3, 2. Hence all his thoughts and desires are completely agreeable to God ; so that the most exalted sentiments of virtue, ever felt or imagined upon earth are but as a shadow to those of the lowest soul in heaven. All therefore are worthy of honour, and could we rightly appreciate the glory of the Blessed, and were at the same time assured that some

person, how vile soever, would be saved, we should be seized with veneration at the thought of one, the sanctity to which he was destined. And here is the reason why we see apostolical men labouring with such joy, among people where their efforts seem almost entirely fruitless. They practically understand this truth; that if they shall have saved but a single soul, they will have accomplished a work deserving the labours of the whole world. They themselves would be contented to toil for Jesus Christ, merely to do his will, without any prospect of success: and if he blesses their labours with a single conversion, they consider it infinitely more than they could ever have deserved.

Here also is the reason why we see zealous pastors so ardently desirous to advance the just in perfection, and to bring sinners to repentance. They feel how terrible a misfortune it is, that any one should willingly exchange so much glory for the flames of hell, and how monstrous is the perversity of him who expecting to live for ever happy in the love of God, still wishes to continue for a time in sin.

They know that in this world when a person has a prospect of arriving at a high station, he takes care not to act in such a manner, as may be a reproach to him when he attains it: and cannot endure to see Christians, who expect to be saved, and consequently to be invoked on some anniversary of this day as Princes of heaven, neglecting even the most fundamental duties of Religion. All these reflections and many others are suitable to this day; but that which is most delightful to pious souls, is the contemplation of that state of eternal glory, where in the company of the Saints and Angels, of the Apostles, Martyrs, Virgins, yes and of the Queen of Saints, and above all of Jesus Christ himself, they shall see God as he is, and be wholly transformed into his love.

BRANCH CATHOLIC INSTITUTE.

Our subscribers and readers will remember our having called their attention last week, to the Branch Catholic Institute in this city and its doings, for the promotion of Catholicity and the general improvement of our brethren, by imparting religious instructions in an inviting form, by the circulation of appropriate pamphlets on pious subjects. We this week issue, by authority of the Committee, a large Supplement of twenty-one pages of close printed matter of a full report of the annual meeting of the Catholic Institute of Great Britain, taken from the Supplement to the *Tablet*, a Catholic liberal paper (noticed by us a short time ago), enjoying a large circulation, and bidding fair from its intrinsic merit, to rise to a prominent position among the periodicals of the day

in England. Its conductors are men of high and polished education, as well as of experience in life; their principles are essentially popular, whereby we mean such as are for the benefits and interests of the people at large, and of no narrow sectarian nature, and their language, while it is chaste and elegant, is always temperate and judicious. Ten years ago who in his sober senses could have ventured to say, that the English Catholics of this day, would have had a paper of their own issuing from a London press, boldly advocating their rights, maintaining their interests and upholding the purity and the truth of their religion?

We earnestly call the serious attention of all Catholics to this account of the great meeting, and we feel assured, that few, very few will be able to read the Secretary's report, or the different eloquent speeches delivered by men of eminent talent and the highest positions in life, without feeling themselves animated with that spirit of zeal and charity, which actuates our brethren at home. The Catholic Institute and the Propagation of Faith, are two great bonds of UNION, (one of the grand marks of our Church,) and all Catholics ought readily to enrol themselves members of both, in order the more effectually to co-operate for the triumph of truth in the holy cause, now that the spirit of enquiry is abroad, and the errors of the boasted reformation speak for themselves, despite the perjuries by which it was ushered in and nurtured, and the many foul calumnies which are preached and written and published against us, for the support and defence of religions which had no existence before the 16th century of the Christian era!

CONVERSIONS AT AGRA.

To the Editor of the Bengal Catholic Expositor.

SIR,—I avail myself of this opportunity to communicate to you the glad tidings of the conversion to the Catholic Faith of Thomas Waterman, Gunner of the 1st Company Foot Artillery, who lately made his solemn abjuration of the Protestant tenets at Kurnaul before the Rev. Father Francis de St. Etienne and a numerous congregation. On the same day the said Rev. Gentleman received also the public recantation of Miss Eliza Bell, and after addressing a pathetic Sermon in English to the new Converts, he administered to them the Holy Sacrament of the Eucharist.

I am, Sir,

Your obedient Servant,

A CORRESPONDENT

Agra, Oct. 14, 1840

THE BENGAL CATHOLIC EXPOSITOR.

To the Editor of the Bengal Catholic Expositor.

SIR,—Your *Expositor* rejoices the hearts of Catholics, enlightens and fortifies their faith, gives them the means to defend it against its enemies: all this is accomplished by the clear, solid and luminous *exposition* which it gives of Catholic Dogmas, freeing them from that mist of calumny and misrepresentation with which heresy ever seeks to veil them from her followers. This was indeed necessary in these countries of India where but too many Catholics are not sufficiently instructed to give an account of their faith, and where we meet swarms of emissaries of heresy who confuse and mar every thing, and make it their principal aim to pervert the children of the true Church of Jesus Christ. Would to God that Catholic truth had an organ like the *Expositor* in every English station: many prejudices would vanish and many upright hearts return to the true Sion. The *Expositor* already does much good, and will continue to do more and more in proportion as it penetrates into society.

It is not surprising that the Hydra Heresy in Bengal shudders at the appearance of the *Expositor*, that she shakes her head and discharges her venom with all her force. The sting of irresistible truth pricks her so smartly that she must spit forth her rage.

The *Expositor* does justice when it brands her with her true characters of falsehood, perfidy, effrontery and malice. Jesus Christ himself, as we see in the Gospel, did not spare the heads of sects who deceived simple souls by their hypocritical exterior, and false interpretations of the law. For a long time past, Catholic truth has been unable to speak out and show all the titles which it has to the faith, respect and submission of the world, or to exhibit to the light of day those treasures of grace, which our Divine Saviour has entrusted to her to sanctify and save us. But at length persecution is wearied, after having reached the term marked by the finger of God. The Catholic Church is recovering her liberty among the civilized nations of Europe, and in spite of the scourges of every kind which have so long and so cruelly afflicted her, she now appears beaming with glory and beauty like to the sun coming forth from a dark and confused cloud. She takes the same arms which her enemies had used against her, and the public Press so long the herald of heresy, is now a torch to exhibit truth and dispel the shades of error. As time goes on, the triumphs of the Church multiply, and wherever the trumpets of Israel can publish the Catholic doctrine, the walls of the heretical Jericho tremble to their foundations.

The English nation has so much good sense, and so many fine qualities, that we may with reason hope to see her and acknowledge herself to have erred in abandoning the faith of her ancestors; and perceive that a religion sprung from lust and supported by lying; cut, fashioned, made and unmade by legislators without mission from God, cannot be fit for her—yes she will return to the true Church. Yes this nation which has given so many Saints to heaven, which cultivates the sciences with such success, and is so jealous of her honor and renown, when once the bandage of prejudice shall have fallen from her eyes will hasten again into the way of truth. For my own part I share the consoling hopes of those who believe that God has raised the English nation so high, only to make it the instrument of great designs, after having cured it of its errors, and reconciled it to himself. Continue then Mr. Editor your useful labours without suffering yourself to be discouraged by the contradictions and annoyances which are never wanting to those who would do good, and which often come from a quarter whence they might have anticipated only encouragement and consolation. You know that there is scarce a single conqueror who has not spilt some little of his blood on the field of battle. Raise then your mind and hearts towards God alone whose standard you carry and for whom you fight. Expect your recompense from none but him; for he has promised to be your reward. '*Ero merces tua magna nimis.*' Write and publish the truth with no other design or hope than to gain upright hearts. As for sectarian ministers, you have little to hope from them. Their error is too profitable; it enables them to enjoy all the comforts of life, and apostolical poverty has few attractions for them. "We have made lying our hope, by lying we are protected." '*Posuimus mendacium spem nostram mendacio protecti sumus.*' Isaiah 28. 15. Such is their device and the anchor on which they depend.

Complaints are made here, and I believe with reason, of the little regularity which you observe in sending the *Expositor*. How is it that the different copies of the same number do not arrive on the same day, or by the same conveyance? for they often come at long intervals after one another.* Endeavour to remedy this, and believe that it is not without advantage to enable many persons to read your articles the same day, that afterwards they may confer together about them. Besides, why should one subscriber be served rather than another.

* This is unaccountable to us, for we invariably dispatch all the copies of each number by one and the same Ship. There must be some mismanagement in the delivery of the Paper at Singapore.—Ed.

Receive Mr. Editor this fresh assurance of respect and devotion with which I have the honor to be,

Your very humble and obedient servant,

† HILAIRE,

Vicar Apostolic of Siam.

Singapore 23d Sept. 1840.

ORIGINAL POETRY.

THE DEATH OF ST. FRANCIS XAVIER.

1.
Forlorn, deserted, on a lonely isle,
India's Apostle agonising lay;
No friend was there his ling'ring hours to quile,
Nor one his pains and sufferings to allay.
2.
Attended by an only helpless boy,
Whose foreseen fate, but bids the tear drop roll,
He longs to fly on wings of love and joy,
And burst the binding fetters of his soul.
3.
For Heaven hath called him to a happier clime,
He feels draw nigh his last and parting breath;
Then bidding long farewell to Earth and Time,
In slumber sweet, he sleeps the sleep of Death.
4.
Angels received his soul as quick it flew,
And Seraphs that e'er glow with ecstasy;
On high it soared, unseen of mortal view,
Followed by strains of sweetest minsterlay.
5.
In glory shined, exert, great saint, thy voice,
That we, still struggling thro' the toilsome strife,
May toil to share with thee thy Heavenly joy,
When death shall close the troubled scene of life.
LUDOVICUS.

OBITUARY.

It is our painful duty to announce the death of the RIGHT REV. FR. PEDRO D'ALCANTARA, BISHOP and VICAR APOSTOLIC of the GREAT MOGUL, BOMBAY and its dependencies. His Lordship died at four o'clock in the morning of the 9th instant in his eightieth year. The extraordinary virtue and the signal wisdom which he displayed in the government of his Vicariate during more than forty-five years, while they give us hope that his soul is happy in heaven, assure us that his memory here below is embalmed in the affections of his disconsolate flock.

The obsequies and other funeral ceremonies, suitable to his venerable character and rank commenced at the late Bishop's Chapel within the Fort of Bombay, early in the morning, and continued till half past four o'clock in the afternoon, when the corpse was conveyed in procession to the Principal Catholic Church, where about two thousand persons of all classes and sects were waiting to pay the last tribute of respect to departed worth. The body was interred in the nave of the Church, and the service concluded at seven o'clock.—*Requiescat in pace!*

Selections.

PROSPECTS OF WAR.

(From the Tablet, August 22, 1840.)

We have been for some time past carefully examining the pages of our able ally the *Univers*, for information on matters that concern the progress of Catholicism throughout the world, and we have found little but war. A tone of military ardour, of zeal—we had almost said *phrenzy*—in defence of the honour of the French fatherland, seems to have absorbed every other sentiment. An animosity against England, which we had not before supposed to exist in that quarter, has displayed itself with extraordinary vehemence. The venerable name of Henri de Bonald has been put in requisition to re-echo the worn-out nick-names of the Tory journals; and altogether, instead of an exhibition of a love of peace, which we take leave to say would have best suited the pages of the *Univers*—instead of an endeavour to soften down the causes of offence, to diminish the fierceness of national animosities, to soothe the irritation of the moment, and to leave the way open for peace by abstaining from all undue exaggeration of the motives for hostilities, we have seen with regret the most Christian journal of France outdo even its pagan contemporaries in the vehemence of its desire for war. The moderation of the *Constitutionnel* has made it the mark for scorn; even the dignified and statesmanlike reserve of the *Debats* has not preserved it from the fiery remonstrances of the *Univers*.

We have hitherto experienced some little difficulty in the treatment of Eastern questions, in which the interests of Catholics are concerned, from the extraordinary complication in which they are involved by, what appears to us, the restless and unreasonable ambition of France. We will not now enter into details, but we will just say, that several questions interesting to Catholics have occurred of late, in which an English Catholic has been placed in a rather unpleasant dilemma, between his sympathy with his persecuted fellow-Catholics abroad, and his unwillingness, indeed his utter inability, to approve the means adopted for defending those interests by our powerful neighbour. It is assumed that France is the natural protector of Catholicism throughout the East. Be it so. It is a glorious office, which, but for that national apostasy which has made the regal title of "Defender of the Faith" a most bitter mockery, would justly belong to us—to England, whose fleets and whose commerce are to be found in every Eastern sea, whose merchants are in every Eastern city, whose merchandise is ever penetrating into the poorest Eastern villages and huts, and whose Eastern possessions are larger, and outvalue in wealth and population whole empires of Western Europe. To us, but for that sad and fatal apostasy, should belong the glorious duty of protecting Christianity in the East. But it was not so to be. France, even more criminal for the moment than ourselves, has yet retained among her national insignia the badges of the true faith, and to her power and influence do the Catholics of the East look for succour and for sympathy, whenever the tyranny of their taskmasters becomes too insup-

portable for human endurance. It is too true. We confess it willingly, though sadly. France is, for the moment, the chief protector of Catholicism throughout the East.

But because this is so, it does not follow that whatever means France may choose to adopt for the defence of Catholicism are to meet with our approbation. Let the welfare of the Catholics abroad be protected, we wish nothing better; but let the common law of independent states be respected, and the just limits of national authority preserved. We cannot forget that the men at the helm of France are men who think little of the interests of religion, compared with the power, the interests, the aggrandizement of France. We cannot, therefore, consent to recognise in the religion of those for whom French authority is occasionally exerted, a sufficient excuse for the departure from all known rules and principles by which the conduct of nations is, or ought to be, regulated. If our fellow-Catholics are protected, we shall rejoice at it; but we shall not the less, where there is need, protest against the spirit of encroachment which in these, as well as in other matters occasionally marks the proceedings of the French government. In our short career, there have already been one or two instances in which we have been silent, because oppressed Catholics were the gainers by acts of power of which we could not but disapprove. In these cases it was natural to find a French Catholic journal, biassed by the too powerful inducements of religion and national honour, heartily espousing the cause of its own government. We should, indeed, have been surprised to find the *Univers* adopting a different course. But now a question has sprung up which is purely national; a question in which whatever religious interests there may be are on the side to which France is opposed; a question in which no solid national interest is, as it seems to us, in any way involved; a question of mere outraged national vanity, resulting, we suspect, from a false step on the part of a French minister, more remarkable for his adroitness than for sound and solid statesmanship; and upon this question the *Univers*, with general professions, indeed, of love of peace, outclammers the fiercest of its contemporaries in its shouts of war. We confess this surprises us not a little.

It is impossible to shew more clearly the state of infatuation in which men, otherwise of sober judgments, are plunged by the supposed affront offered to their country, than by quoting from the *Univers*, of Tuesday last, the following strange passage on the recent treaty.

"The treaty of London is a treaty of partition. The articles which are known indicate those which are secret. All probable results have of course been foreseen, and England and Austria, who know so well that the Emperor of Russia could not, if he would, retire from Constantinople, after having once entered it, have, without any doubt, stipulated as to the share which each of them is to take of the spoils of the Ottoman Empire. Where will Prussia find her indemnity—that Prussia, without whose aid the other powers would feel themselves light in the balance, where we are in the opposite scale? Belgium, Alsace, and Lorraine, doubtless, are reserved for her in the dismemberment of Turkey;

and when the treaty of London shall have been executed, the four powers will announce that by a new treaty, in the order to preserve the peace of Europe, they have judged it fit to deliver up to the religious tyranny of Prussia a kingdom and two provinces. The force of circumstances will have it so; and even if such projects as these are not yet reduced to writing, they result fatally from the decrepitude of the Osmanlis, and the desperate resistance which will be made by Egypt."

One really hardly knows how to treat this seriously. To deny that any such projects are entertained would be of no avail, because we are told that, whether actually entertained or not, they necessarily result from the force of circumstances. If such an opinion is really held, the only way of disproving its correctness is by an appeal to the result, to the issue of the present crisis.

But it appears that all these calamities are to result from the occupation of Constantinople by Russia; an occupation which it seems must be final, and which will bring about inevitably a dissolution of the Turkish empire. Most certainly England is not the power least likely to look with jealousy and distrust upon the occupation of Constantinople by Russia. From that occupation England has more to dread than any other power of Europe, Austria perhaps excepted; and we interpret ill the foreign policy of this country for the last ten years and upwards if we are not borne out in our assertion, that to prevent such an occupation has been one of the main objects of our government, and has been the principal inducement to the completion of this treaty, in which France would not concur while she had the power, and which she now pretends to lament as likely to bring about the very result which it is intended to prevent. That France should be willing, for the sake of increased power in Egypt, and through Egypt in Africa, or for the sake of a province or two of the dismembered empire of Turkey, to consent to the occupation of Constantinople by Russia, is intelligible enough. But for England to consent that her principal rival in the east should gain possession of the strongest point in Eastern Europe, should be put in a position to shut us out of the Black Sea, and interdict us from all approach to the southern portion of her dominions, and to those countries bordering on the Black Sea, through which our commerce finds an easy way into the more distant markets of the east—above all, for England to consent to a measure by which, more than by any other, the power of Russia in the south and east would be consolidated for all time to come, and her means of injuring and disturbing our Indian empire almost indefinitely augmented, would be an absurdity too great for ordinary language to characterise. Let the *Univers*, then, be assured that whether the policy of Lord Palmerston does or does not lead by necessary implication to the occupation of Constantinople by Russia, that disastrous issue is the very one which our Foreign Secretary has it at heart to avert. For any one to pretend that the interest of France in thwarting the ambitious projects of Russia is at all to be compared to the interest of England, would be perfectly childish.

But let us ask the *Univers* if all these disastrous results are to follow from the occupation of Constantinople, and the breaking up of the Turkish Empire, is Constantinople less likely to be seized by Russia, is the Turkish Empire less likely to be maintained inviolate when the points at issue between Turkey and Egypt are adjusted by the joint consent of four powers, of whom two are most deeply interested in preserving Turkey intact, than if Russia were allowed to mediate between them at her own will and pleasure? Surely the hearty concurrence of Austria in this alliance is a sufficient proof that no Russian troops will, in consequence of this treaty, be allowed to bivouac around the gates of Constantinople.

The *Univers* does not, in the remainder of the article from which the above sentences have been taken, pretend to speak the sentiments of the French Government, but rather to offer it friendly advice as to the mode of conducting the war which it presumes to be inevitable if the treaty of London is carried into execution. We might, therefore, pass them by in silence as merely the individual opinions of the writer; but we think it useful to notice them, for the purpose of showing what lengths the most sober lovers of peace and warmest advocates of the English alliance are prepared to go rather than allow the pacification of the East to be accomplished without the intervention of France, and through the medium of a treaty from which, by the confession of her own ministers, she was excluded, either intentionally or by a most absurd blunder. Be it known, then, that rather than permit the rebellious Pacha to be confined within reasonable bounds by his own sovereign, France—whose possessions, rights, and interests have never once been touched or threatened—is exhorted to commence war without delay, to proclaim independence and a democratic constitution to the Rhenish provinces of Prussia, the dissolution of the German Confederation, and freedom to Lombardy from the yoke of Austria. By this means it is supposed that Austria and Prussia will have enough on their hands at home, Prussia will be fully employed at Constantinople, and France will be left at liberty to employ her army in supporting the German and Italian rebels according to their wants while her main strength and all her naval and maritime force will be concentrated in a grand struggle with England.

One hardly knows how to contemplate calmly such a war as this, which would mix up in wild and terrible conflict all the elements of confusion that exist in Europe as a sacrifice to the wounded vanity of France. In England such a war, indeed war at all, is not looked upon as a probable occurrence. People in this country have no little difficulty in understanding for what purpose the demon of war is to be again evoked. And we too many say that, without the supposition of monstrous and gigantic wickedness somewhere, such a war as that imagined by the *Univers* is not possible. But of one thing we feel certain, that if France shall wantonly throw down the gauntlet to the powers of Europe, because they have presumed to enter upon schemes of pacification after her co-operation had been refused; if she shall provoke this universal and

terrible war, and, to appease the cravings of her false honour, shall inflame all the nations around her by aiming deadly blows at the most vital portions of each, whatever injury may accrue to them, *she* will not escape without a terrible and ignominious punishment:—shorn of her power, shorn of her honour, her fleet dismantled or scattered to the winds, her army annihilated, her colonies taken from her, her plains ravaged by hostile troops, and her capital again held by her bitterest enemies, she will remain a monument of the just vengeance that awaits those nations that wilfully call down war when they might safely and honourably enjoy the blessings of peace.

In one respect, we observe that the *Univers* gives its government very prudent advice, exhorting them not to depend too much upon the dissensions in England or the discontents of Ireland. We repeat that this advice is very prudent. No internal dissensions will prevent this country uniting as one man against the common enemy, if France shall have the temerity to provoke and declare war. Ireland, whatever wild language may be uttered in moments of excitement, will not bate one jot of her steady and customary allegiance. Irishmen, France may be assured, will be found in the thickest of every fight in which the honor of the empire is at stake. Nor will the discontentment of the Chartists avail them more. We believe there never was a time when a firmer union of all parties to maintain the just rights of England against foreign aggression might be depended on. The very quiet and the absence of irritation that prevail now are no good omens for France, if war should once commence. People are now apathetic, because they cannot believe that war upon such frivolous pretexts is possible. But let a hostile shot be once fired; let it be made clear that we *are* plunged into war, wantonly, and for no conceivable or rational motive whatever, our neighbours will then find that it will be carried on by our united population with a spirit and indignation for which they are little prepared. That this terrible catastrophe may be averted is our most earnest wish, and we cannot bring ourselves to imagine that the counsels of France are so guided as to render the fulfilment of our wish other than an almost certain occurrence.

CATHOLIC LIBERALITY.

Dr. Morrison, of Great Malvern, has written a letter correcting a mistake of the Bishop of Nova Scotia, as to the conduct of the Roman Catholics of Newfoundland. Dr. Morrison is of the Scotch Church himself, and he states that at the time he was at Placentia, the former capital of that colony before it was removed to St. Johns, the Roman Catholics, headed by Mr. Sweetman, their most opulent merchant, liberally subscribed their money to rescue the Protestant Church from the ruin into which it was falling, as did also the members of the Scotch Church resident there.—*Worcester Chronicle*.

As our food is assimilated to our flesh by digestion; so spiritual affections pass as it were into the very substance of our souls by pious meditation, and the exercises of holy compunction, divine love, and all other interior virtues; which he will be able to teach others who is possessed of them himself.

SINGAPORE.

The Decree of the Sovereign Pontiff was presented and notified, on the 2nd instant, to the Rev. MAIA, by Messieurs DUPOND, BEUREL and JAMES WOODFORD, with the following letter:—

Most Reverend Father,

I send and notify to you, in a very true copy, the Decree that the Sacred Congregation *de propaganda fide* has issued on the 3rd of January 1840, upon the ecclesiastical jurisdiction in Malacca, Singapore, &c. His Holiness has approved and confirmed the same, and ordered it to be put into execution.

By the aforesaid Decree the jurisdiction and whole ecclesiastical authority in Singapore island belong to the Vicar Apostolic of Siam, so that no one is permitted to exercise or perform therein the sacred functions without his consent and authority.

I wish, most Reverend Father, that on this occasion your domination may show itself as it becomes a Priest who is truly and sincerely Catholic, by obeying the Sovereign Pontiff to whom God, as we all believe, and profess, has entrusted the care and the Spiritual Government of the whole Christian flock.

If your domination obeys, as you ought to do, the Decree of the Sovereign Pontiff, I am disposed to receive you into our Chapel and to give you on all occasions, undoubted testimonies of respect, honour, and brotherly love.

Yet your domination, most Rev. Father, ought to understand, that from the day of the notification of the aforesaid decree, you are no longer allowed to exercise the sacred duties, and to assemble the faithful in your house: if you attempt without my consent and authority to administer the sacraments to the faithful, they shall be of no value.

Putting aside all worldly considerations, your domination, most Reverend Father, ought to consider what the Catholic doctrine teaches on this point, in what way you are to go, that in the day of your demise you may with confidence appear before the Sovereign Judge.

I beseech God, most Reverend Father, that he may be pleased to maintain you in good health and contentment for many years.

Let your domination be pleased to notify to me that you have received the documents I send you now.

† HILAIRE, Bishop of Bid. Vicar
Apostolic of Siam, &c. &c. &c.
Singapore, 2th July, 1840.

FRANCISCO DA SILVA PINTO E MAIA, Legitimate Vicar, and Superior of the Mission, by the Primate of the East, Fre. D. MANUEL DE S. GUALDINO, of Glorious Memory.

To all whom this may concern, Health and Peace in our Lord Jesus Christ, I make known, that HILARIO COURVEZY, Right Rev. Bishop of Bidopolis and Apostolical Vicar of Siam, having printed a Document, in Latin, English and Portuguese, which he calls a Decree of the Sacred Congregation of the *Propaganda Fide*, dated on the 28th June, 1840, in which he says, he only has Jurisdiction in Malacca and Singapore, established in the Apostolical Brief *Multa Præclarè* of the 24th April, 1838. I am in duty bound to state, that my Superiors in the Metropolis of Goa, have declared that Brief to be false, consequently the Decree that quotes it is equally spurious.

There is wanting in this Brief, the indispensable conditions established in the 42nd line of the Chancery, to consider of the validity of the Derogations of Bulls relative to the *Padroado Laical* Decree, which unjustly throws out the real Pastor to introduce a mercenary, is false.

The Pontiff commands, the execution shall not be given to orders that are founded on misrepresentation or deceit: *Si tales per suppressionem veritatis aut falsitatis expressionem litteras nostras etiam certas constiterit impetrasse, carere volumus impetrates.* Innocent. iii. cap. vii. *de fide instrumenti.*

The Sacred Congregation itself teaches us to disobey the order of those, who demand the titles of a Benefice, that has been in his possession more than 3 years undisturbed; consequently I am not obliged to obey one, who wishes to deprive me of my Benefice:—“*Qui pacifice per triennium aliquod beneficium possedit, non tenetur ostendere titulum, vel doctre de titulo*”—*Sacra Congr. anno 1588.* I am here since 1825, and the Schism was only commenced by BARTHOLOMEW, Bishop of Capso, and Coadjutor of Siam in 1832 in the house of Mr. MACSWEENEY. The Apostle St. Paul in his Epistle to the Hebrews, cap. 13. v. 17 orders us to obey our superior:—*Obediti præpositis vestris et subiacete eis.*”

The Apostolical Vicar of Siam commands me not to obey my superiors, consequently, I shall not obey him!

Christians, if you wish to know the qualities of a tree.—“Look to the fruit thereof.” Mat. chap. 7. v. 20. Together with part of the said Decree, he sent me a letter, without seal and at night, and simply signed with seals of office, how could such be received as an authentic document?—Proof of their spurious—consequently you must be certain and consider me your Pastor, and in no respect to consider the Apostolical Vicar of Siam, as such, and that your Parish is the Chapel of St. Joseph. These Apostolicals know they have erred—though ashamed to amend their error, will they not be ashamed to continue it? If the Bishop of Bidopolis has zeal in the salvation of souls, I advise him to go to his own Bishopric to be a Pastor and not a mercenary. *Con. Trid. chap. 1 Sess. 6. Reformed Decree.*

I command all Roman Catholics not to obey the Apostolical French Jesuits in disguise, and not acknowledge the Apostolical Vicar of Siam—he is Bishop in *partibus infidelium*. Against those, *Concil. Trident.* complains, chap. 2nd Sess. 14 of the Reformation.

I Protest against the French Church, which belongs to me by right.

I Protest against the proceedings of the Right Reverend Apostolical Vicar of Siam and Appeal to the Pope in the name of our Patroness Donna Maria the 2nd Queen of Portugal.

FRANCISCO DA SILVA PINTO E MAIA,
Legitimate Vicar and Superior of Mission &c.
Singapore, 8th July, 1840.

TO THE EDITOR OF THE SINGAPORE FREE PRESS.

Dear Sir,

I deplore the blind obstinacy of Mr. MAIA. The authenticity and the authority of the Brief *Multa Præclarè* are beyond all question and cavil. They were acknowledged by the British authorities as well in the East India House, London, on the 17th Janu-

ary, 1839, as at Madras, on the 10th July, 1839, where the Hon'ble Government of that Presidency pronounced in favour of the Right Rev. Dr. O'CONNOR, as the Vicar Apostolic of Meliapore, or St. Thomé. It is in vain that Mr. MAIA exclaims against the forgery of that Brief, and of the Decree issued on the 3rd January, 1840, which is the application thereof to Malacca and Singapore.

The Protest of Mr. MAIA against me is anti-Catholic and ridiculous—and, as he even insists upon the right of laical patronage as belonging to the Queen of Portugal in countries no longer subject to her royal authority, his protest is injurious to the British Government.

The French Missionaries of this Vicarship are neither Jesuits in disguise, nor without disguise. They are simply Apostolic Missionaries sent by the Supreme Head of the Catholic Church, whom they obey, and whom Mr. MAIA ought to obey likewise. They cannot bring home to themselves any error and fault, which they would be ashamed to avow. Let Mr. MAIA examine whether he himself ought not to be ashamed to confer upon the Catholics the scandal of a priest rebellious against the Sovereign Pontiff.

It is for the last time I answer the rash publication of this Priest, to his insults no answer, as well as to what in his letter has no relation to the question.

I have the honour, &c.

† HILAIRE, Vicar Apost.

Singapore, 21st July, 1840.

TO THE EDITOR OF THE SINGAPORE FREE PRESS.

DEAR SIR,—Were your anonymous correspondent *A Subscriber* known, we should be able to determine what's the colour of his religion, what is his zeal, and how far he is entitled by his Christian conduct to set lessons of virtue before others. I invite him to reveal his name; and, provided he be of good faith, I will take upon me, either by word of mouth or by private correspondence, to bring him to a different view of the cause of which he steps forward as the champion.

That gentleman, *perhaps* well acquainted with the Latin poets, is certainly most ignorant in ecclesiastical matters. Let him read again the Brief *Multa Præclarè* and the decree of January 3rd 1840, and he will be convinced that such acts do not emanate from merely the Sacred Congregation, but they must be ascribed to the Sovereign Pontiff himself, under the exposition of his council, the Sacred Congregation.

The French missionaries are not such as he represents them. Were this *anonymous* writer a fervent Catholic, he would judge them in a better way, and he would look on them as missionaries devoted to their sacred duties.

To an unprejudiced person the present affair is not difficult to be rightly appreciated. The Supreme Head of the Catholic Church has in his wisdom issued a decree regulating the Spiritual jurisdiction over the Catholics of Malacca and Singapore. Every Catholic priest, who deserves this name, ought to respect his decree and to submit: the faithful Catholics ought to do so. The Roman Sovereign Pontiff is the successor and heir of the Apostle St. Peter, to whom our Lord Jesus Christ gave the Keys of the Kingdom of Heaven, that is, the right and the office to govern his Church on Earth. Against the exercise of those divine privileges no one can argue by precedence or prescription. I have the honour, &c.

† HILAIRE, Vicar Apost.

Singapore, 27th July, 1840,

TO THE EDITOR OF THE SINGAPORE FREE PRESS.

In quo enim judicio judicaveritis, judicabimini.

St. Matth. c. 7. v. 1.

Dear Sir,—Mr. COURVEZY ought to deplore his own blindness, and not mine, being blessed with a very good sight.

In obeying the pastoral of the metropolitan *Prima d'Oriente*, dated 8th October, 1838, I comply with the fourth precept both natural and divine. In this it is prohibited that the Metropolitan should put in execution the Brief *Multa Præclarè* on the 24th April, 1838, with a *Beneplacit Regio* for its execution in accordance with the Treaties with the Court of Rome.

The Pastoral of the 12th May, 1832, expressly prohibits me from acknowledging the Apostolic Vicar of Siam. These Pastorals are real and authentic, and may be inspected at any time. But Mr. COURVEZY cannot shew me authentic documents, as he never had any—those which he displays to persons ignorant altogether of *Canonical Rights*, were printed copies purchased by him in Singapore, they are not authentic, nor as my adversary can he make them so—His signature merely proves it being a correct copy of the one he purchased, but does not prove its authenticity as issued at Rome. Moreover, if the Queen of Portugal cannot be a Patroness of a Roman Church in an English country, can the Pope order the execution of the *Multa Præclarè* in that country, where he is not recognized, and consequently has no Power? But it appears she can be a Patroness.

Admitting that the Government of Madras and Court of Directors have addressed Dr. O'CONNOR as Apostolic Vicar of Meliapore, or St. Thomé, it does not prove his right to that title. Were Mr. COURVEZY to read the decision of the learned Chief Justice of Madras, Sir ROBERT COXEN, in the case of *DON ANTONIO TRISTAO TEIXEIRA vs. BILDERBECK*, he would find that the Patronage still exists in the Crown of Portugal, [*vide Examiner*, Vol. 4. No. 253, Supreme Court of Madras, 27th March, 1840.] Again Pope LEO 12th, following the example of many of his Predecessors, in his *Bulla Ecclesianum Omnium* of the 12th December 1826, acknowledges the right of Patronage in the Crown of Portugal. Again, by the Treaty of Peace made at the marriage of CATHERINE, Sister of ALFONSO 6th of Portugal, with CHARLES 2nd. of England, in 1661, it was contracted in the XI. Article, that the Right of the Patronage over the Portuguese Roman Catholics in the Portuguese Colonies should always remain in the Crown of Portugal.—This was again confirmed by the Commissioners on the part of the British Government when Bombay was ceded to the British by the Viceroy of Goa 17th Feby. 1665.

I will now ask if my Protest is at all injurious to the English nation?

I cannot be called disobedient to the Holy Pontiff when I have such strong motives for doubt, and when demands are made so contrary to justice and reason. In the face of those arguments who has more reason to be ashamed of his conduct—Mr. COURVEZY or Padre MAIA? I again renew my Protest, and order the Catholics under my care, not to obey the French Clergy nor the Apostolic Vicar of Siam. I am always ready to refute the arguments of Mr. COURVEZY. I remain, Dear Sir,

Yours obediently,

FRANCISCO DA SILVA PINTO E MAIA,
Legitimate Vicar, &c.

Singapore, 29th July, 1840.

TO THE EDITOR OF THE SINGAPORE FREE PRESS.

Sir,

Being one of those whom your anonymous correspondent *A Subscriber* has so politely designated "ignorant Catholics," it will not greatly surprise you that I should make him a brief reply.

The prudence of *A Subscriber* in preserving the anonymous is commended by not a few. He fears, they say, that should his real name meet the public eye he would encounter an explosion of hisses from every corner of Singapore—the welcome with which an actor is generally greeted who volunteers the performance of a part beyond his powers, and enacts it like a blockhead.

The Latin verse contained in his letter announces your correspondent's academic proficiency—where he may have matriculated I know not—but he has doubtless already passed his examination in classical literature, or is ready to stand it again. As for us more humble Christians, who know nothing beyond our catechism, we should require to know his name or see his face, before we were satisfied that his own share of Christian piety entitled him to censure the French missionaries *en masse*—and it would be necessary for us to know whether he is himself sufficiently versed in religious knowledge thus peremptorily to denounce these reverend gentlemen as a set of ambitious Schismatics, before we consent to regard him in any other light than that of a hypocritical pedant who merits only the indignation or derision of the Public.

When this nameless academician tells us that our French missionaries are complete Schismatics, does he know what is implied in the terms? Let him now learn—Every Catholic catechism teaches us that "*Schismatics are those who separate themselves from their legitimate pastor*," and chiefly from the communion of our Holy Father the Pope. Now, it is perfectly evident that the French missionaries are in communion with the Pope; seeing that they come hither in virtue of a decree of the Apostolic Chair, authorising them so to do, that since their arrival they have received several answers from the Sovereign Pontiff confirming them in their office, and that they are now charged by his Holiness with the task of carrying into execution the Decree of 3rd January last; as a reference to that document will show. Will not *A Subscriber* now allow that the Schism is not chargeable upon the French missionaries?

Missionaries who go whither the Supreme Head of their Church chooses to send them, and who devote themselves to the discharge of their sacred obligations, ought not to be termed *ambitious*—nor can they be accused of aspiring to supremacy and domination by shewing obedience to their principal Superior. We have read in your paper the letter addressed by his Lordship the Apostolic Vicar to Padre MATA, notifying to him the Papal Decree; and we could not fail to remark his charitable consideration towards that reverend gentleman, and his desire to soften every expression calculated to wound his self-love.—How different is the tone and spirit of his letters from that of our Apostolic Vicar!

It is asserted by your correspondent that the French missionaries are delegates merely of the Sacred Congregation. He is however deceived—they are commissioned by the Pope himself, on the recommendation of the Sacred Congregation, who compose his Council. Would *A Subscriber* have

the Pope to dispatch all ecclesiastical affairs without the aid of a Council?

Our Academic student is entangled in his own argument, and furnishes us with arms against himself.—"Until the rights of Padre MATA" he says, "are taken away by the same authority which conferred them, he is the legitimate Vicar of Singapore." Granted—and, *ex ore tuo te judico*—"out of thine mouth will I condemn thee."—From whom, let us ask, does Padre MATA receive his mission? Either from the Archbishop of Goa, or from the Pope, or from both! What then? GREGORY XVI., who is superior to the Archbishop, seeing that he himself ordains him, and who moreover is equal to that Pope who formerly conceded the patronage; this GREGORY XVI., we repeat, has deprived as well the Archbishop of Goa as Padre MATA of all spiritual jurisdiction over Malacca and Singapore, and has transferred it wholly to the Apostolic Vicar of Siam! The question then is already determined. Add a little humility to your Latinity, my learned academician, and either confess that you have taken in hand a very bad cause or that you want the abilities to maintain it!

There is much talk about the right of Patronage in the Crown of Portugal, not only as regards Malacca and Singapore, but all the countries in India whose original conquest constitutes some of the great exploits of that little nation. But, is it meant to be said that all the Catholic inhabitants of the vast regions now subject to the sway of England, are still subjects of the Queen of Portugal? Absurd pretension!—and is not such an assumption calculated to awaken the jealousy of the Government to whom these countries are at present subject? Every religion, from its own nature and the zeal of its preachers, aims to extend itself, to become universal, and to overthrow all other creeds which are opposed to it.—Let us then suppose for a moment that it came to pass that the whole population of India became converts to the Catholic faith, —then, according to our learned academician, all these people would be subjects of Portugal in *ordine spirituali*; seeing that in virtue of this right of Patronage they could receive neither Bishops nor Pastors, excepting at the hand or under the influence of the Crown of Portugal!—Adopting this supposition, might it not happen that the King of that country would find some of his Bishops disposed to second his political views?—and if these Bishops possessed the entire confidence of their flocks, might they not persuade the Catholics to say to their English rulers; "Unless you satisfy us that the King of Portugal has sanctioned the authority you exercise over us, henceforward we will no longer obey you!" The English would then either have to pack up their baggage and return home, or to take measures to crush the Catholic faith.—Has your anonymous correspondent, who affects so much zeal for religion, foreseen these consequences? Ill-judging friend to our Religion!—it repels you as she would an avowed and dangerous foe.

I was in Singapore before the arrival of the French Missionaries, and I know they were eagerly wished for. I know that the Catholics of the place repeatedly solicited Monsieur FLORENT, the then Apostolic Vicar of Siam, to send them—I know he answered that he could not comply with their request unless authorised by the Sovereign Pontiff—I know that this venerable prelate transmitted the supplication of the Catholics of Singapore to the Pope—

and in fine, I know that these missionaries are here only in pursuance of a Decree emanating from his Holiness.

Since Padre MATA has so unguardedly called upon us to "judge of the tree by its fruits," I will here affirm, without fear of contradiction, that the French Missionaries have effected much good since their arrival in the Island. Is it necessary to mention the Catholic Chapel and the inclosure with which the ground is surrounded, or is it necessary to state here that it is owing to their exertions alone that a considerable number of Chinese, which is augmenting every year, have embraced the Catholic faith? I could go further, but it is needless to repeat what is already well known. This, however I may add, and that too without fear of its being falsified, that Padre MATA had done no good before the French Missionaries arrived—that he has done none since—that it was no particular edification to be continually meeting him at public auctions—and that his perverse opposition, and unceasing efforts to disparage these Missionaries, and to injure them, are the sole *reasons* why they have not been able to effect still further good. Be it permitted to your anonymous correspondent to despise and hate these reverend gentlemen—but they possess the respect, love, and confidence of all good Catholics here.

This anonymous academic, who is not without some pretension to the dignity of a juriconsult profoundly versed in civil and canonical law, assures us most magisterially that Padre MATA cannot be evicted, because he has *prescription* on his side. I much regret at the present moment that my parents did not put me through such a course of study, as might enable me to hurl quotation after quotation at the head of my opponent, and which I think would rather confound him.—But reduced as I am to the necessity of having recourse to the dictionary of common sense, I make bold to demand of this heaven-born Doctor of Laws, if this *prescription* runs only in favour of this great Queen of a little nation, or whether it does not also run in favour of the Pope? When he has answered that, I will then call upon him to inform us how long the Bishopric of Malacca has been vacant? History will compel him to reply that the Portuguese were driven from that place by the Dutch in 1640, and that ever since Malacca has been without a Bishop. He will then tell me whether two hundred years of vacancy of the chair and non-exercise of the Patronage are not sufficient to extinguish both?—more especially after the Sovereign Pontiff has superseded them by his Apostolic Brief *Multa Præclare*.

That the genuineness of this Brief, and of the Decree, is as clear as the light of day no reasonable man will deny. The Original is in the hands of the Apostolic Vicar and may be seen. As to the authority of these ordinances, no true Catholic can deny it, seeing that our catechism instructs us, that the Church is the congregation of the faithful governed by the Pope and his Bishops, and not by DONNA MARIA. The hostilities which during later years the Portuguese government have exercised towards the Pope,—expelling his Nuncio from Lisbon, and adopting other shameful and iniquitous measures—their gross and long continued neglect to fulfil the obligations of the Patronage,—and, more than all, the state of ignorance and degradation into which Christianity in the East had sunk, under the guidance of a degenerate priesthood—all this appeared

to the Sovereign Pontiff to constitute sufficient ground for cutting off the evil by the root, and committing the charge of his Christian fold to pastors more worthy of his confidence.

Too long an experience has already demonstrated that the Crown of Portugal is indifferent regarding its right of Patronage over the Indian territories under the sway of England—the cause being, that it would require to furnish funds for the maintenance of its ecclesiastical dignitaries. If certain priests in India still assert this right of Patronage, it is because, removed from the eye of their ecclesiastical superiors, they breathe the air of freedom and independence, of which they dread the interruption, from the reformation which new ecclesiastical superiors in their neighbourhood would necessarily require them to make in their conduct, and in the manner in which they discharge their duties. That is the whole mystery and secret of their opposition—and it is needless to seek for it elsewhere.

I nothing doubt that, at bottom, your correspondent is of the same way of thinking as myself. I believe him to be a very good sort of man, and let him be satisfied that I love him as every Christian ought to love his neighbour, and I now render homage to his superior lights in subscribing myself his very humble servant and

AN IGNORANT CATHOLIC.

Singapore, 28th July, 1840.

THE CURSE OF ORANGE LANDLORDS.

The July number of the Monthly Chronicle opens with an extremely able and interesting paper on the causes of Irish misery and crime, in reply to a pamphlet of Lord Powerscourt on this subject. As Lord Powerscourt has no special interest in the question, and as he is the son-in-law of the Earl of Roden, who procured the appointment of the committee of the House of Lords last year to inquire into the state of Ireland during the administration of the Marquis of Normanby, the writer of this article takes it for granted that the pamphlet "has been put forward at the request, or at least under the inspection and with the approbation and assistance of Lord Roden, and that it therefore contains all that can be said upon that side of the case." The pamphleteer has the effrontery to state, and even to lay down as propositions supported by irrefragable evidence, that the evils of Ireland are not to be ascribed "to any misconduct on the part of the landlords," and that, "up to the enactment of the Irish Poor Law of the last session, the whole weight of the support of the poor was in a manner thrown upon the landlords." It must be a source of deep regret to all sincere inquirers after truth, that such is the laxity of moral principle by which men are now actuated in their management of political struggles, that the individual who would deem himself eternally disgraced for misrepresentation as to a particular fact, will without the slightest scruple or hesitation make general statements totally and utterly untrue, and clearly inconsistent with each and every of the particular facts on which they should be supposed to be founded. We fear that such men can have little regard for truth in either case, and that they adhere to it in the one case only because a particular fact is a positive, palpable, definite thing, a false account of which can be easily detected, whereas in the other case we can apply

no such test to the veracity of the propounder of a loose general statement. We have been led into these observations principally in consequence of the mode in which we see Irish questions generally discussed, and not with any intention to apply them to Lord Powerscourt, who, we are bound to believe, is sincerely confident of the truth of his own statements, though we must still remain in a state of wonderment how any rational man could arrive at conclusions so inconsistent with all the evidence we at least have ever met with on this subject. But the writer of the article before us demolishes his assertions in a close, earnest, argumentative and business-like manner, that leaves not a doubt of its being the work of a master. Proof on proof is accumulated in such rapid succession, that whatever may have been the reader's original impression, he is compelled to admit the correctness of the propositions for which they are adduced. Just take the following array of evidence respecting the conduct of the Irish landlords to their tenantry.

"But the landlords of Ireland are not entitled to turn away from their conduct any part of the public execration, upon the absurd and miserable pretence of their having been only the negligent or involuntary causes of the unalterable calamities which they have produced in that country. They stand forth upon every page of Irish history as the real and effective agents of the evil which they produced, of which they enjoyed the advantages, and of which they must bear the undiminished infamy to the latest posterity.

"Edmund Spencer says, 'The landlords in Ireland most shamefully rack their tenants.' Dean Swift speaks of the landlords of his time, as 'squeezing their rents out of the very blood and vitals, and clothes and dwellings of their tenants, who lived worse than English beggars.' Archbishop Boulter speaks to the same effect. Arthur Dobbs says, that 'the rents in his time were so high, that the tenants had scarcely sufficient credit to procure necessary subsistence, or to till the ground.' The Earl of Clare, when attorney-general, said in his speech in 1787, that the 'peasantry were ground to powder by enormous rents.' Gordon, Newenham, Bishop Woodward, and Mr. Curwen, all state the same fact. Wakefield says, 'it is an indubitable fact that the landlords of Ireland exact more from their tenants than the same class of men in any other country.'

"Notwithstanding the anger of the Irish landlords," says a dignitary of the established church, 'I have the opinion of some of the ablest men in the nation to confirm it, that the lands of Ireland, generally speaking, are let at an exorbitant over-value.' Con-acres are generally let at ten guineas an acre.

"To say nothing," says Sadler, 'of those wholesale "clearances," which the vast and successive forfeitures occasioned in remote periods, Dobbs informs us, that a century ago, and when the population could not be called redundant, it was the practice to dismiss whole villages of native Irish at once, and turn the poor wretches adrift. Half-a-century after, we find from Bishop Woodward, that this unnatural and inhuman custom was still continued; that it is vigorously pursued at the present day requires no proof. The novelty of the case at present is, that conduct which exhibits a revolting compound of the basest, most selfish, and most unfeeling motives, is now often represented a meritorious deed.'

"The origin of Whiteboyism was declared by Lord Clare to have arisen from the "peasantry being ground down to powder by exorbitant rents, and being therefore so far from being able to give their dues to the clergy, that they had not either food or raiment for themselves;" he boldly threw the whole of the misery and guilt which he described at the door of the landlords.'

"The disturbances of 1760 were occasioned," says the same writer, 'by the oppressions of which the landed proprietors were guilty in many respects, especially in turning adrift vast numbers of the old tenantry, in order to throw many farms into one, to obtain if possible a greater surplus produce. Those who were expelled had no regular means of subsistence, whilst those who remained had

no means of paying the exorbitant rents imposed upon them. Their misery was complete, when by inclosures they were deprived of the commonage to which they had been previously entitled. Numbers of them secretly assembled at night,' &c. 'The fatal insurrection of 1763 and 1764,' says the same writer, 'was likewise excited by the cruelty of the landlords, exercised through the medium of their subordinate agents, the middlemen, who demanded excessive fines, and racked the old tenants utterly beyond their power to pay. The tenants were cleared out.' All the commotions which for the last 60 years have tormented and desolated Ireland have sprung, says Mr. Grant, 'from local oppressions.'

"Sadler says, that 'the exorbitant, indeed incredible rents which they exact, and their "clearings, burning of cottages, and driving the people into exile," are the principal causes of all the disturbances of Ireland.'

"The condition to which the tenants are brought by such enormous cruelties may be easily imagined—a condition which, as the Bishop of Cloyne justly observed, 'reduced them to the dreadful alternative of breaking the laws for the support of life, or perishing by an observance of the regulations of society.'

"The peasants are ejected," says Sadler, 'from the home of their forefathers; sent forth with their families as fugitives and vagabonds, without present employment, or the prospect of any; more destitute than the beasts of the field; and not having where to lay their heads.'

"It would be," as the Bishop of Cloyne observed, 'a mercy in that circumstance to adopt the refined and more human policy of the Indians, by putting them immediately to death.'

"These circumstances," says Sadler, 'combined with some others, reduce the Irish cottager below the peasant of almost every country in Europe. Such is his hard condition in the most plentiful season, and in the prime of his health and strength; what then must be his state in time of dearth, under the pressure of years, infirmities, and a numerous family?'

"The desolate wretch," says Sadler, 'is driven, under such circumstances, to desperation; and connected with a multitude of others who have been similarly treated, he proceeds to those acts of violence which are so frequent in Ireland. The writer then gives an instance, from his own observations, of a person who had been the victim of a 'clearance,' and concludes by exclaiming, 'only imagine a whole moving multitude thus suffering and thus feeling, and the whole insubordination of Ireland is explained.'

Their houses, therefore, at that period—the time spoken of by Sir Wm. Petty and Lord Clarendon—were certainly not better than they are at present, when 'driving,' or 'clearing,' landlords think they can be purified only by fire and destruction. As to building them fresh ones, that they never dream of. Contrary to the practice of almost all other countries under the sun, the Irish cultivator has almost universally to provide house and buildings; the proprietor can therefore destroy them at pleasure, and without detriment to himself.

"As to the prime promoters of those "clearances" and principal actors in them" says Sadler, 'who glory in their shame, no language can sufficiently express the turpitude of their conduct. I am persuaded that none could reach their feelings, or I would attempt to bring before their recollection the numerous train of victims whom they have already sacrificed. I might summon from the grave those who in death have found their sole refuge against their oppressors; let, then, the surviving and more pitiable victims of their policy pass in melancholy array before them—the wrecks of human beings unutterably miserable in appearance and reality—let these

'Come like shawdows, so depart,
Show their eyes and grieve their heart.

But their eyes are in the ends of the earth; and as to grieving their heart! 'I question,' says the same writer in another place, 'whether the broad eye of God beholds upon the face of the earth a greater mass of misery than is constantly created by these "CLEARANCES."'

"Sadler, whose zeal for the diffusion of Protestantism was equal to his enthusiasm for the general interests of humanity, considers that the nefarious character and conduct of the Irish landlords was alone quite sufficient to prevent the diffusion of the Protestant religion amongst the population of Ireland.

"It is sufficient," says he, "to state that *such is the religion* supported by nine-tenths of the great proprietors in Ireland. Not another word is necessary, in order to account for its rejection by the population."

In a similar manner he disposes of the assertion that the whole weight of the support of the poor was thrown upon the landlords, and proves beyond dispute that it was on the labourers, farmers, shopkeepers and middle classes generally, that it fell. He then proceeds to shew that all the turbulence and crime of Ireland arise from the misery of the people. After adducing conclusive proofs of this from the evidence of the witnesses examined before Lord Roden's own Committee, he thus closes the present article, promising to proceed with the remaining portions of the subject in the next number.

"After the mass of evidence which we have adduced upon the condition of the class by which all crimes are committed in Ireland, we imagine that no reader can doubt, in the smallest degree, that by far the greatest part of the outrages committed in that country arise from the oppression of the criminals by the higher classes of the landed proprietors; that the state of society induced by those classes is so horrible, as to cause the commission of crime to be considered as one method of self-preservation; that the causes and objects of all crime in Ireland are local, personal, and material; and that, generally speaking, they have no connexion whatever with religion or politics. Amongst the witnesses whom we have cited in support of this statement, are the crown prosecutors of the six circuits in Ireland, namely Mr. Barrington (Munster)—Mr. Kemmis (Leinster)—Mr. Hickman (Connaught)—Mr. Gale (Home)—Mr. Tierney (of the North-west)—and Mr. Hamilton (of the North-eastern circuit). Of these gentlemen, Mr. Tierney has been in office 12 years, Mr. Hamilton 16, Mr. Gale and Mr. Barrington each 25, whilst Mr. Kemmis's extends over 38 years, during which he states that he has never missed a circuit. It is evident from the date of the appointments that they were all promoted by Conservative administrations; and some of them, we believe, are tolerable staunch Tories. Yet every one of these gentlemen affirms concerning his own district, that all the crime therein committed was the result of destitution and oppression, and of causes purely animal and territorial, without any admixture of religious or political inducements. Lord Powerscourt, however, has another way of accounting for the matter, and lays it all at the door of the narrow-minded clergymen and agitating demagogues. The consequence of this agitation, laical and clerical, is, according to Lord Powerscourt, that 'the ignorant and credulous are induced to suppose grievances where none really exist, and where they would have discovered none if they had not been put into their heads by others.' If we had not read this passage we should certainly have ventured to think that an Irish peasant, or small farmer, did not require the assistance of a narrow-minded clergyman, or of a long tongued agitator, to show him that he, the peasant or farmer aforesaid, had very little and very bad food—that he had very little and very bad clothing—that he had little or no bedding—that his cabin was burnt or levelled with the ground—that he himself, with his wife and children, was hunted like a wild beast out of the residence which he had himself erected; and was reduced to the hideous condition, which left them no choice except that of perishing by hunger in submission to the laws, or of dying upon the scaffold for the violation of them."

We regret that the crowded state of our columns does not allow us to place more extracts from this invaluable paper before our readers, but we recommend all who desire to understand the subject to which it is dedicated to provide themselves at once with a number of the Magazine.—*Tablet*.

ART AND ARTISTS.

ENGLAND WANTS A SCHOOL OF SCULPTURE.

The most elevated studies and the most instructive teachers we can recommend to the student are the examples of ancient art which this city sets continually before his eyes. The Elgin marbles and

the Etruscan vases of the British Museum are not merely upon volumes of archaeology—while they preserve the history of art, they embody and explain its principles; sculpture, modelling, and drawing are presented by these marvellous works in that perfection which defies the power of time and the emulation of ages. A thousand years were required for the growth of art to that maturity of excellence—a thousand years of culture, of worship, of temples, altars, and statues, dedicated as much to the creative power of art as to the conservative and directing agencies of almighty intelligence and universal nature. Another millennium was necessary to the just appreciation of those sublime realities, the only material embodiments of the true ideal. Now, and here, their aesthetic value may be understood, but it will be by the ardent lover of the beautiful in art, who will drink inspiration from them—who will not merely look on, but love them—who will not merely admire, but study them—who seek within themselves the principles of their perfection. No Winckelman will be necessary; let him open up in his own feelings the spring and sources of sympathy with the ever-living mind of Greece. If he have an eye to see and a heart to feel, he will be initiated into the great freemasonry of genius, of which the words and signs are proportion and unity, working out harmony and grace, and—beauty, which includes them all.

When we look on the sleeping masses of Egyptian greatness, we perceive power; when we regard the life of Grecian outline, we appreciate genius. The former is the triumph of physical strength; the latter the creation of mental energy. Is it mighty, vast, overwhelming, solid, rigid, and inert? It is Egyptian. Is it harmonious, defined, intelligent, flowing in outline, and expressive of purpose? It is Grecian. The former is body, the latter mind; this Minerva sprang from the head of that Jupiter. In Grecian sculpture we see nothing of the elaborate admeasurements and the abstruse calculations which were necessary to the establishment of the true laws of proportion; the art is swallowed up in art. It is for the student to reverse the process. Let him strip that veil of outward beauty, and look into its composition until he arrive at elements inversely as the Greeks established the elements, and when wrought up to that perfection of the chisel which gives motion to marble. Flaxman, with all his talent, wanted such instructors; Chantrey, with all his success, required such guides. These, and the encouragement and inspiration of a better age, would have raised the country of Flaxman to a level with the land of Phidias.

If the flow of Grecian sculpture failed to be imitated in the cathedrals of the middle ages, it was not merely because it was unknown, but because it would have been inappropriate. The rigid outline and severe simplicity which mark the monuments of that period were proofs that the sculptor understood his vocation; which was, not to outshine the architect, but to subserve his design. Naked figures, however exquisitely moulded, flowing draperies, and all rounded, swelling forms, were inconsistent with the vigour of the lofty groined roof, the varying, but repeated columns, and the pointed arch. Long close gowns, plaited in strait folds, peaked hoods or helmets, coats of iron or buff, or gowns of serge and sackcloth, were matters to be dealt with; and the sculptor, to the glory of his art, produced out of those materials monuments of which Western Europe may well be proud. Mean and small indeed

was the Church in this country that did not contain some such work of art as a founder's tomb. Let the naked walls and poverty-stricken meanness of the modern Churches stand rebuked before these proofs of the taste, as well as the piety, of our ancestors. Meaning, design, purpose, mind, was in all their work; and it is remarkable that this age of intellect, which boxes up humanity in square cells, and confines public worship to bare walls and deal boards, is often the most incomprehensible in its purposes and most indirect in their pursuit.

The architecture and sculpture of the middle ages are no less distinct from the colossal masses of Egypt, or the spacious portions and animated friezes of Greece, than from the tame, crude, and fragile productions of the modern school. Egypt and Greece built for eternal age. Such was the aim of England also, from the twelfth to the middle of the sixteenth century. Now, posterity and ancestry are alike forgotten; occupied with the little *now*, and anxious only for ourselves, we raise edifices and construct systems on the life-long principle. "It will last my time," is the consolatory reflection of the founder now; and judging by his own example, he foregoes all claim to future honour, conscious that his children will, as he did, trample on the memory and deride the wisdom of their ancestors.

We would recommend to the young sculptor by no means to neglect the too-much condemned models of the middle age. They are little understood, and perhaps for this reason, that they never claimed an individual excellence, but rested on their appropriate beauty as parts of a great whole. At Exeter, and Canterbury, and Westminster, they may be studied *in situ* with advantage; but there are other opportunities which ought not to be despised. The Cottingham Museum contains many gems of native art in all the branches of sculpture. If they be arranged with too much of a view to effect, that need not deter the enthusiastic student from availing himself of the instruction they set forth.

His collection has been formed with a view to preserve and illustrate the works of our ancestors in domestic and ecclesiastical architecture, painting, sculpture, and furniture; and is the result of many years' labour and research.

The British Museum, then, with its Elgin and Phigaleian marbles, its Townley, Hamilton, and miscellaneous collections, and its Egyptian and Etruscan sculptures and drawings, exhibit this art in its most ancient state, mingled with its early rudeness; then, at that height of excellence, which was the leading glory of the Periclean period. When the true principles have been drawn from the careful and affectionate study of the best of these models, let the English student see what without those aids his ancestors have accomplished. Let him proceed to the study of Flaxman, who, with a passing word for his master, Bacon, may be considered as the reviver of sculpture in England. Let him pass thence to the matter-of-fact productions of the popular chisel and contemplate a growing taste for finer models. To these feelings let him appeal, and inspired by Greece, animated by Etruria, not awed by Egypt, nor ashamed of England, let him lay the foundation of such a school of art as may become the pride of his nation and crown his name with immortality.—*Tablet*.

NATIONAL ASSOCIATION.

On Monday there was a numerous meeting of this body held at the Corn Exchange. Mr. John

Martin presided. At two o'clock Mr. O'Connell entered the room, and was warmly applauded. Amongst the correspondence read was the letter of the Hon. Mr. French, which elicited the warm applause of the meeting. Mr. O'Connell moved that Mr. French be admitted a member, and this letter be inserted on the minutes of the association. He hailed with feelings of great delight the adhesion of the representative of that ancient and noble family, and he hoped he would see him in his proper place in the Irish House of Commons. The motion was carried with acclamation. A very considerable number of members were admitted—the operative bakers of Dublin subscribing 10*l*.; their letter was inserted on the minutes, and thanks passed to them.

Mr. O'CONNELL then addressed the meeting. He said, he rose in the discharge of an important duty—to, put an end to all doubt and uncertainty as to the title of this association. When it was first formed it was called the "National Association for Justice to Ireland, or Repeal of the Union." At that time the united Parliament was sitting, and there was an opportunity of doing justice to Ireland if the Parliament felt disposed to do so. The session was now nearly over, and nothing had been done for the people of Ireland. The alternative held out when the society was formed had ceased to exist, and it should in future be called what it really was, a repeal association. (Cheers.) Some people were disposed to congratulate themselves on the failure of Stanley's bill; of course it was of importance that that attack upon the rights of the people should be defeated; but what better situation were they in now than they were at the time the association was formed? It was formed for the purpose of procuring an extension of the franchise and full equality of rights with Great Britain; but instead of making any progress towards the accomplishment of justice, they had only escaped from a violent attack upon the trifling franchises that were left to them. He referred to the first agitation of the repeal question in 1832 and 1833, which certainly sprung into such activity and force that a great many timid persons who had been friendly to the people became alarmed at what they conceived something little short of revolution. The question, after a short time was brought before Parliament, when it was debated for several nights, during which Mr. Spring Rice came out with a resolution that the grievances of Ireland were many, and should be redressed. A similar pledge was given to this country by the House of Lords, and there was an implied pledge by the King on the throne. He (Mr. O'Connell) was on that occasion pressed on by over ardent friends to the cause to bring the question before Parliament at a moment that he believed it was premature. In consequence of these solemn pledges given to the country he gave up the agitation of repeal, not to afford any pretext for withholding them. Well, this experiment had been fairly tried, and what was the return the people of Ireland met? All these solemn pledges had been broken. Yes, there was a national lie proclaimed by England to Ireland. (Cheers.) Were not the people of Ireland subject to the vilest abuse from the Tory faction? Their clergy were called the most abominable names, and the press of that faction was daily occupied in libelling the people in the most unmeasured terms. Then, what was the state of feeling regarding Ireland amongst a large proportion of the people of

England? Why, fanaticism was daily and hourly spreading, inasmuch that nearly one hundred thousand signatures had been attached to petitions against the paltry and most miserable grant of 9,000*l.* a year to the College of Maynooth. Whilst the resistance, in and out of Parliament, to this most wretched pittance was rapidly increasing, the Catholics of Ireland were paying a million a year for the support of the Protestant church.—9,000*l.* was considered too much for the religion of the vast majority of the Irish people, whilst a million annually was paid for maintaining the religion of eight hundred thousand Protestants. (Loud cries of “Hear, hear.”) In the House of Commons fanaticism against the Catholics was fast increasing. Look, for example, to the treatment of the Catholics of Canada in the disposal of the clergy reserves. He alluded to these circumstances to show the entire hopelessness of expecting any thing from the British Parliament. It was not alone justice they would not give; but Lord Stanley was able to obtain majorities to destroy existing rights, and to forge new fetters for Ireland. (Cheers.) Mr. O’Connell next proceeded to contrast the conduct of the Irish people with that of the Chartists—the tranquillity of this country with the insurrectionary spirit recently displayed in England. The Irish people refused to join the Chartists—they expelled the Chartist missionaries from among them, and what was their reward? Lord Stanley brought forth his bill to crush whatever existed of popular right in Ireland—to extinguish their already stunted franchise, and to insult them with charges of fraud and perjury. (Cheers.) Upon their own exertions, then, they were driven to rely; the repeal of the Union was their only remedy. (Loud cheers.) His object now was to announce to Ireland that their only means of defeating Stanley’s attack upon their liberties was by showing him that they should have a Parliament of their own. (Cheers.) He had been asked, by those opposed to his agitation, how he expected, with the Lords and Commons of England opposed to him—as he admitted they were—how he expected to carry the repeal? He answered by pointing to 1782 and 1829. (Loud cheering.) Mr. O’Connell concluded by moving that the word “justice” should be struck out from the title of the association, and that it should stand “The Loyal National Association for Repeal of the Union.”

Mr. Clements seconded the motion, which passed, and the meeting separated.—*Tablet*.

THE PUSEYITES AND THE METHODISTS.—It is some time since we have referred to the Popery of Oxford, because the prospects of the harvest, and other matters of much more pressing interest, have engaged our attention. But we must now devote a corner of our space to a new development in the theological warfare which is in progress in England. The Methodists, through their organ, the Watchman, have entered the lists against the new school of Protestant Popery founded at Oxford by Doctors Pusey and Hooke. From the last number of that journal we take the following passage:—“In the earlier days of the Reformation, chiefly from a desire to win as many Romanists as possible to the newly arranged church, many things were continued in it expressly adapted to this object. Besides, the promoters of the Reformation saw many things under the influence of the views in which they had been educated; and the Sovereign (Elizabeth),

under whom they most of them laboured, was resolved to maintain much to which very many of the Protestants themselves objected. The seeds of Romanism, for such they were, have germinated only too extensively; and wherever they have germinated, the evangelism of the homilies has been obscured, almost to vanishing. Latterly, these principles have been brought out in full system, and most zealous and indefatigable have been its supporters in their labours to gain proselytes. *The system is Popery*, with, as yet, a nomenclature partially Protestant. The Romanists themselves hail it as one of their triumphs. They not only see in it a movement towards Rome, but a movement containing in itself the spring and reason of a still closer approximation. The Oxford tract writers loudly condemn the Reformation; refuse the name of Protestant, and put forward a religious system which *not only strongly resembles Papacy*, but which presents, to the careful analyst, principles which only require some further development to bring the resemblance, even externally, to identity. In principle, *the systems are the same*; and if the principles be maintained, they must be carried out, and if carried out, *they bring the holders to Rome*—not Irish Rome, perhaps, but such as Bossuet would have described it, and which becomes Irish whenever it meets with Irish associations. By this party, *a large religious influence has been given to Romanism in England*. The priests would not be faithful to their church did they not, especially in conversing with Protestant churchmen, employ the argument with which they are thus unhappily furnished.” Thus, the Methodists, admitting the rapid advancement of the old religion in England, assail the Puseyites for giving to Romanism a “large religious influence,” whilst they loudly condemn the Reformation, and repudiate the very name of Protestant. Now, it is very curious that those Popish Puseyites are even more remarkable than the Methodists themselves for their hostility to the rights of the Catholics of Ireland, and their opposition to any grant from the state towards the education of the Catholic poor. The Methodists are very ready to join the Puseyites in a crusade against Catholics, when the cause of intolerance and the interests of Toryism require a coalition between them; but the “Holy Allies,” when, as Lord Roden would say, they get breathing time for reflection, discover that their principles are just as antagonist as Popery and Protestantism, and the Methodists instruct their organ to belabour the Oxford Doctors for attempting to re-establish Popery in England!—*Evening Post*.

SONNET.

OPPRESSION.

“From the naked and them that go without clothing, and from the hungry, they have taken away the ears of corn.”—*Job*, xxiv. 10.

Oppression! hateful name! thy direful power
Hath wither’d many a kind and gentle heart,
And desolated many a happy home:
Made parents childless, driven friends apart;
Laid kingdoms waste; destroyed the summer bower,
The stately palace, and the sacred dome;
And desecrated e’en the silent tomb!—
Thou, demon foul!—the child of blackest hell—
Delight’st to glut thyself on human gore;
To snatch from hunger’s famish’d jaws the food,
Nor heed the loud complainings of the poor.
Since time his course began no tongue can tell
The wrongs thou’st done; or meta the seas of blood
Which thou hast shed to glut thy hell-born brood.
Australasian Chronicle.

SUPPLEMENT

TO THE

BENGAL CATHOLIC EXPOSITOR.

OCTOBER 31, 1840.

THE ANNUAL MEETING OF THE CATHOLIC INSTITUTE.

The adjourned annual general meeting of the Catholic Institute was held in the large hall of Freemasons' Tavern, Great Queen Street, on Tuesday last. The room, which is computed to hold 3,600, besides the galleries, which were thronged with ladies, among whom we observed Lady Stourton, Mrs. and Miss Weld, the Misses Langdale, and many others, was crowded to excess in every part, and presented a very favourable contrast to any Catholic meeting held for years past in this metropolis. Among those present, we observed on the platform, Lords Stourton, Clifford, Lovat, Stafford, Brabazon, and Camoys; the Hon. Mr. Langdale, M. P.; the Hon. Charles Clifford; Daniel O'Connell, Esq., M. P.; Phillip Howard, Esq., M. P.; the Right Rev. Dr. Hughes, Coadjutor of New York; Revd. Messrs. McStay, Kelly, J. Abbott, Harrington; Drs. Maguire, Siddon, Magee, Foley, H. Lea, Bugden, J. B. Hearne, White, Doyle; Joseph Weld, Esq., Humphrey Weld, Esq., Henry Riddell, Esq., Joseph Tempest, Esq., Henry Barnewall, Esq., — Wheble, P. Heatley, Esq.; Rev. D. Baldacconi, Rev. Wm. O'Connor.

The Hon. Mr. LANGDALE, having been moved to the chair, proceeded to address the meeting to the following effect:—Gentlemen, I believe it is generally known that the present meeting is an adjourned meeting of the annual meeting of the Catholic Institute, which was appointed to be held a fortnight ago. Whatever doubts there might have been in the minds of the gentlemen then present, as to the propriety of adjourning that meeting, I am sure, from the appearance of the present meeting, from the numbers I see before me, and the respectability of the present assemblage, a doubt can no longer remain on the minds of those gentlemen. (Cheers.) I, for one, am not one of those who are fond of seeing subjects connected with religion brought under discussion in large public meetings; but considering that the Catholic Institute has enacted—and I think wisely so—to hold but one meeting in the course of a year, I think it highly desirable that, on such an occasion, as much publicity as possible should be given to the day on which that meeting is to be held (hear, hear)—not only to the Catholics in the metropolis and its vicinity, but to the utmost bounds of Great Britain, to which the branches of the Institute extend. I beg to say that I think it is highly

desirable and interesting, that every Catholic should have an opportunity of reviewing the proceedings of the past year, and giving them his approbation to the proceedings which may be proposed to be adopted for the ensuing year. (Cheers.) I lament that another object in adjourning that meeting is not so successful. We had hoped that by this time our noble President, the Earl of Shrewsbury, who we understood was already in Paris on his return to this country, would be able to take the chair on this auspicious day. (Cheers.) I personally deeply lament it, as I feel with how much more ability and propriety he would fill the chair than I can pretend to do. I believe that I shall best fulfil the duties imposed on me as chairman of the meeting, by proceeding at once to the business over which we have been called together to-day. I will not, therefore, trespass long on your attention, but leave it to the gentlemen who may have resolutions to propose, to comment on the matter and form of those resolutions. (Here the hon. Gentleman was interrupted by the loud acclamations with which Mr. O'Connell, who arrived in the room at this moment, was greeted.) I am happy to say that one observation which I was about to address to the meeting has been forestalled by the appearance of my hon. and learned friend. (Renewed cheers.) I was stating that I would call on some gentlemen to proceed, to move those resolutions; but I cannot resist the opportunity of congratulating this meeting and expressing my great gratification at the increase—the rapid increase—which the Catholic Institute has succeeded in obtaining, during the short period of two years. (Loud cheers.) Whatever doubts might have been originally entertained—and I admit there were some conscientious doubts entertained—as to the course then adopted, this meeting can best testify the great propriety of the course then pursued. I believe that the progress which the Institute has made, spreading as it is through every part of the country, through its entire length and breadth, is the best testimony of the propriety of the grounds on which the Institute was formed. There is another circumstance to which I cannot resist the gratification of alluding, though it forms one of the subjects of the resolutions which are to be proposed to you; I allude to the high sanction which the Catholic

Institute has received from the venerable head of the Church in Rome. (Loud cheers.) I congratulate you, the members of the Catholic Institute, in sharing in that apostolic benediction conveyed to you from the representative of the Divine founder of our holy religion. (Hear, hear.) I have only one or two other observations to make. I wish to recall to the recollection of those gentlemen, who may have resolutions to propose, the grounds on which the Institute was formed; that it was formed for the defence of our pure and holy religion against misrepresentations and calumny, for the instruction of the poorer members of our religious creed, and for the defence of the poorer members of our faith from those remnants of intolerance and bigotry that are still, I regret to say it, to be found in too many of the institutions of the country. (Hear, hear.) I may also add, that the day is approaching when we shall be called on to act with greater energy, to oppose the bigotted attempts that are about to be made to deprive us of the rights we now enjoy, and to put us under further restrictions. These being the circumstances and grounds on which the Institute was formed, I hope and trust that the resolutions which shall be proposed to you will be limited, strictly limited, to those objects. I do believe that the success which the Institute has had is the best testimony of the propriety of the course then adopted; and whatever some friends may have thought, I think we shall be acting wisely and judiciously in pursuing a course which has been attended with such signal success. (Here the hon. gent. was again interrupted, by the cheers with which the arrival of Lords Clifford, Stafford, and Stourton was hailed.) I would therefore humbly and sincerely press on every gentleman who may have resolutions to propose, that in the wording of those resolutions those objects may be kept in view; and, as the chairman of the meeting, I may be allowed to press on those gentlemen who may have to address you, the high importance of restricting their observations as much as possible within the limits of the resolutions which they propose. I know the temptation with which a gentleman in addressing a meeting of this kind is apt to be carried a little further than he ought, in the warmth of his argument. As the Institute was formed on the principle of self-defence, I should, on this occasion, be glad to see that this should be the object of those who address you, and that they should not retaliate on others the course of vituperation which I cannot but regret that there is too much ground to justify. (Hear, hear.) Having stated thus much, I believe I shall best suit your inclinations if I call on the secretary to proceed to the business of the day. I believe that the first proceeding will be to read the report of the proceedings of the past year, and some gentleman will then rise to propose it for your adoption. Under these circumstances I call on the secretary to read the report.

Mr. SMITH, the secretary, then read the annual report for the second year, which was as follows:—"In presenting the second Annual Report of the state and prospects of the Catholic Institute, your Committee have the gratification of announcing that the expectations expressed, at

the general meeting in June last, of increased co-operation and of advance to the cause, have been to a considerable extent realized. Several additional auxiliary societies have been formed; several gentlemen of station and influence have joined the body, and consented to act as Vice-Presidents; pecuniary contributions are on the increase, whilst the issue of tracts, as will hereafter be related more particularly, keeps equal pace with the augmenting resources. Our brethren in various parts of the Continent have shewn that they take an interest in our proceedings; they have occasionally favoured us with interesting communications; and your committee hope that during the ensuing year a regular correspondence will be organized.

"Your committee hail, as an omen of success to the cause, a letter which his Holiness has been graciously pleased to send to the President, giving the high sanction of his approval to the Institute, and imparting his apostolic benediction to its members.

"Under these auspices, and with these encouragements, your committee feel confident of the progress, stability, and effectiveness of the undertaking; and whilst they congratulate the members of the society on what has been thus far accomplished, they call upon those British Catholics who have not yet become members, to consider what, in this its incipient state, it has done for that cause which must be dear to us all.

"Your committee have held monthly meetings, at which the proceedings of the different sub-committees appointed by them, as embodied in written reports, have been considered and discussed, as well as other subjects affecting the interests of the Institute.

"The operations of the Institute during the past year will be best explained by classifying them under different heads.

"**AUXILIARY SOCIETIES.**—Your committee are happy to state, under this head, that since the last annual meeting of the Institute, a considerable number of branches have sprung up in different parts of Great Britain; and an auxiliary Institute has been formed in British Guiana, under the immediate auspices of the Rt. Rev. Dr. Clancy, the Vic. Apost. The number of branches now amounts to forty-four, showing an increase during the last year of twenty-five. But gratifying as this extension must be to every Catholic, your committee cannot help observing that they expected a much larger increase. The Institute has now been in existence nearly two years; and although its utility has been and continues to be universally acknowledged, there are still many localities abounding with a Catholic population, and in which the establishment of branches would render important services to religion, where no steps have yet been taken to organize local societies in connexion with the Institute.

"**FINANCE.**—On the subject of finance—a most important element in the operations of such a society as the Institute—your committee have the pleasure to report that the receipts of this year exceed those of the last by 368*l.* 6*s.* 6*d.* Your committee have reason to believe, that if due returns could have been made by every auxiliary, agreeably to instructions issued by the Finance Committee, the amount of receipts would have been shewn to have been still further increased.

Your committee strongly recommend to the secretaries and treasurers of branches, to make these returns regularly at the stated periods, viz. on the first day of the months of July, October, January, and April respectively. They further recommend to the office-bearers of the auxiliaries to hold their respective annual meetings some day in April, so as to bring up and transmit a report of their proceedings to the parent Institute, in full time for its annual meeting on the second Wednesday in May.

"MARRIAGE ACT.—Your committee have further to state, that they have felt it their duty to take the opinion of the Court of Queen's Bench upon the construction of the act of the 6 and 7 William IV. c. 85, under the following circumstances.

"That act was passed with the view of relieving the professors of all religious doctrines, differing from those of the Church of England, from the necessity of submitting to a marriage ceremony according to a form and liturgy they disavow, and by a minister with whom they held no communion, as the only means of rendering their marriages legal.

"By the English Catholics this act was highly appreciated; it enabled their clergy to administer to them the sacrament of matrimony, in all its legal efficacy, subject only to the registration of such marriage according to the directions contained in the act. The utility of this measure was, however, very much lessened by a construction which the registrar-general put upon certain clauses of the act in question (in accordance, as it is understood, with the opinion of the law-officers of the crown), that under the act no certificate could be issued for any marriage to be solemnized in a district in which neither of the parties intending marriage resided at the time of giving the notice required by the act; and a circular letter to that effect was issued by the registrar-general, to all the superintendant registrars in England.

"This construction of the act of Parliament rendered it of comparatively little or no benefit to thousands of our Catholic fellow-countrymen, who reside in districts in which there happens to be no Catholic chapel, and such districts are unfortunately but too numerous. Your committee accordingly received applications from Salford and Sheffield. Persons residing in these districts must necessarily have been married out of the limits of their own district; and for the solemnization of such marriages, the registrars are prevented from granting the usual certificate, under the act; and the parties were compelled either temporarily to change their residence, to enable them to obtain a certificate, or (which was more common) get married by a Protestant clergyman. The results of this construction came into operation about the middle of May 1839, as appears from the correspondence of the registrar-general, and R. J. Gainsford, Esq., superintendant registrar of Sheffield, who, acting on the circular of the registrar-general to all the superintendant registrars, in May, declined to give the necessary certificates for marriage on the application of some Catholics at Sheffield. Your committee felt that this construction of the act of Parliament, whether sanctioned by the words of the

act or not, was decidedly contrary to the intention of the legislature in passing it, and they resolved to test the accuracy of the construction put on it by the registrar-general and the law-officers of the crown, by moving, in the case of Thomas Brady and Mary Hetherington, brought under the notice of the Institute—when, under the circumstances above mentioned, the superintendant registrar had refused to give a certificate for their marriage—for a 'mandamus,' to compel him so to do.

"They accordingly gave the necessary instructions in a case which occurred at Salford (a district in which there is no Catholic chapel,) where the superintendant registrar had refused to give the certificate required by the act, for the marriage of the parties in Manchester, which, although immediately adjoining, is in a different district—to move for a mandamus to compel the superintendant-registrar to give the certificate.

"The application for a mandamus was made in the Court of Queen's Bench, before the Hon. Mr. Justice Pateson, on the 20th of January last, when his lordship took time to consider the question; but on the Thursday following, intimated his opinion that the registrar-general's view of the construction of the act was correct, and on that ground refused the mandamus.

"Having thus procured a judicial authority in favour of the construction of the registrar-general, nothing remains but to remedy by some enactment that which is an obvious defect in the act above-referred to, which considerably lessens its utility to those who were intended to be benefited by it; who may be said to include amongst them every class of Christians not holding communion with the Church of England.

"Your committee has accordingly prepared the draft of a bill, to amend the 6th and 7th of William IV., c. 85; but as her Majesty's government were understood to have intimated in Parliament their intention of bringing in a bill to remedy this and other defects in the Registration Act, your committee, upon the advice to that effect of their parliamentary friends, deemed it more advisable, for the present, to await the proposed measure of the government, than to intrust their bill to the advocacy of any private member of Parliament. Your committee hope, before the next general meeting of the Institute, that an act will be passed to remedy the defect which has been alluded to in the Registration Act.

"REQUESTS FOR PRAYERS FOR THE DEAD.—Your committee have further to state that they have for a long time been anxiously considering the expediency or in expediency of seeking to bring again under judicial review the decision in *West v. Shuttleworth*.

"It is, and must be, a subject of deep regret to the Catholics of the British empire, that while their religion has obtained by the 2d William IV. added to the other statutes that preceded it, complete toleration and protection, the law should denounce prayers 'for the repose of the faithful departed;' so that all legacies left for the purpose of celebrating mass for the repose of their souls should be declared void, as a superstitious use.

"The decision, which, by the agency of this Institute, has been obtained from the Ecclesiastical Court, in the well known case of *Brecks v. Woolfrey*, seems inconsistent with the decision in *West v. Shuttleworth*; for if it be consistent with the doctrine of the Church of England to pray for the dead, as, in effect, the case of *Brecks v. Woolfrey* has decided, it is very unjust to denounce as superstitious uses any legacies left to Catholic clergymen for the same purposes.

"The decision of the judge of the Ecclesiastical Court does not necessarily, in the present state of the law, sustain a legacy for saying masses for the dead; and considering that the present Lord Chancellor is the judge, who, as Master of the Rolls, pronounced the decision in *West v. Shuttleworth*, your committee have great difficulty in incurring the expense, which would necessarily be occasioned by again bringing this question before the court. A case has lately occurred, in which the late Mr. Haley, of Marylebone, has bequeathed small sums of money to different Catholic clergymen, for the purpose of celebrating mass for the repose of his soul; the will is likely to come before the Court of Chancery, and your committee have anxiously deliberated whether it will not furnish a favourable opportunity of re-arguing the point decided in *West v. Shuttleworth*.

"The expense of doing so will be very considerable; and your committee have anxiously deliberated as to the expediency of making the attempt in the present instance, but they have agreed to take the opinion of a very eminent member of the Chancery Bar, as to the probability of their being able to obtain a reversal or an overruling of the case of *West v. Shuttleworth*.

"Your committee, under legal advice, suggest to the Catholics of England the form of a bequest (as is annexed to this report), by which it appears that legacies may be effectually given for the purpose of having masses offered for the repose of the souls of the donors, without being liable to any legal objection.

"**CATHOLIC POOR IN WORKHOUSES.**—Your committee appointed a sub-committee of grievances, consisting of seven members of the general committee, and the powers of such sub-committee were limited to the reception and consideration of any statement of grievances which might be inflicted upon Catholics, on account of their religion; and the consideration of which might fall within the province of the Institute.

"Considering the possibility, and even the fact, in two instances, of Catholics, particularly Catholic poor children, inmates of workhouses, being impeded in the free exercise of their religious duties contrary to the spirit and provisions of the Poor Law Amendment Act, your committee, in the month of December last, caused a circular to be distributed in various parts of the country to the following effect:

"**INSTRUCTIONS AS TO THE CATHOLIC POOR IN WORKHOUSES.**

"It is considered to be of great importance that the Catholic body should be informed upon a subject with which many, and especially those who are personally interested therein, have been hitherto unacquainted. The subject has refer

ence to the right of admission of the Catholic clergy to workhouses in which there may be Catholic poor, and to the exemption of those poor from attending any religious service but that of the Catholic church.

"1stly. No Catholic inmate of any workhouse can be obliged to attend any religious service other than that of his own church. Such inmate, if required so to do, has merely to declare that he is a Catholic.

"2ndly. The parents of Catholic children, or, in the case of orphans, the godfathers or godmothers of such children, are entitled to prevent any Catholic child in a workhouse being educated in or attending the church or chapel of any other than the Catholic religion. The parents, or, if the parents be dead, the godfathers or godmothers of any child, are earnestly recommended invariably to give notice to the master of a workhouse that they object to the education of their child or god-child according to any Protestant form of religion, or otherwise than in the Catholic religion. And it is also recommended in all cases of Catholic children becoming inmates of any workhouse, that the parents or godfather or godmother should give such notice to the master of the workhouse *in the first instance*.

"3rdly. The Catholic clergy are entitled to visit workhouses in which there may be Catholic poor; and in those instances in which any difficulty may be thrown in the way of the exercise of this right, such poor persons have merely to request the master of the workhouse the attendance of a Catholic clergyman, for the purpose of affording religious assistance to such inmate, or for the purpose of instructing the child or children of such inmate in the principles of the Catholic religion.

"These rights are secured by the 19th section of the Poor Law Amendment Act (4th and 5th Wm. IV., chap. 76.)

"It is earnestly requested that those persons to whose hands this notice may come, will give it every circulation in their power; and it is also suggested that, in all those cases in which any impediment may be thrown in the way of the exercise of these rights, application be made to the clergy.

"By order of the Publication's Committee.

"*Catholic Institute,*
14, *Soho-Square,*
"Dec. 1839."

JAMES SMITH,
(Secretary.)

"Your committee believe that the circulation of this notice has been and will be attended with beneficial effects.

"Your committee have had under their serious and anxious consideration the two cases above referred to, in which the Catholic inmates of two metropolitan workhouses are evidently impeded in the reception of religious instruction and in the performance of their religious duties.

"At the same time that your committee perform the unpleasant task of having to refer to particular cases of oppression and hardship on this subject, they cannot omit to congratulate the Catholic body on the absence, in a vast number of unions and parishes of any evidence of that spirit of bigotry and persecution which would attempt to violate the consciences of those

whose poverty and destitution alone expose them to the cruel and heartless attempts to undermine their religious faith, and that of their forefathers; and to the insults of those whose duties are simply to administer the relief to which the poor are, by law, entitled; and to assist and give effect to, instead of impeding, the wise and benevolent provisions of the legislature.

"Your committee, however, beg to state that great care is necessary in collecting such evidence as will form the ground of an official application to the proper quarter for relief in the two cases above referred to.

"Your committee also suggest that much must, in these matters, depend on the exertions of the parents and godfathers and godmothers of poor Catholic children, in effecting the objects which the Catholic body have in view; and your committee earnestly recommend the parents, or, if the parents be dead, the godfather or godmother of every poor Catholic child, becoming an inmate of the workhouse, to give the notice, mentioned in the foregoing circular, at the time when such Catholic poor children enter any union or parish workhouse, or as shortly afterwards as can be.

"PUBLICATIONS.—The committee have now to submit a report of their proceedings which relate to the issue of their publications during the year which has just expired. The superintendence of this important duty, in compliance with one of the fundamental rules of the Institute, was confided to a sub-committee, which consisted of seven gentlemen, three of whom are members of the London Clergy. It will be found that several tracts on important subjects have been prepared and circulated, in addition to those on which your committee had the honour to report last year. (See Appendix.) In the selection of those referred to in the present report, attention has been particularly directed to the leading controversies of the day. A feeble and inconsistent attempt, by a party revived in the 'Anglican Church,' to check the progress of ultra-Protestantism, had offered to the country the specious semblance of that religious antiquity of which we justly claim the exclusive possession. This, our undoubted right, we have asserted in the series 'On the High Church Claims:' two articles upon which have been republished, with permission, from the *Dublin Review*. A third is already stereotyped, and will shortly appear. A tract on Nuns and Monastic Institutions, abridged from a treatise originally published by Abbé Premord, and a tract entitled 'Pax Vobis,' or 'Gospel and Liberty,' are ready in a similar manner. To demonstrate the identity of the doctrines of Catholicity at the present day with that of our forefathers in the infancy of England's conversion to Christianity, your committee have published two letters from 'Alcuin,' or 'The Confession of Sins;' and a second tract from the same source, on the subject of the Blessed Eucharist, is in preparation. It is proposed to continue further this series from other 'Fathers of the English Church.' This course, however, the committee request will be considered more as indicating their views than as perfecting their designs. The sub-committee

on publications have more particularly given their attention to the principle of church authority, which alone can terminate religious controversy. Comparing the tract entitled 'A Search made into Matters of Religion, by Francis Walsingham,' extracted from the edition of 1609, with the more recent conversions of the Hon. and Rev. G. Spencer, and J. A. Cooke, Esq. it will be perceived that the human mind has been at all times impelled to seek some external guide in religion, which it may follow with safety and confidence. In publishing new editions of such old controversial works as 'Mumford's Catholic Scripturist,' and 'The question of Questions,' the object your committee had in view, was not only to provide for the general circulation of a defence of our doctrines, but also to manifest that, from the unchanged character of Catholicity, we are enabled to maintain against all separatists from it, the same position, in relation to the truths denied, and the arguments adduced, which our forefathers assumed at the infancy of the Reformation.

"In consequence of suggestions which have been received, an arrangement has been entered into with the vicars-apostolic of the northern and western districts of Scotland, in order to publish some of the tracts of the Institute in the Gaelic language.

"Your committee have felt that their attention should also be given to tracts of a practical and moral, as well as of a controversial character. They therefore propose, if encouraged by the continued support of the Institute, to issue publications of this description, such as will be both pleasing and instructive. The committee consider that the tracts on 'Fasting' and 'Good Works' have shewn that this point has not been altogether overlooked. As persecution formed the leading topic employed by our adversaries, in order to prevent even inquiry into our real tenets, it has been considered judicious to republish an abridgment of *Bishop Milner's Letter to a Prebendary*, which has reference to that subject.

"In the distribution of publications, the committee have been guided by the means at their disposal and the necessities of the demand. In those parts of England where the number of Catholics is comparatively small, and where dissent from us has proceeded rather from ignorance of our tenets than prejudice, we have endeavoured at all times to co-operate with the zealous efforts of our clergy, whenever they have favoured us with an application; and this without reference to the amount subscribed in the district. In other cases, when from accidental circumstances or from the gross misrepresentations of the emissaries of religious discord, our holy religion has been depicted in colours calculated to deter our countrymen even from examination of its truth; your committee have seconded, as far as the state of the finances would permit, or the existing rules of the Institute sanction, the well-directed efforts of our clergy, to repair the evil, and produce a better disposition in the minds of our separated brethren.

"In the use of the funds committed to their trust, your committee have made these objects of primary moment;—for of the sum of 953*l.* 12*s.*

6½d. which forms the amount of this year's subscription, 353½ 14s. 4d. have been expended on publications. There have been printed since the last annual meeting 174,961 sheets of sixteen pages each, including 66,735 for reprinting the tracts published last year. The whole amount of tracts published since December 1838 reaches to 218,778.

"The extensive circulation demanded for the publications of the Institute, necessarily limits the number and the variety of the works issued, but at the same time it affords an assurance of an equally extensive utility, and security in our progress, from the opportunity it presents of ascertaining the beneficial results of our labours. These results can be best learnt through the means of a constant correspondence with the clergy, which your committee are anxious to cultivate, both in order to fulfil the unity of purpose and exertion among Catholics, and to avail themselves of their valuable advice in advocating the interest of our common cause.

"In this retrospect of the past year, your committee find much reason for congratulation; but more extended views of utility are presenting themselves; principles destructive of religion are becoming daily more disseminated under a variety of specious forms, and demand the serious attention of the Catholic Institute, to supply an antidote to their baneful influence. Though the second year terminates under most favourable auspices, with the conviction of having benefitted the cause of religion, with a continued extension of its branches, and, what is most cheering, with the blessing of our Holy Father Pope Gregory XVI. upon our exertions, and his prayers for our success; still we cannot but remember that the Institute is only in its infancy, and therefore we must make the experience of the past become the guide to future and greater exertions."

The SECRETARY then referred to an abstract of the cash account of the Institute, for the year ending 12th of May, 1840. The following are the amounts of the different items.

RECEIPTS.

To balance in the hands of the treasurer, 3d June, 1839,	96 11 8½
Subscriptions and donations since received..	377 7 0
Ditto per auxiliaries....	490 14 8½
Balances in the hands of treasurers of auxiliaries	85 10 10
Proceeds from sale of publications	67 17 9
	<hr/>
	1021 10 3½
	<hr/>
	1117 2 0

DISBURSEMENTS.

By expense of publications	533 14 4
Expenses incurred in following out the other objects of the Institute	38 13 0
Secretary's salary, ..	110 0 0
House expenses	123 1 0
Incidental expenses ..	73 12 8½
Expenses incurred by auxiliaries,	72 4 4½

Balance in the hands of the treasurer to the parent society 80 5 9

In the hands of treasurers of auxiliaries.... 85 10 10

165 16 7

1117 2 0

N. B.—The particulars of the above items are to be annexed to the annual report, which is to be printed.

APPENDIX.

Form of Bequest (before referred to.)

"I bequeath to the Rev. —, of —, the sum of £—, and I earnestly hope that the holy sacrifice of the mass will be offered for the repose of my soul; but I do declare that this expression of my hope shall not be construed as a condition or trust attached to the same legacy, and that the compliance with such my hope shall not be deemed necessary to give effect to the same legacy."

The report having been read,

The CHAIRMAN said, I believe that this report will be printed and circulated for your perusal. There is now an address to be read from the Liverpool branch of the Catholic Institute, to the parent society. It is not very long, and will not occupy much of your time. Lord Camoys will then propose the adoption of the report.

"AN ADDRESS FROM THE LIVERPOOL BRANCH OF THE CATHOLIC INSTITUTE OF GREAT BRITAIN TO THE PARENT SOCIETY.

"The members of the Liverpool branch of the Institute beg to avail themselves of the General Annual Meeting of the Parent Institute in London, to convey to the members of the parent society their congratulations on the progress which has been made by the Institute and the good which has been effected by its exertions during the course of the last year.

"The committee, having now had 12 months' experience of the practical working of an important branch of the Institute, trust, that in making any suggestions which occur to them as to the mode by which, in their judgment, greater efficiency may be given to the operations of the collateral branches, they will not be considered as stepping out of their province.

"With a view of giving greater scope to their exertions, the committee of the Liverpool branch have determined to divide the town into five sections, each section having its chairman and working officers, and that simultaneous sectional meetings shall take place every month; they have also decided on holding four general quarterly meetings of the whole branch during the year. The Liverpool committee take the liberty of mentioning this arrangement, under the impression that a somewhat similar plan may possibly contribute to the efficiency of the Institute in other localities.

"The monthly meetings will be principally confined to the distribution of tracts and the

receipt of subscriptions; but at the quarterly meetings, which will include all the sections, it is proposed to address the members of the Institute, and to detail to them the workings of the parent society, and the subjects to which its attention at the time may be directed. This branch respectfully submit that it is of great importance to the well-being of the Institute that the spirit of enthusiasm which exists in its favour should be kept alive, and in order to do this, that frequent periodical details of your proceedings should be given, either in the shape of reports, or some other authorized publications emanating from the Institute.

"Another subject which has been urged on the attention of the committee, but to which they allude with great deference, is, that in these days of calumny and slander against our holy faith, when we are daily and hourly made the common butt of attack by every religious bigot—when fanatical crusaders are roaming about the country to vilify and malign us—and when to abuse, what they are pleased to term popery, is considered the passport to favour with our enemies, it may become prudent for the Institute to assume a more prominent position, to adopt a tone and language becoming so great and influential a class of society as the Catholics now are, and to stand forward as the vindicators of the truth and tolerance of our creed and its defenders against the slanders of our assailants.

"In conclusion, the members of this branch of the Institute take the liberty of reminding the parent society that Liverpool is the hot-bed of our enemies, and the head-quarters of the fanatics of the day; and they allude to this circumstance in favour of their request, that in the distribution of tracts they may have as liberal a supply as is consistent with the resources of the Institute and the many claims which are made upon it.

(Signed) "THOMAS YOUNES, Chairman."

"Liverpool, 7th May 1840."

The address having been read,

Lord CAMOYS then rose to move the first resolution, and said—Gentlemen, the approbation with which the meeting has honoured the reading and conclusion of the report, assures me that the task I have undertaken will turn out to be a most agreeable one.—(Cheers) To me is entrusted the honour of proposing that this Report be adopted, printed and circulated. If it contained matter that required explanation, or justification and defence—if its retrospect had been unsatisfactory and gloomy, I should then have felt inclined to have assigned the task I now perform into the hands of those who would be more able to grapple with it: but the very reverse is the fact; from the beginning to the end, every thing is satisfactory, and from the experience of the past, I think we are justified in looking forward to success for the future.—(Cheers.) In order to show to the meeting more clearly the satisfactory nature of the present report, I will attempt to compare it with that of the last year; that report was most satisfactory, but the present is far more so, as may be seen by a comparison of the principal heads.—(Cheers.) In the first report, nineteen auxiliary Institutes were stated to have been formed, while in the present there are no

less than 44. (Cheers.) In the first report the subscriptions were stated to amount to 600*l.*, while in the present one they amount to nearly 1,000*l.* In making that statement, I speak of the money that has actually been received, and not of that which is yet to be paid. (Great cheering.) The difficulty of receiving small sums must be apparent; but it is important to have every contribution, though even of the lowest amount, that if the contributors should become the objects of this society, they may have some claim upon its funds. Another subject of satisfactory comparison is the issue of publications: while there were 38,000 last year, the number during the present year amounts to 218,000. We have no such cause as Brecks and Woolfrey to report, nor an attack of a reverend Gathercole upon nuns. (Hear, hear, and cheers.) I look on the absence of those reports as much better than if we had such reports to make. Last year we had a case to report on; but this year the business is in a better state, and therefore we have not been called upon for aid or protection. When this Institute was first established, or rather before it was established, there was complete impunity for any who chose to attack the defenceless; but now that there is a shield held up to protect them, their adversaries are no longer tempted to assail them. I am confident that the necessity of this Institute must be apparent to all—there is scarcely any denomination of Christians but has some society or other to regulate their operations; the Catholics, therefore, in establishing this society, have only followed the example of others, though they had not adopted their model—this society having been instituted, not upon the principle of retaliation, but defence. (Cheers.) This is a principle so just and so satisfactory, that it is impossible for any Catholic to hesitate a moment to join it. This principle it is that has made the society so flourishing, but it must be remembered that the Institute, as at present constituted, is insufficient for its purposes—we want more members and more subscriptions—we cannot have too much of the latter, because there is always sufficient of good to be performed and of evil to be prevented. I hail with sincere satisfaction the letter from his Holiness the Pope, as it will give dignity to our proceedings and stimulate the Catholic clergy to exert themselves in upholding an Institution which is so highly sanctioned, and is calculated to do so much good, and will inform the enlightened portion of the Protestant community that there is no objection on our part to the development of the principles of civil and religious liberty. (Hear, hear.) It would be presumptuous in me to occupy more of your time; there is yet much business to be done, and many speakers to address you, and among them that liberal-minded man, who is to be found connected with every society that has truth and justice for its object, and the weak for its protection. (Great cheering.) The noble lord concluded by moving the following resolution:—"That the Report now read be adopted, and that the same, with the addition of such documents as the Committee to be afterwards named may think proper to annex thereto, be printed and circulated under the direction of the Committee."

The Hon. CHARLES CLIFFORD seconded the resolution: Gentlemen, the very able manner in which the report has been laid before you by the noble lord who has preceded me, leaves very little for me to add on this occasion, especially as I have received my instructions to address you only since I entered this room. I would moreover feel it presumptuous in me to attempt this task, when I see myself surrounded by so many noble peers, and other individuals, better calculated than myself to do honour to the great cause of Catholicism; and still more when I see the person of one who, through good and evil report, has ever been the greatest and proudest champion of the religion I profess, and who in the hour of struggle has fought her battles with an ardour, an enthusiasm, a talent, and a success which scarce left a doubt that his exertions were blessed by his patron saint. (Loud cheers.) With these feelings, I should apologize for intruding on you; but being impelled by ardent wishes for the prosperity of this Institute, and living in a county where a noble peer, the champion of Exeter Hall, is day after day propagating feelings inimical to the religion I profess, I stand here, with all respect for the private character of that excellent person, to meet him with the only weapons of which I approve—sound religious argument and charity. (Hear, hear.) I stand here to inform him, that as a member of the Catholic Institute, I stand here to pour a little of the oil of Catholic charity into the bitter goblet of vituperation and calumny, of which those drink who oppose us. I stand here deeply devoted to the religion I profess, and I know that I should not be a worthy member of this Institute, if in one instance, or any one sentence that may fall from me, I should break through the bounds of charity. (Hear, hear.) To come to the good which the Institute has done, I will tell you that in my country, where, since I have known it my chaplain had to go thirty-three miles to meet a brother priest, I can now congregate round my table a dozen of my reverend friends. (Cheers.) Let me tell this in the face of the Exeter Hall enemies of my faith; and let me tell you, that the more you pour the oil of Catholic charity into the goblet, and the more you spread it through the land from this Institute, the more easily can we propagate tracts, far different from that which I hold in my hand, which is a mixture of vituperation and calumny; and contains only one sentence of truth which I will read to you: "Popery unchanged and unchangeable." (Loud cheers.) It is with these feelings that I say that, with the proper working of the Institute, and with such meetings as that I now see before me, we shall baffle every attempt made against us, with the aid of that Superior Being, in whose hands rest the destinies of us all. (Hear, hear.) We have lately heard of the awfully sudden death of an individual, who died in Exeter Hall at the moment when he was assailing our creed. Such an occurrence inspires a feeling of awe: but we piously believe, that in his feelings towards us the man was misguided, and we only regard his faith with feelings of compassion and charity. (Hear.) There is a gratifying feeling to me in considering that one of the objects of the Institute is the promulgation of tracts. I have seen in my country the

greatest good, resulting from this. I have seen many an honest yeoman, who knew as much of the real tenets of Catholics as a dancing-master does of a sack of wheat, vociferating against my creed: and again, after a short interval, I have heard him say: "Ah, Sir, I have read such a pamphlet, and such an appeal, and I am undeceived!" What can we desire more than that the creed which is unchanged and unchangeable should ride triumphant over the powers of slander and misrepresentation? (Cheers.) This is the way in which we can, as laymen, second the conduct of our excellent ministers, in hailing that standard of our faith, which may be compared to the adamant rock in the ocean, which only mocks the buffets of the billows that dash impotently against it, whilst it stands unchanged and unchangeable. (Loud cheers.) We hail amongst us this day a right rev. prelate from New York. (Cheers.) God grant that, in the presence of that episcopal dignity, I do not let slip from my lips any sentiment that may militate against that ardour of spirit which animates the Catholics here assembled. I feel that I have trespassed too long on your attention. (Cries of "No, no.") I feel the ardour of youth on this question; fostered as I have been in a Catholic family, and now enjoying a property that never was out of Catholic hands; and which contains within its mansion dungeons in which our ancestors, when the hand of persecution pressed on them, were found to fly for refuge. I should be unworthy of such a family if I was not the advocate of the religion for which they suffered. (Hear, hear.) It is with these sentiments that I am in perfect unison with the objects of the Institute. As you will be addressed by gentlemen possessed of much more talent than I can pretend to, I will not trespass on your kindness longer. I would urge on you all to maintain through life the great principle upon which our religion is founded, namely, charity; and to recollect that our faith is the same as that in which an Alfred, an Austin, and a St. Gregory believed. (Hear, hear.) Though much good has been already done, yet it is a consolation to know that when we ourselves are wafted to that land where no sorrow is known, we shall leave behind us those who will see more effectually than we can, the great works which would result from an active co-operation with the Catholic Institute. (Cheers.) With this feeling that great good may be effected by this co-operation, especially as all our works are based upon charity; and with many thanks for the indulgence and kindness with which you have heard me, I beg to second the motion of my Right hon. friend, Lord Camoys. (Cheers.)

The resolution was then put and carried.

The Rev. Mr. SISK rose to propose the next resolution, and said:—I have had placed in my hands a resolution which, judging from what I have heard, and from the enthusiasm with which the name of the venerable successor of St. Peter has been received within these walls, is one which I feel warranted in hoping will be adopted with the reverence, respect, and enthusiasm which it justly merits. (Cheers.) The reverend gentleman then proceeded to read the resolution, which was in these words:—

"That with feelings of the deepest interest and most

lively gratitude and attachment to the Holy See, the Institute humbly beg to offer to our Holy Father, Pope, Gregory the Sixteenth, their most dutiful and respectful acknowledgment for the letter which his Holiness has been pleased to address to the Right Hon. the Earl of Shrewsbury, the President of the Institute, approving of the same and imparting his Apostolical benediction to its members, and that an address to the Holy Father, in accordance with this resolution, be prepared by the said committee, and presented to his Holiness by the President."

I feel it a high honour, in such an assemblage, and on such an occasion, to have placed in my hands a resolution such as that which I have just submitted to you. The name of Gregory is an auspicious name—is an auspicious name to us. (Cheers.) The name is a Greek name, which signifies "vigilant;" and see how appropriate in the present instance! (Hear, hear.) Here we have seen that the chief pastor of our faith, in the midst of the calamities of the church, as he himself so beautifully expresses it, still thinks of us, his distant children, awakes our devotion, and stimulates our zeal, in adhering to the fold of which he is the chief earthly pastor. (Hear, hear.) I have said that the name of Gregory is an auspicious name to us. Eleven hundred years ago, our forefathers, the Anglo-Saxons—I do not now speak of the Britons—overspread this country with a dark night of paganism and barbarism. It was at that time that some Anglo-Saxon youths were exposed in the market-place for slaves, at Rome, when Gregory, little thinking then of the popeedom, being struck with their beauty, inquired to what country they belonged; and being told that they were called Angles, uttered that sentence, which ought to be stamped in letters of gold, and recollected with eternal gratitude by every Englishman: "Not Angles, but angels, were they only Christians."* He at once declared that he would undertake a journey to this country, to reduce us to Christianity; but the people were so attached to him that they would not allow him to leave them; but when after some years, he was elevated to the pontificate, he forgot not his long cherished object, and he sent over Saint Austin, who became the first Archbishop of Canterbury. (Cheers.) Although some of our adversaries are disposed to cavil, and to say that the Christian religion was known in this country prior to St. Austin's arrival, yet the best historians—even Protestant historians—state that at that period the whole country was involved in paganism; that the Anglo Saxons had driven the Britons into Wales, and covered the land with their own heathenish delusions. (Hear hear.) These are facts which history would declare to our adversaries if they only looked into it, and did not go on picking up the falsehood of Stillfleet, Jewel, and others. (Hear. hear.) The only question which was agitated at that period was the precise day on which Easter was to be kept; but the British bishops in Wales did not oppose the celebrating of the mass in Latin, or throw in St. Austin's face the idolatry of the mass, or the worship of the mother of the Saviour, or of the saints of God. The only question was the proper period for keeping Easter. I am fully borne out by history in saying, that up to the Reformation there never was a church in this country which did not believe in the articles of

faith as Gregory taught them at that period, and as we profess them at this day. (Cheers.) The history of that period shewed the spirit which animated the Saxon people, and their kings, nobles, and prelates. It is the practice of our adversaries to draw a veil over that part of the history of our country, or to paint it in the blackest dyes. Other men rejoiced in the glories of their ancestors, but here were they assiduously labouring to insult the memory of their forefathers, and to exhibit them under the most revolting aspects. (Hear, and cries of "Shame, shame.") I cannot refrain from reading to you respecting Alfred, who is universally admitted to have been the most distinguished king that ever reigned in this country, and to have done it the greatest honour and credit. I cannot, I say, refrain from reading to you an extract showing how he passed his time. I quote not from a Catholic authority but from the bitterest of enemies—Bale, Bishop of Ossory. In cent 2, cap. 26, he says of Alfred, that he was "A young man of a notable beauty and towardness, born unto learning and virtue. He called for the best learned men to be his counsellors and instructors; eight hours every day he spent in reading, writing and disputing. He governed all things with an exceeding good wit, and with singular providence. He was esteemed an architect, and most perfect geometriician, a grammarian, a philosopher, a rhetorician, an historian, musician, and no vulgar poet. Three colleges he founded at Oxford—one for grammarians, another for philosophers, the third for divines." This was the testimony of a Protestant bishop respecting a Catholic king living at a period commonly called the dark ages. But there was another authority which he should cite. Florentius and Matthew Westminster inform us, "That he daily heard mass and said his hours and matins, and in the night season, unknown to all his servants, he frequented churches to hear service." Here was a Catholic king, whose example, I believe, is now seldom imitated. There is one fact more regarding him which I cannot help mentioning. He was crowned by Pope Leo at Rome. It was no uncommon thing for kings and princes, at that period, to go on pilgrimage to Rome: many of the kings of this country resigned all their temporal rank and dignity, and became monks, and many of our queens in like manner went into convents. These were things which were not heard of in modern times. I will now mention a matter which is to be found in Gildes. It is stated by him, under year 580, that the bishops and kings of that day fell away from the faith, and gave themselves up to all manner of vice; that they fell into Pelagianism, and subsequently into paganism; that they delighted to hear new things, never retaining anything certain long. How does this contrast with the course of events in this country for the last three centuries? (Hear, and a laugh.) We stand by the faith of our ancient kings, and nobles and prelates—by that faith which has produced the men most distinguished for learning, piety and holiness, with which this country has ever been blessed. (Cheers.) I have said that Gregory is an auspicious name. It has been said that Greg. VII. was a man who tyrannized over kings, princes, and kingdoms; but I will read to you his character, as drawn by a Protestant

* In the original, "Non Angli, sed angeli," &c.

writer, Voigt. I take his concluding words. "It is difficult to exaggerate his praises, for on all his conduct true glory is built. But it should be the wish of every one to give honour where it is deserved, and not to throw stones at him who is guiltless. The man should be respected and honoured by all who laboured for his contemporaries with views so exalted and so generous. Let him who feels himself guilty of calumny against him, look into his own conscience." It is one of the signs of the times that the honour and dignity of our pontiffs are being vindicated by Protestant writers. I have read to you the vindication of a much aspersed pontiff—of one who has been always singled out as an exemplification of every thing wicked, profligate, and positively bad in the character of a man, and the disgrace to his station. Another pontiff, Innocent III., has been vindicated by Hurter, and Ranke has also eulogized the Popes of the last three centuries. (Hear, hear.) A spirit is now gone abroad among our Protestant brethren, to examine history for themselves, and not to take for granted whatever Calvin and Luther may have stated. There is another Gregory to whom I cannot but look with feelings of respect and gratitude; I mean the founder of the English College at Rome, where it has been my happiness to pass perhaps the best hours of my existence. He established several colleges at a time when it was a capital offence for a Catholic to receive instruction at home or abroad; amongst the rest at Douay. He was not only celebrated for the foundation and renovation of schools and colleges, but distinguished for reforming the calendar with the most mathematical precision, and which it was the disgrace of this country to suffer above one hundred years to pass away before they would allow its adoption, carrying their bigotry so far as not to admit an astronomical improvement because a Pope had made it. (Hear, hear.) I rose for the purpose of moving a reply to the letter which his Holiness the Pope has sent us. I cannot help in casting my eyes over this document, yielding to a wish to show you the nature of the correspondence which took place between some of your forefathers and the Holy See. The first I will refer to took place in the reign of Edward III. I do this because it is well known that in his reign, between this kingdom and the Holy See there were disputes connected with and occasioned by the presentation to benefices. In Walsingham, who lived in the reign of Henry V. I find a letter written, in 1326, by Edward III. to the Pope, in these words:—

"Therefore let not the envious or sinister interpretation of detractors made of your sonne finde place in the bowels of your mercie and sanctitie, who will, after the ancient custome of our predecessors, persist in yours and the See Apostolicke, favour untouched. But if any such suggestion made against your sonne shall fortune to come unto your holiness's eares, let not credit be given of your holy devotion by your holiness thereunto, before your sonne be heard, who trusteth and ever intendeth to speak the truth and to justifie every one of his causes before your holiness's judgement, whose authority is above all earthly creatures, which to deny is to approve hereby."

Pope Benedict II., in his answer to this letter in Walsingham (p. 124.), saith thus:—

"Your progenitors, Kings of England, have excelled in greatness of faith and devotion towards God and the holy Roman Church, as her peculiar foster-children and devoted sonnes, and have preserved the splendor of their

progeny from any darksome cloud. Betwene the state of your kingdom, and also of the kingdom of France, we greatly desire to make a happy success of peace and concord: and against you, my sonne, I cannot shut up the bowels of my fatherly affection.

It may be interesting to know what the kings and barons of England thought in those days of the interference of the Pope in matters which did not concern him. To shew you that Catholics in former ages understood, as well as we at the present day do, the distinction between the temporal and spiritual jurisdiction of the Holy See, I will refer you to a letter written by William the Conqueror to Pope Hildebrand, as he is commonly known among Protestants, or as Catholics term him, Gregory the Seventh. Hubert the Pope's legate, had solicited the king to remit the amount of Peter-pence which had been annually paid by his Anglo-Saxon predecessors, and to do homage to the Apostolic See for the crown of England. In the first of these demands, William acquiesces—the second he resists. The following is his reply:—

"To Gregory, the most excellent pastor of the holy church, William, by the grace of God King of England and duke of Normandy, sends health and friendship.—Your legate Hubert, religious father, has admonished me on your part to do homage to you and your successors, and to think better respecting the money which my predecessors were accustomed to send to the Roman church. Of these demands, one I have granted—the other I have refused. Homage I would not, nor will I do; for I did not promise it myself, nor can I learn that it was ever done by my predecessor to yours. As to the money, during the three years I have been in Gaul, it has been very negligently collected; but now that, by Divine Mercy I am returned to my kingdom, what is in my hands shall be sent by the legate, and the remainder when an opportunity offers, by the messengers of Archbishop Lanfranc. Pray for us, and the state of our kingdom; for our predecessors loved your predecessors, and we ourselves desire sincerely to love, and obediently to hear you above all others."—*Seldeni ad Eadmeri Hist. Spicileg. p. 164.*

My object in reading these letters is to show you the feelings of piety and devotion to the Holy See entertained by your forefathers, and to give an answer to our adversaries, who, in consequence of the opposition manifested in those days to the presentation of foreigners to sees in this country, say, that the supremacy of the Holy See was never fully acknowledged. That is my object, and I trust what I have done will fully answer that purpose. (Hear, hear.) I cannot leave this question without reading the answer which Sir Thomas More made on the subject of the supremacy—More—that name which our bitterest enemies revered and respected. (Cheers.) Where can England point to three such men as Fisher, More, and Pole, since she has severed from the Holy See? (Renewed cheers.) Chancellor Audley asked him how his scruples could balance the weight of the Parliament, people, and church of England? More's answer was, "Nine out of ten Christians now in the world think with me, nearly all the learned doctors and holy fathers who are already dead agree with me, and therefore I think myself not bound to conform my conscience to the counsel of one realm against the general consent of all Christendom." (Hear, hear, and cheers.) I will conclude by reading the answer which he made, after his condemnation, to the Lords, his judges:—

"More have I not to say, my lord, but that as St. Paul held the clothes of those who stoned Stephen to death, and as they are both now saints in heaven, and shall continue

there friends for ever; so I verily trust and shall therefore heartily pray, that though your lordships have now here on earth been judges to my condemnation, we may nevertheless hereafter cheerfully meet in heaven in everlasting salvation.

It has been suggested to me by the chairman, to read to you the letter which his Holiness the Pope has addressed to our noble President the Earl of Shrewsbury. I had proposed originally to read it, but conceiving that the document had already found its way among you, I altered my intention. I hope that my unwillingness to trespass on your indulgence will be my apology for what I have already done. (Hear, hear.) The Rev. gentleman then read the Pope's letter:—

“POPE GREGORY XVI.

“TO OUR BELOVED SON, JOHN, EARL OF SHREWSBURY, PRESIDENT OF THE CATHOLIC INSTITUTE OF GREAT BRITAIN.

“Beloved son, health and apostolical benediction—Whilst filled with sorrow on account of the ever-increasing calamities of the church of Christ, we have received such abundant cause of gladness as has not only relieved us in the bitterness wherewith we were afflicted, but has excited in us more than ordinary joy, for we have been informed that, by the care of yourself and other noble and pious men, the Catholic Institute was, two years ago, established in Great Britain, with the design especially of protecting the followers of our Divine faith in freedom and security, and by the publication of works, of vindicating the spouse of the immaculate Lamb from the calumnies of the heterodox. Since, therefore, these purposes tend, in the highest degree, to the advantage of the English nation, you can easily understand, beloved son, the reason why such joy should have been felt by us, who have been, by Divine appointment, constituted the heirs of the name and chair of that Gregory the great, who, by the torch of the Catholic faith, first enlightened Britain, involved in the darkness of idolatry. We are encouraged to entertain the cheering hope that the light of Divine faith will again shine with the same brightness as of old upon the minds of the British people. We desire nothing with greater earnestness than to embrace once more with paternal exultation the English nation, adorned with so many and such excellent qualities, and to receive back the long lost sheep into the fold of Christ. Wherefore, beloved son, we cannot refrain from strenuously exhorting you, and all the members of the pious association over which you preside, to offer up fervent prayers with us to the Father of Mercies, that He would propitiously remove the lamentable darkness which still covers the minds of so many dwelling unhappily in error, and in His clemency bring the children of the church who have wandered from her back to the bosom of the mother whom they have left,

“Meanwhile, to you and to all your countrymen who belong in any way to the Catholic Institute, we most affectionately impart our apostolical benediction.

“Given at Rome, at St. Peter's, on the 19th day of February, 1840, the 14th of our pontificate,

“GREGORY P. P. XVI.”

My answer to the insults daily levelled at the Holy See is this letter. Here he begs of us to pray for those who persecute us, and who vilify

him and the church, of which he is the head. There is not a word of virulence, or hatred, or uncharitableness in it; on the contrary, it inculcates a sentiment in which the proceedings of this day prove that we all concur; not to abuse or calumniate those who differ from us in religious opinions, to meet them with mildness, forbearance, and brotherly love. (Hear, hear.) I will not advert to the popular declamations in other places in which orators may be heard, commonly styling the Pope Anti-Christ, and the Man of Sin. It would be a pity to argue with man who so pervert the plain text of the sacred writings. (Hear, hear.) As well might we call the head of their church, in this country, by the same names, or the Archbishop of Canterbury Anti-Christ. Do we teach you to return derision by derision, railing by railing, insult by insult? You are instructed to pray for those who persecute you, to speak well of those who revile you. It is the duty of the pastor to inculcate those vital principles into your minds, and sure am I that if he, to pander to your passions, neglects to do so, he fails in his duty; and such neglect would soon become an argument, which would justly recoil on ourselves. (Cries of Hear, hear.) They say that you are at liberty to commit perjuries by wholesale—that no oaths can bind you.—But are you not taught in the catechism to keep your lawful oaths and vows? It was stated explicitly in the declaration of your bishop that you are not at liberty to swerve from such oaths or vows. I feel it necessary to say this in this meeting, on account of those who go round the country to make men believe that the Catholic clergy inculcate perjury. That is a falsehood for which those men will answer at the tribunal of God. The rev. gentleman concluded by apologising for having delayed the meeting so long, and sat down amidst loud cheering.

The Rev. Mr. ROBSON, in seconding the motion, said—am sensible of the honour done me in my being allowed to second a motion to express our gratitude for the letter which his Holiness the Pope has sent to this Institute, proving to us that he prays for the success of its objects: I second that motion with the greatest satisfaction both as a Catholic and a member of the Institute. The approval of a person of the character of Gregory the Sixteenth, who has shewn such discrimination in the discharge of the duties confided to him, and such firmness in resisting every encroachment which either sovereign or the spirit of the age would introduce into the church. The approval, I say, of such a man must be hailed with the utmost satisfaction by the Institute, whose object it is to promote the cause of truth and charity. It is not for his private virtues alone that I so highly value his approbation, as for that high state in which he moves as the first Christian Bishop, and the possessor of the most ancient see in the world, as the centre of Catholic unity, and the successors to the power committed by our Divine founder to Peter. (Cheers.) His vigilance as regards our country, has never slumbered. We have now an announcement through the *Univers*, of the 25th of May, which gives another proof of that vigilance, in his increasing the number of Vicars Apostolic from four to eight. Wherefore, as I congratulate this Institute

on the increase of our spiritual superiors? Because the increase of superiors argues an increase of the flock, and gives hope of the increase of the labours of the Institute; and commensurate with the increase of those labours will be the increased circulation of the principles of truth. It has been said that Gregory is an auspicious name. So it is—and this day, on which it so singularly happens that this meeting is held, is an auspicious day for England. This is the festival of St. Austin, the apostle of our Saxon forefathers and the commemoration of Eleutherius, who sent missionaries to spread the light of Christianity among the Britons. (Cheers.) I feel peculiarly honoured in being appointed to second such a motion on such a day—on a day which recalls the sweetest recollections of the care of the Holy See for the salvation of our forefather. However great our gratitude may be for this letter, it may be presumptuous to hope, that those parties would be gratified with it who always regard the Catholics with unceasing, untiring hostility. If I revert to these things, it is only in reference to the expression which has been previously addressed to you, that the Institute is formed only for defence. I revert to the system of exclusion, not with any feeling of resentment, but to account for that strange hostility which is implanted in the bosoms of our countrymen against us. This will account for the practice of our adversaries, who make us a byword for constant reference in all things, because they see that it strikes a chord which is sure to find a response in their hearts. It is not rash for me to say, that the opposition to Catholicity very frequently does not proceed from the love of truth, or the hatred of error. I am aware that there are many sincere in that opposition, and I regard them as the victims, not the authors, of the delusion. We have infidelity amongst us, and yet there are no annual gatherings to refute it. (Hear, hear.) We have Unitarianism amongst us: those who profess its principles, mingle as brethren in their meetings with the most Orthodox. We have Socialism amongst us, and that party does not concentrate its anger against it. There is a reason for this advance. One error may advance side by side with another, but truth and error must ever be opposed—they cannot mingle, or blend in union. Their system stand too much in need of mutual forbearance to exercise much severity; the claims of one cannot supersede those of another. If one approaches somewhat nearer the truth, it is not sufficiently near to justify the assumption of superiority. But their relation to Catholicity is very different: they know that the defence and justification of its principles would prove the condemnation of its own. They know that no sooner does a candid mind enter upon a dispassionate inquiry into the truth of Catholicity, than it is first struck with respect for the strength and consistency of the arguments we adduce; it proceeds to love it for its adaptation to the wants of the human mind, and most frequently embraces it from a conviction of its truth and necessity. Our adversaries hope for success by endeavouring to stifle inquiry in its commencement. Our connection with Rome is condemned as a foreign connexion; but I know those who wish for some similar foreign connexion for themselves. The British Critic complained in a late number that

the Church of England stood solitary among the nations, and that it exchanged its freedom for the golden badge of its servitude at the States. Now the object of the Institute is to restore that ancient freedom, and to recall them to the one fold of the one Shepherd. (Cheers.) I will not detain you many minutes. (Vote.) But before I sit down, I must say that the letter of his Holiness I cannot consider in any other light than as a charter of incorporation to this society. (Cheers.) It is, how intimate is our intercourse with Rome? and at the same time, how spiritual is that intercourse in its objects? It is a proof of our union with Rome. (Cheers.) But while we are proud of this let us remember to have union among ourselves. (Cheers.) I thank you for the patience with which you have listened to my remarks.

The resolution was then put and carried unanimously.

Lord CLIFFORD rose to move the next resolution, and said—Ladies and gentlemen, I am called on by the hon. chairman, whose public character is so well known to you all, and whose presence here this day in the chair is of itself a guarantee for the object and conduct of this meeting, to move the next resolution, which is in these words:—

“That this meeting regards with feelings of the highest gratification the continued extension of the Auxiliary branches of the Institute and the effects so beneficial to religion which have resulted therefrom.”

If any of you, on my presenting myself before you, were to give utterance to a thought which might very naturally pass through his mind—“What can Lord Clifford say about the Institute, this being the first meeting he has attended?” the remark would not be justly considered by me uncourteous. Nay if you were to say, “does Lord Clifford mean to speak Italian or English?” the remark would not surprise me. (Laughter.) But I am going not only to speak English, but the sentiments of an illustrious member of the Royal family of England, whose portrait I now see before me, and whose name can never be mentioned among Catholics without exciting feelings of gratitude and veneration; I mean his Royal Highness the Duke of Sussex. (Loud and prolonged cheering.) These are his words, as far as I recollect them. They are uttered at the time when the Catholics could not assemble in this room to take advantage of the favourable impression created in their favour by the justice done the loyal principles of the Catholic creed in the Act of 1829, when he stood almost alone, advocating the restoration to their birth-rights of seven millions of his fellow-subjects.” (Cheers.) The words are—“The religious principles of a country will always savour of their political principles, and to them they will be always more or less accommodated. Great Britain being in an isolated position, has always cultivated a species of civil and religious liberty unknown to the other nations of Europe. Now it is one of the objects of the Institute to make known those principles of civil and religious liberty to which his royal highness then alluded, believing that no church can have a permanent hold of the affections of the people if it be opposed to their civil rights, nor maintain its position, except by silencing the voice of truth, or by misrepresentation. The act of 1829 proved that it was impossible to silence

the voice of seven millions of loyal subjects, and the question now comes before us, "What profession of Christianity is that which is most conformable to that peculiar species of civil and religious liberty, designated by his royal highness as the characteristic of Great Britain?" for, depend upon it, that form of Christianity, sooner or later, will be the Christianity of Great Britain. There is now but one way in which that course of the natural and inevitable progress of events can be stopped, and that is, if the Roman Catholic subjects of Queen Victoria so mistake their position and their duty, as either to be divided among themselves, or to descend to the low arts of calumny and misrepresentation which were so successfully employed against them in the reign of her Majesty's predecessors. But it is our object to unite, and to avoid those arts—to speak with one voice the truth to those who go on reviling us through the length and breadth of the land, but to avoid the language employed only in the propagation of falsehood. The more we impress that great truth on the Catholic and Protestant people of England, the more speedy will be the solution of the question, which religion is the most fit for the people of England. The dissemination of the branches of the Institute through the different counties of England will tend rapidly to attain the first, at least, of these objects, and the adoption by you of the motion which I have now the honour to propose for your approbation will most materially contribute to that dissemination. With regard my own county, I have to tell you that it was only a fortnight before I left it, that the first proposition was made for the establishment of an auxiliary branch of this Institute, and that within fourteen days I was directed to hand to the Secretary a subscription of 10/ (Cheers.) It may not be uninteresting to you to revert, in a few words, to the history of the county in which this has happened. I can remember, in 1819, having had the honour of being gibbeted therein (laughter) with the noble lord who is now Lord Lieutenant of Ireland, and was then styled "the Pretender," and with a Protestant clergyman who was residing near me, and who was dignified with the title of his Satanic Majesty. I was raised to the Poppedom. (Renewed laughter.) I do assure you that we were three as ugly beings as ever were gibbeted. Not one of you gentlemen would have asked any one of us to dinner; and as for you, ladies, if any one of us had proposed to you, we should instantly have entered it on the pages of your "Rejected Addresses." (A laugh.) My noble friend, the Lord Lieutenant of Ireland, who, by the bye has been declared utterly unfitted for his station, because he admitted Mr. O'Connell to dinner with him, as Lord John Russell had been turned out of the representation of the county, it is utter disgrace, because he was supposed to be friendly to the same gentleman, came back on a short visit to his county lately. Perhaps he was gibbeted again? No; but he was received with the greatest acclamations by Tories and Whigs, who vied with each other in their perfect approbation of his conduct. (Hear, hear.) As to my reverend friend, his Satanic Majesty (a laugh.) he is residing in excellent keeping, not in Devonshire, but on the estate of my noble friend, the Pre-

sident of this Institute; and if he is playing the devil with anything, it is with the English language, for he retains the Devonshire dialect in full note at Alton Towers. (Laughter.) Then as to myself here? I am no wise the worse for being hanged, and reporting the first success of the Catholic Institute in Devonshire, attending such a meeting as I never expected to see assembled for the purpose of enlightening the minds of our fellow-subjects, and replying to calumnies in the language of truth and good honour. I may say a few words as to the opinions entertained in Rome respecting the character of English Catholics and Protestants. And here I may observe, that if I were to take the reports of newspapers in my own case, I was welcomed to my county, not certainly with a threat of the gallows, but that I ought to be excluded from my seat in Parliament, because I had been engaged last winter, in a treasonable league with popish priests in Rome to overturn Christianity in England. (A laugh.) Now, it must be rather mortifying to my personal vanity that I should be so little known, even in my own neighbourhood, as that it should be said, on the calculation that nobody knew to the contrary, within ten miles of my own house, that I was in Rome last winter, when I had left it in June, and had spent the winter at Munich. But the truth is, that neither in Rome nor in Germany did I ever see any popish priest who would insult me by asking me to concur in the overthrow of the establishment of this country. (Hear, hear.) But it is true that, on the Continent, I found a general and universal respect entertained for the English character; and it has been frequently deeply regretted that, by a people so enlightened and inquisitive on every other subject, so little care should be taken to inform themselves of the real nature of that religion to which they were so adverse. The consequence is, that the most lively wishes are entertained there for the success of the Institute, as it would repel calumny, and excite that spirit of inquiry till now unknown among the mass who had been hitherto so grossly misled, and who were bound to inquire, in justice to those whom they had considered so long in false colours. It is for these reasons that the success of the Institute is so universally desired among all those with whom I have been associated in Italy, Germany, and France. (The noble lord sat down amidst loud cheering.)

Mr. CHARLES ADDIS seconded the resolution. He did not think that he would be justified in trespassing long upon their indulgence. He never remembered to have seen so large and numerous an assemblage of his Catholic countrymen before, nor many of his Catholic country women (Cheers, and laughter.) They all knew the influence of ladies in society; and the zeal with which they supported any cause they took up; and he was confident that it only required that the objects, of the Institute should be thoroughly known to them, to secure their active co-operation. (Hear.) They had hoped that when the Catholic Emancipation Bill was passed, all religious animosities would be forgotten; and that they should no longer remember the distinctions between Protestants and Catholics. But that expectation was doomed to be disappointed; and so far from the spirit of bigotry having been laid by that en-

actment, it only acquired fresh vigour; and was now, day by day, inciting those it possessed to utter every manner of slander and calumny not only on our holy religion, but on the Catholic clergy and laity. The spouters of Exeter Hall were continually pervading the country with every sort of ridiculous story respecting Catholics. The feeling in which this conduct originated was owing more to politics than to religion. It was the object of one party in this country to revive the old antipathies against Catholicism, by casting every calumny on it for the purpose of turning out her Majesty's ministers, as they shewed it some favour. As the hon. and learned gent. near him was the best abused man in the country, so he would say of the Catholics, that they were the best abused class in the country. The object of the Institute was to dispel the ignorance that existed through the country respecting the Catholic religion, and thereby to administer an antidote to the poison circulated by the McGhees and the O'Sullivans, whose aspersions took effect only on account of the gross and hereditary ignorance of the people. At this their second anniversary meeting, he could refer to the report to prove that the Catholic Institute had not disappointed the expectations of its friends. (Hear, hear.)

The resolution was then put, and carried unanimously.

Mr. O'CONNELL came forward to propose the next resolution. It is impossible for us to convey the faintest idea of the enthusiasm with which he was received. The ladies, who formed no inconsiderable portion of the meeting, rose to cheer him, and from every part of the room one universal burst of acclamation proceeded. The hon. and learned gentleman having repeatedly bowed his thanks, and silence having been restored, said—This is a great day for England. (Loud cheers) Yes this is a great day for England. (Cheers) This is a great day for truth, for religion, for charity (renewed cheering); and I hope it will not be considered profane when I say, that this is a day dedicated to the glory of God, and one that is likely to promote the salvation of souls. (Hear, hear.) Yes; this is a great day for England. (Cheers.) Catholicity stands forward this day as she ought to do, with the first and most ancient nobility of the land, with her priesthood no longer in chains and in silence, and with her people multitudinously crowding around her. (Cheers.) When I see all this, I cannot avoid saying—this is a great day for England. (renewed cheers) There is something remarkable in our meeting here this day—that this should be the festival of that glorious saint who was sent by the Pope of Rome into England, and was the first to communicate the light of Christianity to your English ancestors. (Hear.) It is the festival of St. Austin. I remember I had occasion once to enter into an epistolary controversy with the Methodists (a laugh) in which I stated that St. Austin was the first apostle of the English. On this, a Methodist comes out on me, and calls me an egregious liar! for they always treat me with the greatest politeness. (Laughter.) "For" said he, "can you be so ignorant as not to know that the Britons were Christians long before"? Who said the Britons? I said the English. But he confounded both together, and did not seem to know that the Britons were as different from

the English as the English are, thank God, from the French. (Cheers and laughter.) He reminded me of an Irish counsel, who, not having any thing to ask of a witness, said to him. "Now, Sir, by virtue of your oath, are you a Dane?" "No," said the witness, "I am not." And he was going to leave the box, when he asked him again, "Are you not a Swede?" to which he answered, "Yes, I am." Whereupon the counsel says, "There is an equivocating rascal for you, who has just this moment denied what he now swears to." (Loud laughter.) This was the reasoning of the Methodist. But, to be serious. This is a great day for Catholicity. What a splendid contrast we exhibit to our adversaries, in the manner in which we discuss religious subjects! You hear no calumnies upon the faith of other Christians. But calumny or misrepresentation is not necessary to support our sacred cause. (Hear, hear.) In nothing is the contrast so great as in this. Whatever any of our Protestant brethren says he believes, we at once allow that he believes it, as he says it, and no Catholic would be an honest man if he did not allow it; whereas, at their meetings, the vilest and most abominable calumnies are uttered against us, and we are actually told we do not know what we ourselves believe. (Laughter.) They only act something like *Tom Thumb*: they first make their giants, and then kill them. (Loud laughter.) They make a religion for us: they impute to us tenets which we abhor, doctrines we despise, and opinions we reject. (Hear, hear.) They make not a man of straw, but a strange and disgusting image, stained with blood and infamy, and convicted of every crime disgraceful to human nature, and which is no more Catholicity than the Swede was a Dane, or than darkness is light. (Hear, hear.) It is to me a great comfort, when I read one of those discussions which take place at Exeter Hall that I belong to that calumniated church. And if I wanted a confirmation of the truth of that faith which my fathers held to God, I should find it there; for there is not one doctrine which I really profess touched upon, or, if touched upon, it is so disguised by calumny and misrepresentation—so disfigured by falsehood and ignorance, that no human being could believe it. (Hear, hear.) They have their liars of every shape, and form, and size. (Laughter.) There are some of them hard-headed, sturdy English liars, but there is an immense assortment of Irish liars, from Jezebel M'Neill down to little Forgery M'Ghee. (Laughter.) It is a compliment to the genius and talent of my countrymen that they should be pre-eminent even in such an accomplishment. (Laughter.) Your English liars are not flippant enough. They cannot go off on half-cock at a calumny as the Irish liars can. (Renewed laughter.) Now I would start Jezebel M'Neill, little Forgery M'Ghee, and the Norwich Ker—for I have the honour of claiming him too as an Irishman, (a laugh)—now I would start these three on a calumny against any dozen English liars, and I would give them the odds too. (Laughter.) I remember once in Trinity College, at a time when persons were not so pious as they appear to be now, that one clergyman offered to bet with another, that he would give him odds as far as the creed be-

fore his service should begin, and that he would beat before it was over. (Laughter.) Well, the Irish calumniators are the boys to blacken after all. (Renewed laughter.) For example, let us look at the late meeting in Exeter Hall. I read the account of it in the newspapers, in the hope that I could find something that I could lay hold of—some good, serious, substantial charge, that I could grapple with; but in vain—all the lies were so “flat, stale, and unprofitable,” that they were not worth picking out of the gutter. But then I found that they were issuing tracts, and I thought I might get them there. I hold one of their tracts now in my hand. It begins terrifically:—“Awful perjury of the Popish bishops of Ireland.” (A laugh.) Nothing, surely, can be more awful; and no charge ought to be more cautiously made. Well, it begins with the declaration of the Catholic bishops in 1826, in which they solemnly abjured the doctrine that no faith was to be kept with heretics, and that it was lawful to destroy them. Do you know what it was that had made me restless by day, and prevented me from sleeping by night, till we were emancipated? Why it was the horrible insult to ask us to take so atrocious an oath at all—to swear to such a foregone conclusion. But we took it, and we despised those who asked us to take it. (Hear, hear.) I would ask you, was not this injustice alone enough to make a man an agitator, almost even if he was in the grave? (Hear.) Well, to return to the tract. They introduced into this, what they knew nothing at all about, the *Bulla Cæna Domini*—and they state, and with truth, that the late Dr. Dyle and Dr. McHale disclaimed upon oath the doctrines contained in this. They also introduce the third canon of the fourth Lateran Council, and they admit that the Catholic bishops disclaimed one and the other upon their solemn oaths. Yet they alleged, notwithstanding this, that both were in full force in Ireland at the time that those bishops were thus swearing that they were not.—A lie, of course, a lie. (Hear, hear.) But this was not all. They assert that “the four bishops of Leinster—Dr. Murray, Dr. Kinselagh, Dr. Keatinge and Dr. Healey did wickedly, cruelly, traitorously and seditiously”—some Old Bailey attorney must have drawn this up (a laugh)—“set up as the canon law of Ireland, in the 8th volume of Dens’ Theology, the said *Bulla Cæna Domini* and the said 3rd canon of the 4th Council of Lateran.” Now there is the indictment for you. The Catholic bishops were cruel, wicked, seditious, and traitorous. They charged four of them by name. Now I am counsel for the defence. (A laugh.) I will first separate the defence. One of those bishops is Dr. Healy. He sanctioned it in 1832. See how particular they are! (A laugh.) The fact is, he was not a bishop at all till 1838. (Hear, hear.) Well, I think I have established an *alibi* for him. (Cheers and laughter.) But there are others on their trial. They stated that they sanctioned them in Dens’ Theology. Why what will the people of England say when I inform them that in Dens’ Theology, the third canon of the fourth Council of Lateran is not set forth—no transcript or copy of it set forth. It may be named there, but it is not, I repeat, set forth at all. (Cheers.) Neither is the *Bulla Cæna*.

A friend of mine wrote to Dr. Murray on the subject, after the meeting, and now I will read to you Dr. Murray’s answer:—

“Dublin, May 22, 1840.

“DEAR SIR,—I have been just now favoured with your letter of the 20th inst. in which you inform me that the bigots of Exeter Hall have ostensibly disseminated a handbill headed of “Awful Perjury of the Popish bishops of Ireland;” that the Irish prelates are therein accused of establishing in Ireland the ‘*Bulla Cæna Domini*,’ after publicly declaring to the empire that the said Bull was never set up nor authorised in Ireland, nor would it be ever published there: and you beg of me to put you in possession of the *true* facts of the case. Now the answer to all this is very short. As far as regards the accusation, there are no *true* facts whatever in the case. The whole is an impudent and unprincipled fabrication. No such Bull has been published or authorised by the bishops of Ireland, nor by any one of them. To give an appearance of plausibility to this atrocious libel, and impose on the credulity of those who had not the means of ascertaining its falsehood, the eighth volume of the ‘Theology’ of Dens is pointed out as containing this obnoxious Bull, and the third Canon of the fourth Council of Lateran. In both cases the assertion is utterly false. As a further proof of the unscrupulous disregard of truth with which the story was concocted, one of the four Leinster bishops. (Dr. Healy,) who is accused by name of having traitorously employed this vehicle, in 1832, to set up these documents as the Canon Law of Ireland, was not a bishop until six years later than that period. Is it not a pity that any portion of the thinking people of England would allow themselves to be made the dupes of such convicted impostors? It is surely time that those who set themselves down to fabricate ‘ingenious devices,’ which are calculated to tear asunder the bonds of Christian charity, should be scouted out of the society of every lover of peace, of order, and of truth.

“I have the honour to remain,

“Dear Sir, very faithfully yours,

“D. MURRAY.”

Why, such statements are hardly worth contradicting. Yet these men of pure invention, they ought to be called, got a number of people to believe these things. Can anything be more inconsistent with the Christian character, than being the author and circulator of falsehoods of that grossness and malignity? Can anything be more consistent with the defence of religion? Ought it not raise a suspicion in the minds of conscientious Protestants, and make them ask, “Can that cause be good? Does truth want auxiliaries of that species? Does the ancient Christianity of the land require to be supported by weapons drawn from the murky regions of the eternally unhappy? Is a torch taken from the fetid flames of the infernal regions to lead to the path of truth?” No: there was a demoniacal spirit of the darkest description exhibited in the propagation of these falsehoods. Truth stands alone, and scorns and scatters the falsehoods, eternal and irreversible as the rock of ages, on which Christ founded his church. (Tremendous cheers.) Well, I am the man to give you a specimen of how these gentry tell fibs. (A laugh.) I mentioned to you a person of the name of Ker, an Irishman, an Irish car without a horse. He had settled at Norwich; and he came up to town occasionally, to treat the natives with a specimen of his mode of working. He attended at the meeting of the Protestant Reformation Society. What a ludicrous thing it was to call it such a name! They indeed want to be reformed. Any money for a reformer of the Reformation Society. (Cheers and laughter.) This Mr. Ker stated that Norwich contained two

popish chapels, two priests, and 22,000 Catholics; that up to a late period they had rapidly increased in numbers and in zeal; that every species of bribery and corruption (laughter) had been resorted to in order to proselytize the people to popery; that if a man was distressed, he was visited by a priest, and offered money, clothes and food, if he would only become a Papist. These priests were liberal fellows (a laugh); I only wish we had more of them. These would be tempting things in Norwich. At the last election they sold themselves at the highest price they could get. There was one fellow, who said he would vote for Mr. Scarlett, Lord Abinger's son, and got 30*l.* from him and the Marquis of Douro's friends or supporters; he next sold it to the popular candidates for 25*l.*; or having then sold it to both sides, he says "Now that I have sold my vote to both sides, I am free to vote for whom I please," and he accordingly put himself up for another bidding, and polled for the highest bidder. I think that few men in Norwich would refuse such offers of money, food, and clothes. I do not think that in any twenty speeches at Exeter Hall I could ever get one fact. But here I have one. This Ker states further, that the popish priests at Norwich were so anxious to get the children of Protestant parents to attend their schools, that he has known an instance in which one of the priests offered a Protestant five pounds to let his child come to the Catholic school. Now I will lay Mr. Kerr 500*l.* it is a lie. (A laugh.) It is one of those things you can lay hold of. It is a lie with circumstance. We never had known a Catholic priest doing such silly things. It would be a good bargain for the Protestant; he might send his child to the school during the day, and teach it his own creed in the evening. A great and moving appeal follows this statement, and I suppose there was not a creature in the hall who did not cry out "Down with these popish priests who offer 5*l.* a-head." It was said that the effect of this meeting would be to increase the number of converts to popery. (No wonder.) At 5*l.* a head they might be made at the rate of a hundred a day at Norwich. (Laughter.) Now, if you will let me, I will read you the letter that has been received from the two priests at Norwich.*

"Catholic Chapel, Willow Lane, Norwich, May 24.

"DEAR SIR,—In answer to your welcome letter of Saturday, I send you with pleasure the following particulars. My ear has of late become so familiarized to the gross falsehoods of the Rev. Mr. Ker against us here at Norwich, and our holy religion, that I am not in the least surprised he should tell falsehoods of us when at a distance, and before a Reformation Society. What credit is to be given to a clergyman, himself an Irishman, who could deliberately tell the Protestants of Norwich from the pulpit, and afterwards confirm and glory in his assertion in the *Norwich Chronicle*, that the people of Ireland were so superstitious as to believe that their priests—the cause of all the crimes and miseries of Ireland—could, if they pleased, 'turn them into pigs or goats?' And what is to be thought of the members of the Protestant Association who could listen and applaud?"

The Irish people to believe that?—the shrewed, intelligent, moral people of Ireland (cheers)—the faithful people of Ireland—those who went

through three centuries of the most emaciating persecutions that ever befel a Christian people—those whose fathers, rather than renounce their cherished creed, endured three hundred years of oppressive persecutions, plundering them of their property, slaughtering their persons, and calumniating their religion—and who came out of that persecution infinitely more numerous than they went into it! (Loud cheering.) This monster, this ridiculous monster, does he know in what region of the earth he could meet such an assemblage of moral beings as in Ireland? Already 1,253,000 persons have taken the pledge of temperance from Father Mathew. (Cheers.) Does he know that the breweries and distilleries have no longer any market for their poisonous liquor that used to instigate to every crime? Does he know that the moral people of Ireland stand now on a height of grandeur and sublimity that defies description? They were the most faithful—they are the most moral people. (Loud cheers.) Oh, yes, the lesson they teach will be read throughout the length and breadth of Europe, and many a suffering family will be rescued, through their example, from famine and wretchedness. The poisoned cup, that brought misery, distress, disease, and pestilence to millions, is passed by with that horror and contempt which moral Ireland teaches the nations of the earth. (Tremendous cheering.) Pardon me! do I deserve reproach for pouring out an eulogium on my country? If you want an apology, it is written on my heart. The learned gentleman then proceeded to read the remainder of the letter:—

"Mr. Ker is a man of no originality, except perhaps in falsehood. His discourses I cannot better describe in short than as an ill-digested compound from the notorious declamations of Gregg, O'Beene, Stovell, and M'Ghee." [I think he ought to have thrown in Jezebel M'Neill.] (A laugh.)

"I beg you will confront the following statements with the statements which you heard him make in the Hanover-square Rooms. 1*st.* Before the formation of the Protestant Association here towards the close of the last year, my fellow-labourer, Mr. Abbot, had announced and entered on a course of Controversial Lectures. This was the means, in addition to the formation of a Branch Catholic Institute to promote Catholicism. The charge of bribery and corruption is no more than the old threadbare tale of 'Five pounds and a pair of blankets to every convert.' I can testify that no priest now living in Norwich ever offered a Protestant 5*l.* if he would send his child to a Catholic school. No Priest would be such a fool. 2*nd.* The parson here kept a running account of our converts; they declared the numbers from the pulpit, calculating them at 50, or 100, or 200, and some were so nice as to draw the average. There were converts, but the number the parsons coined or caught up by hearsay, to show their fright and alarm to their deluded hearers. Thanks be to God, and to the help of the Protestant Association, since last autumn, when the Association began here its wholesale work of lies and blasphemies, I have taken into the church, and submitted to communion this Easter, 19 convert adults, besides several children of Protestant parents baptized. Mr. Abbot admitted 13 at Easter, purposes to admit 14 more at Whitsuntide, and will then have 25 under instruction still. So much for Mr. Ker's falsehood, that owing to the Protestant Association we have not been able to produce a single convert! We prefer to go on quietly and steadily. The fact is, dear Sir, many Protestants own that we have been greatly benefited, themselves greatly injured, by the late violent blasphemous, and party-spirit harangues of the representatives of the Protestant Association, who have been called in from even the distance of twenty miles to attack us two poor Catholic priests. 3*d.*

• By Mr. Smith, Secretary of the Institute.

What he said about the Chartists is false. Mr. Collingridge indeed gave them a lecture—they were pleased; and I never heard of their intending to join us in a body. What is true is, they joined in hating the Protestant Establishment, and its wholesale plunder of Catholic property and the poor." [I think they are not much out in that.] (A laugh.) "In haste to secure this day's post, believe me

Your's truly,
"JAMES ETHERIDGE."

On the other side of the sheet there is this short letter from the other priest—

"Catholic Chapel, Madder-market, May 24.

"Dear Sir,—I beg to subscribe my name also in confirmation to the correctness of all that is stated in the foregoing pages of this sheet by my worthy fellow-labourer, the Rev. James Etheridge. Your's truly,

"JOHN ABBOTT."

There are two poor priests for you! I think, they have given an answer to Mr. Kerr's falsehoods. (Cheers.) There are more of these fellows that I mean to take up. There is little M'Ghee—the forger man—the ingenious devise man. He sent me a challenge, and chose his topics, and, of course, badly. (A laugh.) but I would not contaminate myself by having anything to do with such a vagabond. He then sent a clergyman to me, who says, "I am come from "Mr. M'Ghee, Sir." "You are, you vagabond!" said I; "and how dare you have the insolence to come into my house? I will not disgrace myself by having any thing to do with you. I would kick you down stairs, but that I would not let my servants dirty their feet upon you. Shame on you. Get-a-gone! get-a-gone!" And off he run. (A laugh.) Then M'Ghee, not content with this, took up the third canon of the fourth Council of Lateran, and drew up a resolution about it as long as my arm, which every Protestant was to sign, and then the Catholics were to be extinguished forever. If there be a Protestant in the meeting, whose curiosity has brought him here, I beg of him to listen to me. (Hear, hear.) That canon is not a canon at all. For this I will refer to Collier's Ecclesiastical History, p. 173. There he—a Protestant, by the bye—says, that it is not a canon of the Council of Lateran. I will refer him again to the evidence of Dr. Doyle before the House of Lords in 1825, in the 3d volume of that evidence, pp. 310 and 311. There he will find that that which was called a canon of the Council of Lateran was no canon at all. It was a council convened against the errors of the Manicheans—a sect that tolerated every bad principle, and were worse than infidels, and who among other things, said that it was damnable to marry. I think you will all admit, after that, that they were a set of fellows that deserved to be persecuted, if ever any set did. (A laugh.) In brief, they avowed doctrines which no Protestant in this country at the present day would sanction, and more especially few Protestants would maintain, that one of their notions which declared that no tithes should be paid to clergymen. (Laughter.) It was, besides being an ecclesiastical council, a convocation or convention of the kings and princes of England, France, Bohemia, and Hungary, and some other countries, and those kings and princes determined to persecute the Manicheans. But their determination was no more a canon of council than a whistle is a trumpet. There was not a Catholic in the world bound to obey. Even if a regular council had

made canons ordering laymen to persecute each other, no one would be bound by them. We owe obedience to our church in spiritual things alone. On those things which belong to Cæsar the church has no authority to dictate; but the things of God the church has power to decide. (Hear, hear.) Surely such a power is necessary when you find 250 sects in one small island. As the Frenchman said, they have a thousand religions, and only one sauce. (Laughter.) I have followed this tract longer than I had intended: I will now return to the point from which I started. These fellows are not worth hunting. When you have caught and skinned them, they are not worth the trouble they have cost you. (Laughter.) Shew me any Catholic attributing to a Protestant principles which he does not avow, of refusing to retract the charge the moment the principles are disavowed. If he does not do so, he is not an honest man. That is the contrast between us. We admit the full force of their assertions in our controversies with them. We require no assistance but the truth of God and man. We do not seek to blacken their principles, but to defeat their cause. (Cheers.) I feel proud in the conviction that they are unable to touch the real tenets of Catholicity; and that, in order to find materials for attacking us, they are obliged to resort to falsehood and calumny. (Hear, hear.) They say the Catholic is a persecuting religion. I would be glad to know why it was that your ancestors suffered. I admit (and condemn the authority of the cruelty) and there were about three years of persecution in the reign of Mary, but the Protestants retaliated by three hundred years of untiring persecution. It was high treason to be a Catholic priest; and under that law, hundreds of Catholic priests were drawn to the scaffold, where they were hanged, but not till they died, as they were soon cut down and quartered; and the instances were not unfrequent in which, when they were cut down, and the air got into their lungs, they recovered their senses, were conscious of the cruelties inflicted on them, and were cut to pieces whilst still alive, and perished amidst barbarities of which the savages of New Zealand would be ashamed (Hear, hear.) Was there no persecution of Catholics by "Holy Cranmer?" He persecuted Catholics. He persecuted Protestants also; and he actually prevailed on the weeping child, Edward VI. to sign a warrant for the burning of Parr and Joan of Kent, because they had the presumption to differ from him. Even in the reign of James the First, two persons were burned in Norwich for being Unitarians, as if they had not as good a right to be Unitarians as James had to be a Protestant in England and a Presbyterian in Scotland. (Cheers and laughter.) But Cranmer burned not only those who differed from him, but those who agreed with him. Talk to me of persecution by Catholics. What was the first state that granted freedom of conscience? Was it a Protestant state? No, it was the Catholic state of Poland. (Loud cheers.) There were eight bishops then in the Diet, and they must all have agreed to it, as a single vote in the Diet could stop all proceedings. Therefore, every one of those eight bishops must have assented to the measure. Let me get a Protestant instance of that kind.

(Cheers.) What was the next state that established freedom of conscience? Catholic Maryland in America. The New England provinces made it a capital offence to be a Catholic, and it was five years ago that a Catholic convent was burned in one of those states, in the noon-day, and the ladies who had devoted themselves to religion, and the young ladies who had been sent there to be educated, were all obliged to fly from it. That was done in Massachusetts, in the summer of 1835. They applied for compensation to the district, that was equivalent to the hundred here, and because they were Catholic nuns they were refused it. They then applied to the legislature of the state, and because they were Catholic nuns they were refused it. Shame on the Protestant legislature that left them undressed and unquitted. (Cheers.) What a stain on the Protestant name. What did the Catholic inhabitants of Maryland do? They at once passed a law perfectly emancipating all their Protestant fellow-countrymen. That law was drawn up and prepared by a member of that illustrious order that was now a bye-word for calumny, the Jesuits—(loud cheers)—the most useful friends to religion and letters that the world ever saw. (Renewed cheers.) In 1792, the Diet of Hungary emancipated the Protestants, who formed only one-fifth of the population. They not only did this, but they also gave up to them one-fourth of the churches, and enacted a law that no Protestant should pay tithes to a Catholic clergyman. (Cheers.) If that law was enacted in Ireland, or even if no person but a Protestant was compelled to pay tithes to a Protestant clergyman, we should soon have Papists as plenty as blackberries. (Laughter.) I now turn from this ground, and meet Lord Winchelsea, the champion of Exeter Hall, on his own challenge. That noble Lord told the meeting at Exeter Hall that liberty was founded on Protestant principles. Indeed! Who, instituted the British monarchy?—The Catholics. (Cheers.) Who instituted the British peerage?—The Catholics. (Renewed cheers.) Who instituted the representation of the people in the House of Commons?—The Catholics. (Continued cheering.) Who instituted the sheriffs, the magistrates, the judges?—The Catholics. (Cheers.) In fact, the whole original frame of the Constitution of the country is Catholic; and I do not think it has much improved by becoming Protestant. (Cheers.) I admit that in Catholic times the poor could wander abroad and enjoy the sunny spots, and that a man was not, merely because he was poor, shut up a prisoner in a workhouse. (Loud cheers.) I admit that by the Protestant alteration he is confined, watched, and supported as in a prison. But then, they say Protestantism is favourable to liberty! (Hear, hear.) Sweden was free while Catholic—she became enslaved in despotism when she became Protestant, and by the same act Sweden ordained that no man should be a Catholic. What is the result? Mr. Laing tells you that it is the most immoral nation in the world. (Hear, hear.) Mind, I do not say that their becoming immoral was the consequence of their becoming Protestants. I only say they became the most immoral nation in the world after they became

Protestants. *Post hoc* is not always *Propter hoc*; but in this instance I confess that they look very like cause and effect. (Cheers and laughter.) I come now to Denmark. While Catholic she was free. (Cheers.) She became a Protestant state, and what was the result? Her king was declared absolute—her liberty was put an end to—and no Catholic could be tolerated there. At present, however, they begin to be tolerated. I come now to Holland. There to be sure there might have been a disputatious question, as persecutions had been inflicted by Alva, on the one hand, and by Vandermerck and Sonsi, on the other hand. But when the Dutch became strong and Protestant, and found that their liberties were safe, did they extend freedom of conscience to the Catholics? No. The Catholics were not emancipated till the year 1795, when the French troops, equally indifferent to all religions, did not think it worth while to trample on one party more than on another. Where, I ask, are those evidences of the boasted liberality of Protestantism? Are they to be found in Ireland? are they to be found in the British Parliament? perhaps I shall be told that in 1829 they emancipated us. I admit it as a matter of history, but I deny it as evidence of liberality. (Cheers.) Thank you for nothing says the Gallipot. (Laughter.) They emancipated us because they found it, as they say in Ireland, "convenient to do so." (Renewed laughter.) Peel and Wellington, and the whole lot of them, admitted that they did so because they thought it was "prudent." Where then is the proof of this boasted liberality of Protestantism? I have not found it, on the contrary, I am here to shew that it is untrue in principle, inconsistent with the perfect freedom of human action, and that the principle of civil and religious liberty is ours. (Cheers.) Claiming perfect freedom of conscience for ourselves, and recognise it in others, as we are convinced from the experience of all times and countries, that you may by persecution make a man a hypocrite, but cannot make him a true believer—that you may degrade your religion, but cannot promote it by brutal force. (Cheers.) We therefore have this principle impressed on our minds that religion is an affair between God and man, and that it is impious for any man to come by force or fraud between his fellow-creature and his God. (Loud cheering.) We want no preference for our religion. Let it be tried by its own merits, and if it be not the true creed, let it sink and perish, as so many others have perished, by the side of the one immutable and imperishable creed. (Renewed cheers.) Believe not the calumniators. We are for civil and religious liberty. We are for every man of every clime, colour, and creed, having liberty of conscience. We have aided in the struggle for the emancipation of the negro; and we are now ready to support any attempt to make him every where free. (Cheers.) I stand here boldly forward as the advocate of Catholicity. Those who assail her tenets remind me of an infant's hand attempting to grasp a globe. I stand forward as the advocate of the faith of my fathers, and of the fathers of those who calumniate and assail you. With a thorough conviction of the truth of all and every part of the Catholic faith, I would not, for all the world could give, abandon one particle

of it. (Cheers.) Why should Catholics be subject to take the disgraceful oath which they are compelled to take? Oh, they are safe in believing us; for if they studied Catholicity for one moment with the eye of reason, they would find that Catholics are forbidden to abandon one particle of their faith. Is it there can be no variations; no truckling with truth; you believe all, or you believe none. (Cheers.) When they talk to me of the sanctity of an oath, I ask them, when, in other days, name, place, power, and dignity were prepared for us, on our agreeing to take an oath, did we not endure every extremity: were we not driven to imprisonment, distress, and even death—and did not you, my lords, and your fathers, reject state and dignity for centuries—were you not excluded from your seats in Parliament—was not your property spoliated, your persons insulted, your rank despised—and did not you prefer all that to violating the sanctity of an oath? (Cheers.) Yet the liberal Protestants (a laugh) of the present day would again impose those oaths and with the certainty of the success of the experiment; for, if those oaths were again imposed, you, Sir (the Chairman), and I would resign our seats. Those men must have a singularly daring, atrocious, infernal, and almost demoniacal audacity, to say that we do not respect an oath. (Hear.) Yes, I will conclude as I began. This is a great day for England. (Renewed cheering.) Catholic truth has put itself forward with the manliness that ought to belong to the truth of God. (Great cheering.) She was no longer shrinking or timid. She was no longer terrified or abashed, but she stood forward in the plenitude of her strength and in her own peculiar loveliness. We are accused of disloyalty to the sovereign. Oh! if there be a people attached to a sovereign on the face of the globe, there is none that is so attached as we are, and as we ought to be. (Tremendous cheering.) Oh! may her throne be surrounded with glory, power, strength, happiness, and dignity. May her family circle increase year after year. May the lisping of her children make the mother's heart happy. May she enjoy every blessing that the world can afford, and when it shall please Him who rules the destinies of all the nations of the world to take her to himself, may she receive a crown of glory that fadeth not away. (Great cheering.) No portion of her subjects are more firm in their allegiance to her throne. (Cheers.) Sincere in our respect for good laws—loyal and submissive in relieving ourselves from bad ones—ready to join every band that struggle for freedom, and to strike off the fetters from the slaves who are in bondage—we cherish that stream of pure, primitive, genuine and unadulterated truth, which, flowing from the first coming of the Redeemer, is fated to last till he comes upon earth again. (Tremendous cheering.) The learned gentleman concluded by moving the following resolution:—

“That we solemnly protest against the unchristian tone of calumny and of atrocious falsehoods exhibited at public meetings, and by the circulation of mendacious tracts by many Protestant clergymen and laymen; and whilst we declare our readiness at all times to maintain the truth and purity of Catholic tenets, and to give a reason for the faith that is in us—we will on every occasion refute falsehood and calumny with calm reasoning, and in the spirit of benevolence and Christian charity.—(Great cheering.)

CHARLES WELD, Esq. said—Gentlemen, I have been suddenly called upon to second this resolution, and while I am fully sensible of the honour of having any thing to do with a resolution which Mr. O'Connell has proposed, I rise with a very vivid comprehension of what Shakespeare meant when he told us how

“The eyes of men,

After a well-graced actor leaves the stage,
Are idly bent on him that enters next,

Thinking his prattle to be tedious;”

and therefore, as I doubt whether if I were inclined to administer to you a long speech, you would be inclined to listen to it. I shall give you the benefit of the doubt, and simply content myself with seconding the resolution. I could have wished, had time and opportunity been fitting, to have said a few words on the present state and prospects of the Institute; and to have proved to you, not from the increased numbers of its members, not from the flourishing condition of its funds, nor from this splendid meeting which it has brought together, but from the nature of the objections which are made to it, and the difficulties it still encounters, that its success is certain, and will soon be complete. (Hear.) As one of those who from the infancy of the Institute has belonged to its committee (hear,) I cannot refrain from expressing a sentiment of congratulation to this meeting on the events of this day. If the Institute never did any more, this will be a sufficient reward to those who have laboured for its welfare. It is indeed, as Mr. O'Connell has well observed, a glorious day for England. (Hear.) The Reformation—I beg its pardon—the *Defamation Society* (great cheers) will have little reason to congratulate itself on the result of a meeting which, probably, never would have been held had their conduct towards Catholics been of a different stamp. The orderly proceedings and the imposing appearance of this crowded hall will be both an antidote to their mischievous doings and a refutation of their calumnious sayings against us. I have the honour to second the resolution. (Cheers.)

Lord SROUTON rose, and was greeted with the most tumultuous cheers, which lasted a considerable time. When silence was obtained, he said—Gentlemen, I thank you for your very flattering reception of me. I should be departing from my early convictions, if I did not address you at the present moment with sentiments of the highest gratification at witnessing a meeting so greatly superior to what I have expected. (Cheers.) In retiring, as soon I must, from public life, this day's proceedings will solace my retreat; as I feel I shall leave in other hands, and under more powerful energies, the interests of my faith and my country. When I entered this room, I came to this meeting with no intention to address it; but the high respectability of this assemblage, and the conciliatory spirit of its feelings and its resolutions, so congenial to my own heart, and so much in consonance with the commands of charity, and of that faith I profess, has overcome my resolution of not taking any special part in your proceedings, and now induces me to seek the honour of troubling you with a few observations, preceding the proposal of the resolution which has just been committed to my hands. (Loud cheers.)

In Catholic times, it was not the torch of the missionaries of discord that was carried round the land, but the steady lamp of truth and unity, which, like that pillar of light from above, that lighted the Israelites through the desert towards the land of promise, led that higher and more holy land of promise, which I trust we shall all reach. During my term of pilgrimage, adherence to the faith of my fathers has always been my consolation and my hope—adherence to that religion which has produced the greatest men in every age of the world, the greatest conquerors, the greatest statesmen, the greatest philosophers, the greatest friends of freedom and civilization, and which gave the great charters of freedom to our own country. (Loud cheering.) And is a religion, so rich in its monuments and its charters, so full of its records of piety, of glory, and of liberty, to be held up in the bitterest terms of vituperation to the execration of those who have inherited its works, and based their own greatness and freedom on its foundations? Our worst calumniators, viewing those ancient monuments of Catholic ages, cannot, in the enthusiasm of their hearts, and in their moments of forgetfulness of the hands that reared them, help expatiating on the piety of their ancestors, and calling, but calling in vain, upon their own generation to emulate the labours of these much-misrepresented times of Catholic unity. Would to God that that unity pervaded the land at this moment! Those were brilliant days. (Loud cheers.) Open our most popular writer, our boasted Shakespeare, and there we shall find the records of our glory, that have been engraven in the heart of every Englishman—an inheritance of glory in the fields of Agincourt and Poitiers, on which, as on a lofty eminence and a proud pedestal, we have erected the monuments of our own frame, for the glory of a Wellington is based on this. These men stamped on the British name and heart that unconquerable spirit before which France, victorious over all but England, quailed and fell. And can that religion be a fit theme for inglorious accusations, which has laid the foundations so deep and durable of her own greatness and glory? (Renewed cheers.) We have been represented as enemies to liberty—we, to whose charters and Parliaments all appeal when the name of liberty is mentioned, or its precincts invaded. Let an Erskine in his speech against constructive treason utter this truth: let our juries and free institutions record the same. (Cheers.) But Mr. O'Connell, my old school-fellow and friend, has already answered, in terms far more powerful than any which I could address to you the charges against us. I have heard with pleasure, the powerful and eloquent addresses of this great benefactor of his country, and eventually, I believe of our own: for in striking off the fetters of his native land, he has by the same blow given that integrity and stability to the whole empire which, in times like ours, can hardly exist, where slavery, even in its modified form, divides the people. In a land so divided, there must always be a vulnerable and unguarded part through which an enemy may successfully assail us. That part he has strengthened, and I trust the day will arrive when our present strifes will be no longer remembered, and a people born to be all equally free, and to

be cordial friends, in England as well as in Ireland, will bless the man who has done so much to lay the foundations of our empire in our common rights: that if not united in faith, we may be united at last in our liberties, and in all those reciprocal ties, which ought to endear fellow-countrymen, fellow-freemen, and fellow-Christians to each other. (Great cheers.) And would to heaven that the happiest tie of all, unity of creed, as in ancient times, were not wanting to complete the alliance and cement our affections. (Great cheers.) The liberal portion of our countrymen have pioneered the way: The rest will soon be done. All that we ask is an impartial and dispassionate scrutiny—that we court; from that we have nothing to fear, and the time must soon come when a kinder and more conciliatory feeling from those who are now our bitter enemies will echo back the sentiments which have animated the breasts of this meeting to day. (Great cheers.) I will now read the resolution I hold in my hand:—

“That the thanks of this meeting are due, and are hereby given to the Office-bearers of the Parent Institute, and its different branches, for their zealous attention to the duties entrusted to them.

Mr. Charles Townley seconded the resolution, which was then put and carried.

Mr. P. Howard moved, Lord Lovat seconded, and the meeting unanimously adopted the following resolution:—

“That the following gentlemen be appointed the committee for the ensuing year, with power to add to their number, according to the regulations of the Institute, viz.:—Messrs. Richard Abraham, Charles Addis, John Borelli, Frederick Chambers, J. A. Cooke, P. G. Heatley, Charles Innis, jun., Charles Edward Jerminham, Andrew Loughnan, jun., Frederick Lucas, Francis Macdonnell, Anthony Molteno, William Mylius, C. J. Pagliano, John Reed, Francis Riddell, Henry Riddell, William Rogers, T. M. Smith, Richard Swift, and Charles Weld.”

On the motion of Mr. Philip Jones of Llanarth, seconded by Mr. Wheble of Woodley Lodge, Mr. James Smith, the Secretary, was re-appointed for the ensuing year.

Mr. Francis McDonnell in moving the next resolution:—“That the Address from the Liverpool Branch to the Parent Society be referred to the Committee;” observed that this Address stated, that there was an increase not only in the numbers and resources of the association, but more particularly among that portion of the community whose example was likely to be followed by others. The objects of the Institute were in no manner better effected than by the establishment of auxiliary branches, and to no branch were they more indebted than to that established in Liverpool. They were now taken up by that portion of the press which said nothing about them when they were insignificant, but which, when they are rising into importance assails them with vituperation and calumny.

The resolution was seconded by Mr. Hersey, put, and carried.

Mr. J. A. Cooke then moved, “that the Hon. Charles Langdale do leave the chair, and that the Rt. Rev. Dr. Hughes, Bishop Coadjutor, do take it.”

This having been seconded by Mr. P. G. Hersey, was carried.

Mr. J. A. Cooke said that his next resolution was also one of form, but he could not think en-

tirely so. When he considered the manner in which that hon. gentleman discharged his duties as a member of the committee, and the zeal with which he devoted his time and his valuable services to the cause of the Institute, he could hardly refrain from going beyond the mere term of his motion, which was, "That the best thanks of this meeting be given to the Hon. Charles Langdale, for his efficient and dignified conduct in the chair."

This also having been seconded by Mr. Heatly, was carried with acclamation.

The Hon. Mr. LANGDALE, in returning thanks for this compliment, alluded in very gratifying terms to the excellent and orderly conduct of the meeting during the course of the day's proceedings.

As the meeting was then about to break up:—

The Right Rev. Dr. HUGHES expressed a wish to address a few words to them before they should separate. The reverend gentleman commenced by observing, that among the many agreeable incidents of the journey which it had been his duty to undertake from the western hemisphere, there was none that gave him more pleasure than to have been present at a general meeting of the Catholic Institute. He had heard much of their zeal and efforts in defence of their faith, but what he had witnessed that day had exceeded all his anticipations. It was to him an interesting and encouraging sight, to behold so numerous and respectable a representation of the Catholic ministry, Catholic nobility, and Catholic people of England, assembled to protect and build up the altars of the ancient faith, which three hundred years of imperial persecution had not been able to crush, or root out of the land. Unconnected with them by any other ties except those bonds of spiritual communion which unite Catholics throughout the whole world, he sympathized, nevertheless, with them in the great and important objects of their meeting and their Institute. In the United States, also, there were itinerant incendiaries, who went about the country in the name of Protestantism, relating the slanders of Exeter Hall, and endeavouring to stir up hatred against their Catholic fellow-citizens. There were, he said, many points of correspondence and analogy in the circumstances of the two countries which could be traced to the same unholy origin. There was, however, one difference in the United States; those reverend traducers of the Catholic Church had no *exchequer* to sustain them in their work of uncharitableness. An honourable and learned gentleman, who had addressed the meeting with much eloquence and effect, had made in the course of his remarks two allusions to the history of the Catholic religion in the United States, which he (Dr. H.) had listened to with feelings, in the one case of pride, and in the other of mortification. Yes—it was a subject of legitimate pride

for every Catholic, and especially every Catholic of America, that the principle of religious and civil liberty was discovered and proclaimed in his country, and by the professors of his calumniated creed. Whilst the few but faithful Catholics of England were suffering patiently under the torture of iniquitous laws; whilst their priests were secretly preserving the light of Catholic faith for better times; and whilst these holy men, in spite of enactments which doomed them to execution, were feeding the divine lamp with the oil of holy doctrine; at that same time the only Catholic colony of the western shores were planting the standard of civil and religious freedom in the soil of America, and giving its flags to the untainted breezes of a new world. When the hon. and learned orator coupled with this the burning of the convent in Boston, who is the admirer of America that could help being humbled and mortified at the contrast? And yet it would be unjust to impute to the country at large, or even to the whole of the community in which it occurred, the feelings which presided at that act of bigotry and vandalism. It is now known and admitted that the burning of the convent was the work of a mob, inflamed, and almost directed to the foul deed by one or two calvinistic clergymen, of fierce and evil disposition. But as to the respectable inhabitants of Boston, they feel it as an abiding reproach; they regard it as a deep blot on the fair fame of their city. There is no question which it is so painful to them to answer, as when the stranger inquires the meaning of those *black ruins* amidst bright monuments—their shame and pride. Is there not reason, then, to hope that from these honorable feelings, reparation for the injury may yet be expected?

But there are other and brighter evidences of the justice and liberality of public sentiment in America towards the religion of Catholics. When desolating fevers and pestilence visit our shores, and when the charity of our religion furnishes to the sick and dying that attendance and those consoling services which the wealth of *theirs* could not procure; then we have seen the conductors of the public press vie with each other in testimony and praise of such heroism contrasted with the runaway example of the ministers who would revile the religion which inspires it. At the period of the cholera, the legislature of Pennsylvania passed and recorded the vote of thanks to the sisters of charity for their services in assisting the victims of disease. Nor were other proofs of public gratitude withheld. Instances of this kind furnish a calm and silent refutation of the slanders uttered against our holy religion, by which the enlightened and sensible Protestants of America receive deep and favourable impressions. The Meeting then separated.—*Tablet*, May 30, 1840.

THE BENGAL CATHOLIC EXPOSITOR.

‘One body and one spirit—one Lord, one faith, one baptism.’

No. XIX.]

NOVEMBER 7, 1840.

[VOL. III.]

SIAM.

A letter received from Siam, dated 4th Aug. last, conveys the following interesting intelligence. “The Anabaptist ministers at Bankòk may well impose on people in America and Europe by false reports of their doings here, such as the one you have seen, in which they boast of having in this capital an establishment for the sick, in which from one hundred to a hundred and sixty pagans, as well Chinese as Siamese, are all gratuitously taken care of: but we see here the exaggeration of these boastings, which can deceive none of us. Husbands and fathers of families, these Gentlemen Anabaptists have more reasons than one to be careful of their purses, and not to lavish away what their employers allow them for good works. During last June, a sailor named William Wool of Liverpool, belonging to an English ship, anchored before the factory of Mr. Hunter, fell sick. Of eight Protestant ministers, who live there, not one had the charity to offer himself to give the poor man an asylum and to take care of him. A Catholic, named Joseph à Piedade, well known and esteemed for the goodness of his heart, seized this occasion to do a good deed, and took William into his house. At the end of some days, the young Protestant being attacked by the cholera, sent for the Catholic Missionary, declaring that he wished to die in the Catholic religion. The Missionary was not slow to attend: he assured himself of the faith of the sick man, found him sufficiently instructed, and the next day gave him the Sacraments. No sooner had he been reconciled to the Catholic Church, than his companions came to reproach him for it. The convert firmly answered them: “what I have just done, does not concern you: before all things I ought and I wish to save my soul. I am well convinced that I could not do it in the religion in which I was born.”

“Do you as I have done: imitate my example, or leave me in quiet.” He died the same day, repeating with fervour the pious ejaculations, which were suggested to him.

For the rest, if our Anabaptist preachers are rather infirm in points of humility and charity, there are some who are going to shine in the gift of prophecy. Doctor Bradley, a worthy shoot and disciple of the first Apostles of this sect, all on a sudden finds himself seized with the prophetic spirit. The other day, preaching before a congregation principally composed of ministers, their wives and children, the eye of this Seer opened, and he beheld the end of the Catholic Church almost before him. “*Yet twenty-six years!*” he exclaims, “*and popery will be no more!*” In his declamatory invective against the Catholic Church it would be well for him to think of the viper that bit a file.”

MADRAS.—Our readers will be glad to learn that the Address of the Catholic inhabitants of Madras, on the occasion of Her Majesty’s Nuptials, was graciously received by Her Majesty. The following is a copy of an official communication on the subject, received by the last overland from Lord Normanby, which before this must have been read with feelings of pride and satisfaction by our brethren at Madras.

To the Right Rev. Dr. Carew,—Madras.

SIR,—I have had the honor to lay before the QUEEN, the loyal and dutiful Address of yourself and the Roman Catholic inhabitants of Madras, on the occasion of Her Majesty’s Nuptials.

And I have to inform you that Her Majesty received this Address very graciously.

I have the honor to be, Sir,

Your most obedt. Servant,

Whitehall, July 31, 1840. NORMANBY.

THE REV. MR. GUERIN.—We are informed that the Catholic inhabitants of Chandernagore have petitioned the Hon'ble Mr. Jourdain, the Governor; to apply to the Government at Pondicherry, for the re-appointment of the Rev. Mr. Guerin as *Curé* of Chandernagore. His unassuming piety and unaffected zeal when he was last in charge of the curacy, coupled with his distinguished scientific attainments, have induced the good people of Chandernagore to desire his return among them, and we have no doubt that the Hon'ble Mr. Jourdain will exert his influence with the authorities at Pondicherry, not merely to gratify the desire of the Petitioners but to remove the anomaly of the existence of a Parish Church in a Catholic city without a priest to administer to the spiritual wants of its Catholic inhabitants.

The Sardinian Barque *Ottavia Carolina*, Captain Balduino, which came into this port last week under a salute from the ramparts of Fort William, it being the first Vessel from the Sardinian States, has brought out among other things, a large investment of Ornaments, &c., for altars of Catholic Churches, besides a great variety of religious prints of different sizes. We were invited to inspect such of the articles as had been landed and opened on Tuesday last, but we regret our inability to give any description of them. Such however was the demand for them that no sooner had the cases been opened than a superbly gilded Tabernacle, about seven feet high, was purchased for the Principal Catholic Church, a Throne, three splendid large Crosses and three sets of Candlesticks, besides other articles to the value of more than two thousand rupees. Several things were also readily bought up by other parties. Three Bells have been received by this opportunity for the belfry of the Catholic Church at Howrah,—all these and a variety of Italian Marbles for Church and monumental purposes are consigned to the newly established Italian Agency House of Messrs. L. B. Oliva and Co., 118 Clive-street, and we cannot but congratulate our brethren throughout India on the establishment of a firm at Calcutta, whose Members will gladly execute any commission for Church ornaments, &c.

CATHOLIC INSTITUTE.—On Thursday last, at the monthly Committee Meeting of the Branch Catholic Institute, L. B. Oliva, Esq., was unanimously elected a member of the Committee.

FREEMASONRY.

To the Editor of the Bengal Catholic Expositor.

SIR,—I shall feel obliged by the favor of your kindly answering the following questions, in your next number.

1st.—Can a person of the Roman Catholic persuasion be a Free Mason?

2nd.—If not; how came the late General Allard, who was a *strict* Roman Catholic, to be a Mason?

3rd.—Are not the Carbonarii in *Rome, Naples, France, &c. &c.*, being Roman Catholics, mostly Masons?

4th.—Why cannot a Roman Catholic be a Mason?

Yours faithfully,

AN INQUIRER.

Oct. 26, 1840.

1st.—No.

2nd.—He was not strict.

3rd.—Masons, but not good Catholics.

4th.—It is unlawful.

If AN INQUIRER will take the trouble of reading, among other Catholic and Protestant writers who treat on the subject, Barruel's *Histoire du Jacobinisme*; Henrion's *Histoire Ecclesiastique*; Robertson's *On Freemasonry*; John Reid's *Social Depravity*, Vol. 3d, on Freemasons; and especially the Bulls of the Popes Clement XII; Benedict XIV; Pius VII, and Leo XII, he will see that even the first step of admission into the order is an oath opposed to sound morality, the good order of society and to the Divine Law.—Ed.

REFORMED MISSIONARIES OF THE REFORMED CHURCH.

To the Editor of the Bengal Catholic Expositor.

SIR,—I have read with much pleasure a letter on the "Reformation" by CHARLES WATERTON, and never could the tongues at the building of the Tower of Babel, create greater confusion, than would the perusal of the aforesaid letter at the Anti-Christian Reformatory Society:—but permit me to ask—What can be expected from men of low, and in many instances, no education? Your reply must be—The darkest shade of ignorance—and such, to my positive knowledge it really was, and is at the present period, for instance:—The Dean and Chapter Registry of St. Paul's Cathedral, London, by an Act of Parliament is empowered to SELL "LICENCES (let not the enemies of the Catholic Faith henceforth talk of the sale of indulgences) to teach and preach the word of God." The price fixed on the sale of such Licences was in the Year 1825, 2s. 6d., and the licences were granted to all or any persons applying for the same, in fact, indiscriminately, whether learned or unlearned, in other words whether they could read or write as I shall presently shew.—It was on a Winter's Evening in the Year 1824

that a rough hurly burly Son of the whip, in other words a Hackney Coachman, presented himself at the Office of the Dean and Chapter Registry, No. 5 Dean's Court, Doctors Commons, and the following dialogue ensued.

Coachman. "I wants a licence, Sir."
Clerk "Of what kind pray?" *Coachman.* "Why, I forgets what they call it," taking off his hat (for he had forgotten to do so before) and scratching that part of his head known to phrenologists as the organ of "comprehensiveness," at the same time looking profoundly ignorant. *Clerk.* "We have no licenses here that will suit you, excepting a Marriage licence." *Coachman.* That ben't it, Sir," another scratch as a precursor of his comprehensive organ. *Clerk.* "Oh! perhaps you require a licence for a Hackney Coach, if so, you must go to the Stamp Office." *Coachman* "That ben't it Sir" looking down on the floor as if he could pick up his lost comprehensive organ there. *Clerk.* "You surely can't mean a preaching li——." *Coachman.* "That bes't it, Sir, I thought we should hit it at last," chuckling at his own smart perception became quite garrulous—"What's the price of it?" Half a crown replied the Clerk, taking out of his desk, a small vellum covered book, into which the two and six penny licences were entered under their several and respective denominations, which at that period had reached between 70 and 80; the titles of which were as stupid as ignorance could possibly make them. The Clerk resumed. "Your name and residence; the name of the place for intended Worship and also the name of your Sect." The *Coachman* having replied to three of the first queries, concluded the last by stating that he was a "Jumper," and when called on to sign his name in the Registry book, he could not; and on questioning him on the impropriety of his attempting to preach, when he required to be taught, his reply was—"That it was of no consequence, that if I can only make people laugh and pay it is all I care for; the licence was granted to the jumping Coachman with a hearty laugh at his expence; but this is only one of many which I can set forth, such as Tinkers, Porters, Snobs, Snips, Coblers and Burglers of the lowest caste setting themselves up as "Teachers and preachers by Act of Parliament."

My opinion is that the "Reformed Church" is undergoing a speedy and thorough purgation by the fact of the splits and divisions in its congregations, to wit, the various silly denominations they form and then speedily die away; again the numerous converts at the present day, thank God, to the Catholic Faith; and astly by the ever varying opinions and differ-

ences of its Bishops, to wit,—“Who is the rogue”—see “*Catholic Expositor*” of 26th ultimo.

I am,
 THE CLERK.

Calcutta, October 27, 1840.

FACTS AND RELIGIOUS LIBERALITY.

To the Editor of the *Bengal Catholic Expositor*.

SIR,—You have doubtless observed the decided change which has recently taken place in the tone of the *Hurkaru* in regard to Catholics. It is quite true that that excellent and, until lately, ably conducted journal never evinced any bias in favor of Catholicism; but it treated Catholics and their religion with justice and liberality. It was reserved for the present Editor to assume the province of condemning an individual for obeying the dictates of his conscience in becoming a Catholic.

Should the importance which Mr. Macgregor will doubtless attach to the *Hurkaru's* decision in such a matter, induce him to retrace his steps into the devious mazes of Protestantism, the learned Editor, who has set himself up as a judge in Israel, and has decided *ex-Cathedra* from the Editorial Chair that Mr. Macgregor did wrong, will of course inform him which of the hundred different and contradictory religions which rank under the name of Protestant, all the result of Bible reading and all differing, is the true one; for I suppose he will admit that only one of them can possibly be true.

My immediate object however in addressing you is to request the favor of your inserting a letter which I wrote to the *Hurkaru* in reply to his remarks, on one I had previously sent, but which he thought proper to reject in the following characteristic note to correspondents.

We should do no good by inserting the second letter of A SUBSCRIBER, which is of no public interest, as relating only to his intentions and our editorial opinions. We believe that all papers, both here and at home, which are not avowedly Roman Catholic organs, are understood to be conducted on Protestant principles, though, of course, there is a great deal of difference in the modes of carrying out these principles. Thus, though we advocated the removal of Catholic disabilities, and are staunch advocates of civil and religious liberty, we should not view with complacency the overthrow of the Protestant ascendancy. —So far we are "anti-Catholic" but no further.

From this notice his readers would naturally conclude—that the subject of the rejected epistle was Catholic or Protestant ascendancy to which it will be seen it had no reference. The Editor tells us that Papers, both here and at home, which are not avowedly Roman Catholic organs, are understood to be conducted on Protestant principles; that is, if I rightly comprehend him, on the principles of main-

taining Protestant ascendancy. Now to say nothing of the *Spectator*, the *Examiner*, the *Weekly Despatch* and other liberal Papers at home, is this statement correct as regards even the *Hurkaru* itself? Has it not stoutly maintained the doctrine that, as respected the state, all denominations of Christians should be placed on a footing of perfect equality? So much for the *locum tenens* of the *Hurkaru's* accuracy as to facts and the ingenuousness of his plea for rejecting the following letter.

To the Editor of the Bengal Hurkaru.

SIR,—I have carefully perused my letter in today's *Hurkaru* and confess myself at a loss to imagine what part of it you consider either impertinent or insolent. I assure you that I had no intention of being either, unless to question your editorial accuracy can be so deemed.

You contend that you never indirectly said that there were no Catholic Staff Sergeants in the Fort, besides those attached to the 62nd. Here I must remind you that you strove to show that a certain letter had not, as it purported, been written by a Catholic Staff Sergeant. Now, if not on the assumption that there were no others to write it, what in the name of common sense could have been your drift in endeavouring to make it appear that it could not have been the production of any one belonging to the 62nd. No one I believe had ever said it was. And the fact of its not having been written by any one in the 62nd would in no way support your opinion, unless it were inferred that there were no others besides them to write it.

Such is the sense in which I understood you, but of course you know your own meaning best; as for my part I neither know nor care by whom the letter was written, nor what motive you may have had in troubling yourself on the subject.

I inadvertently wrote Catholic Non-Commissioned Officers in Native Regiments, instead of Catholic Subadars. This error however does not in the least alter the case. If there were as great a proportion of Catholic Sepoys in a Native Corps as there are of Catholic Soldiers in H. M.'s 26th, or as few in the latter as in the former, then your comparison would have stood good; but such is not the fact, therefore your comparison is not at all in point.

A firm belief in the truth of your own religion is certainly not bigotry, but does your own conviction, however honest, sincere and commendable in itself, authorize your interposing, as you have done, your judgment between another man's conscience and his God, merely because his conviction happens to differ from yours? And is it proper, I would ask, in you, to identify the *Hurkaru* with your own personal Anti-Catholic notions? On this point I can only say that if such had been the conduct of the former Editors of that excellent paper, it would not, I think, have ranked so high in the estimation of liberal men of every religious denomination, as it has so long and so deservedly done.

In conclusion, Sir, I beg to assure you that I have no wish to offer you disrespect or to continue this discussion, and therefore with my best respects to your Editorial Majesty, I take leave of the subject.

A SUBSCRIBER.

Novr. 2.

The conduct of the acting Editor of the *Hurkaru*, as above exhibited, clearly proves how little reliance for justice and fair-play can be placed by Catholics on even professedly liberal journals, and the consequent advantage or rather necessity of having an avowed Paper of their own in which their creed may be vindicated and their just rights advocated, and under this impression I need hardly say how cordially I wish the *Expositor* success.

A SUBSCRIBER.

We have inserted the above with some hesitation as we do not altogether concur in our correspondent's remarks. In a paper like the Hurkaru there must of necessity be many writers and consequent shades of difference but with some minor exceptions arising from this cause the paper is by no means illiberal towards Catholics.—Ed. B. C. E.

ORIGINAL POETRY.

VISION OF EZECHIEL.

By Chobars tide the captive Prophet wept,
And tuned to woe the plaintive chords he swept,
Which erst sublimely strung to Heavenly lay,
O'er the dark future held prophetic sway.
No more to vision'd glory wakes his strain,
But the gaunt image of rude horrors reign,
And rebel memory the notes inspire,
To weeping echo, drooping o'er the lyre.
He wails not now, but treads his captive way,
Lone mourner on the verge of fitting day.
As melts in air his melody of woe
Hark! stranger accents on the breezes grow:
The solemn numbers swelling as they roll,
To converse with his God awake his soul.
Staid is his step, intent his weeping eye,
Clenched is his hand, the throbbing breast beats high.
'Tis o'er the silver head of seventy snows
Bends low, and to the heaving bosom grows.
What visions burst upon his troubled sight?
I see he cries, amid the waste of night,
The world's wide tomb, Death's empire throne is here
Where canker woes the mouldering trophies rear.
But no, for these had found some kindred urn,
Where orphan love might fondly, truly mourn.
His all, or where the sculpture artist woe
Might bid the tear of mimic sorrow flow
From mourning marble eyes. Oh frenzied thought!
Here Israel stood, here Israel bleeding fought
And left no filial hand to shroud her form
Scathed by the lightning of the battles' storm!
But say who now on seraph wings of light,
Enthroned in splendour, chides the gloom of night?
'Tis He that is, that was and e'er shall be,
Unborn of Time and parent of Eternity!
As when the lyre which grief in frenzy strings,
Dull, plaintive echoes o'er the breezes flings,
Awakes to other strains, when filial care,
Has chased the growing phantoms of despair;
So mercy's self, now lulls the mourner's soul,
And bids the tide of song prophetic roll.
Give ear, ye mould'ring tenants of the plain
Jehovah speaks his will, so wakes his strain,
In you once more my breath of life I'll breathe,
And once again in human form I'll wreath
The trappings of the grave, the model mine
Where all in beauteous symmetry combine,
And serve to deck the soul's clay-prison cell
And point to man where Heaven-born spirits dwell.
He spoke: deep moans fatigue the ear of night,
'Tis haggard death tenacious of his right.
Ah! vain with him to try unequal strife
Who bade but once, when Chaos sprang to life.
Lo! kindred bones their kindred sockets know,
And conscious ashes into sinews grow.
The task is done, in skeleton array
The hosts of Israel on the plains display.
But yet their peerless forms, rude death controll'd,

Tho' braced and clasp'd and knit their giant mould.
 Spirit of life, oh breathe the hallow'd breath,
 From Heavenly climes, upon this waste of death.
 Lo! where they rise, see Judu's bands advance,
 A thousand trophies o'er their banners dance;
 See crested warriors crowd th' embattled plain,
 Hark! Minstrel bards awake the grateful strain.
 In lengthen'd lines, lo onwards as they move,
 Chanting the watchword of eternal love,
 Thro' starry portals of the azure skies,
 On wings of love the sainted warriors rise.
 Children of Heaven, fast fading from my view,
 Glory of Israel, for a while adieu.
 Welcome my chains, be hushed thou heaving sigh.
 My soul, thy hope is in Eternity.

HENRICUS.

Selections.

TREATMENT OF CATHOLIC SOLDIERS— THE ST. XAVIER'S COLLEGE CHAPEL.

To the Editor of the Bengal Hurkaru.

SIR,—I trust you, and your contemporaries of Calcutta and Serampore, will be as ready to take notice of the subject of my addressing you, as you all were, a short time ago, to lavish your censure on the Rev. Mr. Sumner's indiscreet language, respecting the promotion of Catholic soldiers, at the opening of the "Catholic Institute of Bengal."

If you, or any other gentleman of the press, had walk'd along Park Street yesterday morning, you could have seen, between two and three hundred men, besides several women and children, of Her Majesty's 62d Regiment attending, or rather endeavouring to attend, Divine Service, in a room, about 30 feet long by 20 feet broad, which is about the dimensions of the little chapel attached to St. Xavier's College, and which was originally intended by the Rector for the use of the pupils of the institution, and consequently is not large enough to afford room for one-third the number, who, in their anxiety to hear the word of God, rush in, till they become half suffocated, and till the smothering torture they endure, is sufficient to call to their minds, the sufferings of the poor victims of the *Calcutta Black Hole* of execrable memory, instead of having their thoughts, as they ought to be, entirely devoted to the Almighty God.

His Excellency, the Comander-in-Chief, is aware of the truth of this statement, whose residence is close to St. Xavier's College, and who I have often seen, in his usual urbane, kind manner, cast a compassionate, sympathising look, as he passed the place on some of the protectors of England's honour, who were compelled to seat themselves down on the roadside, or walk about in dozens, in front of the Chapel during Divine Service, for want of room inside.

It is very easy for you, and for other public writers, to say that the Catholic soldiers do not suffer any wrong at the hands of the authorities; but, can you or any other man truly and honestly say, that the Catholic portion of Her Majesty's Regiments always in Fort William, and the warrant officers and Staff Sergeants, who profess the Catholic religion, and are attached to the arsenal and other departments in the Fort, do not suffer any wrong, whilst they are left without a clergyman or a chapel, in which they may hear the word of God, according to the tenets of their holy religion? If this is the fruits of the "Catholic Emancipation Act," what

does its passing into *law* avail, when the nobles and bravest of those it was intended to benefit, are used no better than slaves, as far as affording them any facility to adhere to the duties of their religion, —in which a hope of eternal salvation is firmly and irremovably fixed, by every Catholic, who is a good man?

If the Government were to make the same partial distinction, with respect to any religious privileges, between the Hindoos and Mahomedans of their native troops, as they now do between the Protestants and Catholics of their European forces, do you think the sepoys would stand it? And would not you, and every other editor in India, cry shame at such unjust partiality? Then, why do the Government persist in using one-half, at least, of their European soldiers, on whose undoubted courage and fidelity, the stability of their power in this country depends, in a manner in which they dare not attempt to use any class of their native soldiers?

It is confidently hoped by the Catholics of the Army, that a nobleman so liberal and high-minded as the "Earl of Auckland," has always shewn himself to be, will ere long, as Governor and Commander-in-Chief of Fort William, set apart a suitable building there, for a Catholic chapel, and allow a reasonable remuneration to a Catholic clergyman to officiate there, so that if it ever should be the good fortune of any of the Catholic soldiers, who in common with their Protestant comrades, bravely stormed the strong battlements of Guznée and Khelat, to come to Fort William, on their way to their native land, they may behold then, in a Catholic place of worship, a monument of his Lordship's gratitude, for their share in maintaining the honour of Great Britain, and exalting his Lordship to his present rank and dignity—and for which a sincere prayer to the Almighty God will be fervently offered, for his Lordship's present and future welfare, by every Catholic soldier in the service.

If you think this hastily written letter, worthy of a place in your excellent, and widely circulated paper, you will, by publishing it, confer a favour on

Sir, your very obedient servant,

A CATHOLIC STAFF SERGEANT.

Fort William, Oct. 26, 1840.

REMARKS BY THE EDITOR OF THE HURKARU.

It is the fate of journalists, in all parts of the world, to be accused, at some time and by some person or other, of almost every thing that is unbecoming in one of his class, and we must acknowledge that we have not escaped the curse of our order, in any very remarkable degree. But we do not think, numberless as are the charges which have been brought against us, that we have ever been charged with *bigotry*; though we have sometimes been censured for undue latitudinarianism by parties, who have exhibited thereby a little more zeal than discrimination. We are, however, contented to be thus rebuked, well knowing that some at least will give us credit for steering a course, alike removed from either extreme; and attribute to one common principle of action, our recent censure of the Reverend Mr. Sumner, and the willingness, with which we now insert the letter of A CATHOLIC STAFF SERGEANT, and call the special attention of the authorities to the matter therein contained. There is very strong internal evidence that the letter is *not* the production of

any Staff-Sergeant at all*—but, as the complaint, which it embodies, is one, which we know to be well founded, the authorship of the letter is of no consequence. That the Christian soldier, whatever his persuasion may be, should be afforded every facility of worshipping after the forms of his own sect, is not only what justice demands, but what every liberal and enlightened government would wish to see carried into effect. We hope, therefore, that the present representation will not be without avail. Every body knows that many of our regiments are swarming with Roman Catholics; and that there is nothing in the world so likely to render a Catholic soldier disaffected, as the deprivation of that religious instruction, with all its external adjuncts and ceremonials, which is afforded so freely to the members of the dominant Church. We do not know what is the proportion of Catholics in the 62nd. In the Cameronsians there were so few, that the evil now complained of was small, and in consequence there was little complaint; but there are in some regiments even a preponderance of Catholics, and we are fully of opinion, with the writer of the letter now before us, that the religious wants of a numerous body of public servants, ought to be speedily and effectively provided for. Justice and expediency alike require that such a measure should be adopted; and we scarcely think that to one so liberal-minded, as our present Governor-General, the appeal can be made in vain.

FACTS AND RELIGIOUS LIBERALITY.

To the Editor of the Bengal Hurkaru.

SIR,—In your comments on the letter of a CATHOLIC STAFF SERGEANT, in your Wednesday's issue, you are pleased to say that it bears internal evidence of not being the production of a Staff Sergeant. Had you confined yourself to the mere expression of this opinion, every one would have been left to form his own judgment of its value and the motive which led to its expression; but since you are pleased to give your reasons for it, you cannot object to its value being tried by them. May I ask you then, what was to prevent a Sergeant of the 62d regiment from reading a file of the *Hurkaru*, since his arrival in Fort William? and when did your Editorial Majesty make the notable discovery, that there were no Staff Sergeants in the Fort, besides those belonging to the 62d? This reminds me of the discovery on which you lately felicitated yourself; namely, that it would be as reasonable to expect Catholic Non-Commissioned Officers in a Native corps as in H. M.'s 26th regiment. Now, whatever may be the wit and humour of this comparison, it will, I think, lose a little of its force, as an argument, when it is known that there are nearly one hundred and fifty Catholics in H. M.'s 26th regiment. From the accuracy you have thus evinced in regard to matters of such easy ascertainment, the value of your assertion, that the religion of Catholic Soldiers is in no instance a prejudice to their promotion, may be safely inferred. That many Officers in the Royal Army are Orangemen, cannot be denied, and to suppose that they act with perfect justice and impartiality towards Protestants and Ca-


* And most assuredly not one in the 62d, for that Regiment did not arrive till after the discussion on Mr. Sumner's case—and a person, just landed from Moulmein, is not very likely to have become suddenly conversant with the conventional news-paper phraseology of Calcutta, and made use of such expressions as your "Serampore cotem-porary," &c.—Ed. Hurk.

tholics, is to suppose that the spirit and principles of Orangism have been shamefully and grossly misrepresented; and to suppose that disaffection would be induced among Catholic soldiers, by the mere statement of a fact, is to suppose them brutally stupid and devoid of those principles of duty and loyalty with which religion has imbued the minds of Catholic soldiers. However, it is quite the fashion to assume, as a thing granted, that Irish Soldiers are in general, only a few removes from the brute creation.

It could hardly be expected, that you would admit the charge of being influenced by Anti-Catholic bigotry; but to what feeling, may I ask, are we to ascribe your having recently headed a letter, announcing a conversion to the Catholic Faith, "A BAD EXAMPLE," and having subjoined the following note to it: "*This letter is authenticated, and we are very sorry for it.*—Ed." Now, Sir, you may call this Anti-popish zeal, or Protestant liberality, or any other fine name you please. But call it what you will, it is a sweeping condemnation of a man's following the dictates of his conscience, over which you have constituted yourself a judge.

October 30, 1840.

A SUBSCRIBER.

 We insert this letter, because we on Saturday promised to do so, though its exceedingly insolent tone would fully warrant us in consigning it to the Balaam box. We thought the comments, with which we introduced the letter of A CATHOLIC STAFF SERGEANT, anything but illiberal; and the writer of the present letter must have a very strange idea of what *bigotry* is, if he thinks that of necessity we must be bigots, because we are not Catholics. There is a wide difference between liberality and indifference; and we surely need not tell any man of ordinary sense, that bigotry does not consist in a sincere desire for the welfare of any particular religion, and a consequent regret at the apostasy of its followers. We do not profess to be indifferent on this subject—and if not to be indifferent is to be bigoted, we must acknowledge the justice of the charge.

We repeat that we do not think the former letter was written by A CATHOLIC STAFF SERGEANT, nay more, we think that we could name the writer of it. The questions put to us are absurd—we never even directly or indirectly said that there were no Staff-Sergeants in the Fort, besides those in the 62nd, any more than our "Editorial Majesty" has ever even hinted that there were no Catholic non-commissioned officers attached to Native Infantry corps. We sometime ago made an allusion to "Catholic Subdars," but we do not remember anything else.

We are anxious that this discussion should drop, as no good can be done by prolonging it. We think it advisable for many reasons, that the Catholic soldiery in Fort William, should be provided with a Chapel and a Military Chaplain; for as a general rule, we are averse to sending soldiers to Churches or Chapels at a distance, even though there be ample accommodation in the several Catholic Churches for them.—Ed. Bengal Hurkaru.

MAXIMS FOR CHRISTIANS.

Persevere against discouragements; keep your temper, employ your leisure in study and always have some work in hand. Be punctual and methodical in business and never procrastinate. Never be in a hurry. Preserve self-possession, and do not be talked out of a conviction. Rise early and be an economist of time. Maintain dignity without the appearance of pride, manner is something with every body and every thing with some. Be guarded in discourse, attentive and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant and indifferent. Rather set than follow examples. Practise strict temperance and in all your actions remember the final end.—Bishop Middleton.

APOSTOLIC VICARIATE OF MALABAR.

(Continued from Page 202.)

These prudent and charitable orders of the Sovereign Pontiff were punctually executed by the Vicars Apostolic. But the Portuguese Bishops, ever imagining their privileges violated and the right of Patronage compromised, have never ceased to harass the Holy See and to irritate the Court of Lisbon by their unjust complaints. Nevertheless, the Sovereign Pontiffs have continued to uphold the regulations of the Brief of Clement XI; and the Portuguese Bishops finding their representations unavailing with the Popes, have sought to vent their discontent on the immediate Ministers of the R. C. Church, that is, on the Apostolic Vicars and Missionaries.* The Vicar Apostolic of Malabar resides at Verapoly, one of the innumerable little islands formed by the thousand channels which make up the half of Malabar. This obscure village, three leagues to the north of Cochin, had been chosen in obedience to the Dutch government which forbid Catholic Priests to reside in the town or the suburbs.—Verapoly possesses a Church of middling size, a convent built at a trifling expense, a Latin and a Syrian Seminary, a house for Catechumens, an hospital for incurables and a school for young boys. All these edifices were built little by little under the care of the discaled Carmelites with money sent from Rome and other parts of Europe: at several times the inhabitants contributed a little thereto.

Until the close of the last century, when the scourge of war did not spare the Roman state, the Bishop and Missionaries lived, according to the rule of their order, on the annual aid received from the Propaganda, the scanty rents of some lands, and the uncertain stipends of their masses. The misfortunes of Rome dried up the source of the usual support, nevertheless the Mission subsequently received on two occasions a small assistance from thence. Again, the two seminaries were also supported by the Propaganda; but since the depolarable events of which I have spoken, these establishments have been without resource.—God however has touched the heart of an English Protestant; he was pleased to settle a moderate capital for their support. The Catechumenate was formerly maintained with the rent of a fund applied to this purpose by a Dutch Cardinal; but the Emperor Joseph II. in ordering the confiscation of Ecclesiastical property, appropriated to his own use the funds deposited at Vienna, and the Catechumenate remains entirely chargeable on the Carmelites of Verapoly; such is the case also with the hospital and school.

I cannot determine with certainty the number of Syrian Schismatic parishes and of Christians subject to them; they have about forty Churches dispersed

* When I speak in this memorial of the Portuguese Bishop, I do not mean that all were vested with the Sacred Character of the Episcopacy; the Episcopal authority was frequently exercised by simple Priests. During the last century and up to the present time, the four Indian Sees at the nomination of the King of Portugal, Cranganore, Cochin, Saint Thome in Meliapore and Malacca have almost always remained vacant; the Metropolitan of Goa sent a Priest to those places with the title of ecclesiastical administrator of the Diocese. Besides, the Archbishop of Goa and the Bishop of Meliapore imitated their colleagues of Malabar, in the war which they waged against the Vicars Apostolic of Bombay, Pondicherry, and Madras.

here and there, especially in the vicinity of the mountains.—Latterly, at the commencement of 1838, the Syrian Catholic Soldiers subject to the Vicar Apostolic were in number forty-two, and reckoned about thirty-two thousand souls; those who obeyed the Ordinary of Cranganore were in number sixty-two, with a population rated at nearly seventy-six thousand souls. The Vicar Apostolic had twenty-two Latin parochial Churches and 48,000 of the faithful. I know not how many the Portuguese ordinaries numbered, but they must be about 80 with upwards of 50,000 inhabitants. The Protestants possess 3 temples for about 600 persons in all. The rest of the population is composed of Pagans, Mahometans and Jews, the most of whom come from the dispersion. Some are by birth Dutch, Polonese, and Germans.

From the Bishop of Hieropolis to the Bishop of Amata, who is at present charged with the spiritual administration of the country, inclusive, there have been 10 Vicars Apostolic nominated fixedly—and three ad interim, to wit: one Malabar Syrian, one Malabar Portuguese, seven Italians, one Polonese, two German and one Irish Bishop. There was for a few years a German Portuguese Bishop who was at length transplanted to Bombay; and another Italian, who was consecrated at Pondicherry, and who died shortly after in the same city.

The Irish Bishop was nominated Vicar Apostolic a long time after the fall of the Dutch power in Malabar.

SECOND PART.

To understand the account which I am going to give of the events that occurred during the year 1838, it is indispensably necessary to turn back and sum up briefly the general facts which have latterly changed the face of the missions of India.

About the end of 1833, the Propaganda by the express order of the Sovereign Pontiff, instructed the Vicar Apostolic at Pondicherry and myself, to give our united attention to the numerous missions, which lie on the East of the Ghauts between the coast of Malabar and that of Coromandel, for the priests who had been sent into this country by the two ordinaries of Cranganore and Cochin ruined this numerous portion of the Church. I had only with me at that time two European Missionaries, whose presence at Malabar was absolutely necessary; I therefore prayed the Vicar Apostolic of Pondicherry, who had at his disposal a great number of French priests, to send some of them to the places that were most in danger. He complied with this request, but those whom he sent were cruelly persecuted and imprisoned by the intrigues of the Apostolic Administrator of Cochin.

In 1834, His Holiness erected a new Apostolic Vicariate in Bengal, dismembering this province from the diocese of St. Thome of Meliapore, of which it was a portion, in order to commit it to the zeal of the Fathers of the Society of Jesus. The Ecclesiastical Administrator of that diocese opposed the execution of the Pontifical decree, and, in concert with some Augustinian Religious of Goa who are settled in Bengal, he still perseveres in his schism, despite of the clearest and most formal orders of Rome.

In the same Year 1834, Our most Holy Father the Pope established the Apostolic Vicariate of Madras; this city had been hitherto confided to the Capuchin Fathers with the title of an Apostolic Prefecture. The new Vicar experienced a strong

opposition on the part of the administrator of Meliapore, who having obtained possession of some Churches of the Capuchin Fathers, refused to give them up.

In 1836, the Holy See dismembered the extensive island of Ceylon from the diocese of Cochin, and founded a new Apostolic Vicariate there. For many years the Missions of that island had been confided exclusively to the Religious of Saint Phillip of Goa, all Indians: one of them governed all these Churches, in quality of Vicar General of Cochin. The clergyman who was at that time vested with that office, and had exercised it for a long time, was raised by the Sovereign Pontiff, to the dignity of Bishop and Vicar Apostolic: he was proclaimed and acknowledged as such in the principal Church of Colombo the capital of the island. But scarce had the Ecclesiastical Administrator of Cochin been made acquainted with the occurrence, when he fulminated many sentences against the newly elected Vicar Apostolic, deposed him from his office of Vicar General, and chose another to succeed him, at the same time that he excited all the faithful to revolt against the choice of the Sovereign Pontiff. The self styled schismatic Vicar General found two Priests and a great number of the laity disposed to join with his party, and thus arose a new schism, which prevented the consecration of the new Bishop, till the month of December 1838.

In the beginning of October 1836, Antonio Teixeira, an Augustinian Priest of Goa, made his appearance at Madras, with the usurped title of Bishop elect of Meliapore. This Religious was one of those of whom I have spoken above. In the desire of opposing to the Vicar Apostolic of Bengal and Madras the respectable name of Bishop, he made a journey to Lisbon where he obtained this desired title. Returned to Meliapore, he assembled in the Church all the clergy of that Diocese, caused the ordinance of Donna Maria which nominated him Bishop of Meliapore and which instructed the chapter of Goa to acknowledge him and to cause him to be acknowledged as such, to be publicly read; in fine, he took solemn formal possession of the Bishopric. The name of the Pope was not pronounced in the whole course of the ceremony. The clergy of Meliapore, entirely composed of Priests of Goa, whom the schism of Bengal already numbered amongst its partisans, became the adherents of the priest Teixeira, and regard him even now as their chief.

(To be continued.)

CHURCH EXTENSION.

It seems that we were mistaken last week as to the probability of there being no house on Tuesday, to sleep under the harangue of Sir Robert Inglis. Thanks to the liberal members, who, we suppose, were anxious that the question should be disposed of at once, more than forty members were found sufficiently self-devoted, or sufficiently sleepy, to remain in the house until after Sir Robert had concluded. The other Sir Robert (whose aversion to dull speeches is well known), Sir James Graham, Lord Stanley, and in fact all the principal men of the Tory party, were absent during the speech, but arrived in time for the division, and voted in the minority. From this we are to understand that if the Tories return to power, the principle of voting large sums of money to the establishment exclusive-

ly, will be coldly received and discouraged by them in private, but will nevertheless be supported by them if dragged into public discussion by the zeal of the sincere Churchmen of the party. The Tory leaders believe there is a great want of Church accommodation, they believe it to be the duty of the government to provide Church accommodation, but they will not give any active support to a measure which they believe—as Sir Robert Inglis stated it to be—indispensable to the salvation of souls, because it is inconvenient as a party question. The member for the University of Oxford has a great contempt for political dissenters; commend us to his own friends—the political churchmen.

The question of Church Extension is, under some shape or other, the grand Question of Questions at the present day. Nothing can surpass in importance the bringing under right spiritual guidance the mass of the people of this country, who are notoriously very poorly instructed, and very ill-prepared to submit to the kind of guidance which has a right to their cheerful obedience. The extension among them of that teaching to which they ought to submit is a problem which, whether within the province of the legislature or not, is the most momentous that can, in the present day, occupy the attention of any thinking man.

The solutions of this problem are various. With Sir Robert Inglis it consists in pouring into the insatiable and greedy maw of the establishment fresh streams of gold, from the dispersion of which will spring up ever more of those fantastic edifices, in the various shapes of pepper-boxes, candle extinguishers, Chinese pagodas, and heathen temples, Egyptian and Greek, which are called *Churches*, and through which the salvation of the world is to be brought about.

Mr. Carlyle again has another solution of the question. His Church is somewhat different from that of Sir Robert Inglis. It is a Church without quarrelling and without Church-rates. "A collection of good books, containing all the wisdom and nobleness of the world before us," is a Church in his sense; and his Church Extension would seem to consist, in part at least, in bringing before the understanding of each man such a portion of the wisdom and nobleness of preceding ages as he is capable of appreciating and turning to account.

The Dissenters has another version of Church Extension: the Catholic has another still, very different from all the preceding; or rather including in it all that they have of good and excluding the evil.

But of all possible versions of Church Extension, perhaps intrinsically the meanest, the vilest, the most disgraceful to all parties concerned, is the one propounded by the glory of the University of Oxford.

The honourable baronet told the House that

"Most of the Churches now standing were originally erected in the time of Edward III., and were adapted to a population of about 4,500,000. Since that time the population had increased nearly threefold, but the Church accommodation remained the same, or very nearly so."

It would have been well if Sir Robert had informed the house by what agency the idolaters of the dark ages, almost before the invention of *commerce* (in the extended sense which the word at present bears), had contrived out of their comparative poverty to cover the land with sumptuous and beautiful edifices, which have been found, if not absolutely sufficient, at least tolerable, in point of numbers and accommodation, for a population twice or three times

as numerous. We might say absolutely sufficient and capacious, if we have regard to the purpose for which, in the dark ages, religious edifices were built. Every one knows that a Church will accommodate three, four, five, or even ten or twenty times the number of worshippers at mass that it will do for Protestant service. At every altar, there are two, three, four or five masses every morning. In the English cathedrals, which Anglicans have purloined and disfigured to fit them for their uses, a small part of the whole desecrated edifice is set apart for one evening service. In Catholic cathedrals, the whole sacred pile is thrown open to solemn worship; at every altar, there are four or five masses a day, and, at high mass, the entire nave is filled with worshippers, who throng in crowds to make every corner and crevice of the pile holy with the devout aspirations that rise up from it to the throne of the Almighty. In the cathedral of Seville, we are told, there are offered up every day at eighty altars five hundred masses. The Churches that at present exist (in many parts, the City of London for instance, there are far fewer than at the time of the Reformation), if differently disposed, so as to suit the altered distribution of our population, are spacious enough, we believe, to afford accommodation for every English subject of her Majesty to worship God in them, according to the rite for which they were originally built. There must, therefore, have been, in the time of Edward III., a large overplus of space, a most magnificent and royal provision of Church-room for the accommodation of the poor. And how was this accomplished? Where are the acts of Parliament containing grants of millions for the building of Churches before the congregations are in existence by which they are to be used? By what legislative process was all this brought about? Who was the Sir Robert Inglis of the age of chivalry? Alas! of all this modern quackery, we may search for ever through the records of those ages of piety without finding a trace.

Lord John Russel, indeed, thinking it necessary to account for the wonderful difference between the effects of the voluntary system, now and in the ages of faith, strangely enough discover it to consist in the poverty of the great mass of the people in past times.

"In former times, when property was entirely confined to a few, when there was immense property belonging to the few [there were then no noblemen so rich as the Marquis of Westminster, no merchants so wealthy as the Barings], and the rest of the community was in wretched vassalry, then these great persons contributed, out of their great means, to the support of the Church. Now, however, there was a different state of society, and every person contributed sums, little in amount, but by which considerable funds were raised, and thus there had been an increase of a number of Churches, and an augmentation of the amount of religious instruction."

Wonderful indeed! admirable logic! It was easy, when the wealth of the country was in a few hands, and the bulk of the population was in wretched poverty, to build churches, in numbers far surpassing the actual wants of the time. But when those very rich men have become immeasurably richer; when a whole middle class has sprung up possessing among its members untold wealth—a middle class of which particular individuals could buy up with ease half-a-dozen of the wealthiest barons of old times—then, forsooth, in the midst of its abundance, society finds itself stricken with poverty, and the very increase of its possessions has rendered it unable to accomplish what the poverty of former ages,

and "the ignorance of a degraded race," performed with ease. Truly a better reason is needed.

But the logic of this passage is surpassed by its historical lore. In the ages of faith, doubtless, the nobles did much; and what now makes a Lowther or a Russell illustrious as a prodigy, was a common occurrence among the barons of the dark ages. They did build and endow Churches. They did build and endow monasteries. They did spend their lives and their incomes in good and pious works. But did they alone do so? No; the poor had their share in these worthy actions. Every one contributed according to his means. When Crowland Abbey was destroyed by fire, Ingulphus relates that the whole people, rich and poor, combined for its restoration and the sustenance of the monks in their calamity. The bishop and the lord gave liberally, but the people gave also. They gave money and provisions, fat hogs and beans, corn and oxen.

"Nor must we forget," says the monk, "among so many benefactors, Juliana, a poor old woman of holy memory at Weston, who, out of her poverty, gave us all her living, namely, some yarn and spinning thread, to make vestments for the brethren of our monastery. *Multitudes gave the labour of their hands, taking it in turn to serve one day every month, till all was finished.*"

This was the mode of Church Extension adopted in the ages of faith. It was not the wealth of the rich; it was the piety of all. Churches, where necessary, were built, not as in the present day by wealthy men giving out of their abundance small sums which they could easily spare. Men then gave earnestly, heartily, out of their very substance, the very marrow of their possessions, "all their living." They lived poorly at home. Their houses were often mud huts. Their luxury would be accounted beggary now. But they built the most gorgeous temples for the worship of God. They could bear poverty and beggary at home; but, poor as they were, they scorned to see God worshipped in a mean and pitiful dwelling. And why was this? "Where your treasure is, there is your heart also." Men lavish their wealth on that which is dear to them, on that which their affections are fixed on; they neglect that which they esteem comparatively of little moment. What conclusion then do we draw from this? That in the ages of faith men loved God and his worship, and cared little comparatively for their personal comfort. Now they care much for the luxury of their house, little for the worship of their God. They have found out that God may be worshipped just as well in a plain as in a gorgeous edifice; but the worship of Mammon can only be carried on in sumptuous and gilded buildings. It used to be our pride that we inhabited the island of saints. We now boast that we are a nation of shopkeepers. Admirable improvement! edifying contrast!

Truly, the present age is most degraded in all the higher points of character. It is sunk down in luxuriousness and sensuality, in ease and sloth and spiritual torpor. But this is not all. The degraded condition of this country ever since it has been blessed by "Gospel light" is much, but it does not contain the entire solution of the question. For that we must turn again to the speech of Sir Robert:—

"They had been told what the amount of sittings in different Churches was, but they had not been told what the proportion of those sittings which were free was to the total amount of the population of the different districts in which the Churches were situated. He had

certain returns in reference to the diocese of Ripon, by which it appeared that in the archdeaconry of Richmond the population was 106,000—the Church accommodation, 41,000 sittings, of which there were free sittings for 15,858. All the rest of the poor beyond the 15,858 were excluded from any share in the blessings of the national Church. In the archdeaconry of Creighton the want was considerably larger. There the population was 692,374; the Church accommodation, 125,710 sittings; but the amount of free sittings was only 36,250; and in 35 parishes or districts in the same archdeaconry, with a population of 181,405 souls, there was not one single free sitting. The wants of the poor were the most grievous because they had not leisure to supply out of the Church that religious instruction for themselves which the Church was bound to give them. If they were not taught in the Church, they could scarcely ever be taught elsewhere; therefore it was that he the more especially and urgently pressed the claims of the poor upon the consideration of the House.*

Admirable charity! Most charitable love of the poor! Our eyes almost ran over when we read this and similar passages of pathos. When we recovered ourselves we began to reflect a little; and truly, as we came by degrees to understand the real state of the case, our astonishment was not small. A volume of Burn's Ecclesiastical Law was lying on our table, and in the midst of our reverie, we happened to turn to the article "Church," and to light upon the section of "*Church Seal*." The very first sentence in that section we read as follows:—

"Before the age of the Reformation, no seats were allowed, nor any distinct apartment in a Church assigned to distinct inhabitants, except for some very great persons."*

We at once saw how the matter stood. Another feature of Anglicanism! Robbery within robbery! Fraud within fraud! A pillage by the Anglican establishment of the Church of God; and a pillage by the wealthy—"the respectable"—within the establishment, of their poorer brethren. The case stands thus. At the time of plunder called in derision "Reformation," there was in the archdeaconry of Richmond, Church accommodation for 21,000 persons, rich and poor; for in Catholic Churches rich and poor stand side by side, the beggar beside the noble; but in the Anglican Churches "the lieutenant is to be saved before the ancient." At the Reformation, it is probable the accommodation was more than sufficient for the whole population. Since that time it has increased threefold. The accommodation we suppose has remained the same. What have the rich done under these circumstances? Have they consented to be squeezed and crowded together among the poor, in a space just large enough to hold a third of their numbers? Have they consented to take their chance among the poor for room? to stand among the herd? to have, in the thronged temple, silk and satin soiled by the greasy dress of the ploughman and mechanic? No; they have preferred to commit one of the most wholesale and disgusting robberies that the history of the world affords—a robbery the more disgusting, inasmuch as to save a few paltry pence, they have, according to the confession of their advocate, wantonly perilled the salvation of thousands of souls. They have appropriated to themselves 25,142 seats, which, till they altered

the law at the Reformation, belonged to the poor equally with themselves. They have secured to themselves as many sittings as were sufficient for their own use, and the remaining 15,858 sittings they have flung, as you would fling a bone to a dog, to the 80,858 poor persons who are not wealthy enough to be deserving of pews. They have both robbed the poor and insulted them. They have said, You shall not sit near us. You are not worthy of salvation in our company. Man is not saved by bread alone, but by fine clothes and money in the funds. We will carve to ourselves easy "sleeping dens," and cram you, miserable catiffs, into some obscure corners, which will not hold a tenth part of you. Is it not enough, wretched creatures that you are, for you to be *decimated* into heaven? To the poor the gospel is preached—but not in the Anglican sermon-houses.

No man was ever sent across the seas for a fouler or more brutal robbery than this—a robbery which every day that rolls over our heads is being perpetrated by the wealthy Anglicans of whom Sir Robert Inglis is the advocate.

We have taken, as the reader will see, by no means the worst case. In thirty-five parishes in the archdeaconry of Creighton, with a population of 181,405 souls, *they have not left one single free sitting!* Not one single poor man will these cormorants of the gospel light allow the faintest chance of saving his soul. Not one free sitting! They have taken all! They have robbed the poor of his whole spiritual inheritance! What the money, the provisions, the labour of the poor Catholic hind helped to rear up out of his daily living, cheered as he was by the hope that to the poor man who followed him in generations to come he might leave a place in which to worship God, and opportunity to save his soul, the rich Anglicans have stolen, and not one poor man will they allow to worship in the Church which is his own.

We cannot restrain our indignation at this atrocious pillage. Let these rich people, who have plundered the poor, make compensation to the poor. If they have taken from the poor what belongs to the poor, let them, at their own charge, supply him an equivalent. Let them not come to Parliament with this wretched story, this hypocritical pretence of a concern for those upon whom, three hundred years, they have perpetrated, and still continue to perpetrate, this most audacious fraud.

Does any one doubt that if the law and practice of Catholicism had remained, as fast as the population outgrew the Church accommodation, the rich finding themselves gradually incommoded by the growing numbers, crammed into narrower quarters, while the poor man pressed more closely around them, and made the air too strong for their delicate senses, they would have felt themselves constrained to provide fresh Church accommodation for themselves. Selfishness would have done the work of charity. The poor man would have helped them by his labour, if not by his means. The inconvenience which was felt by all would have been remedied by all; and the wants of the growing population would have been supplied by new Churches, in which rich and poor would have continued to worship on an equality, as they did in the times of a purer and better faith.*

* These great persons were for the most part benefactors of the Churches, in which, as a price of their munificence, they reserved special accommodation for their families. It really is astonishing, when one reflects upon it, to what an extent and in how great a variety of modes the poor were robbed at the Reformation, or by the principles then introduced.

* We are perhaps too sanguine. The modern principle, where the rich have no Church room, is to build subscription Chapels, in which, there is little, if any accommodation for the poor.

But Providence decreed otherwise. It was arranged in the Eternal counsels that the worship of Mammon should for a time supersede the worship of God. The creed of *respectability* has been installed in high places. The poor have been pagанизed, have become Socialists, have been degraded to the dust, that the respectability and convenience of the rich might be exalted. The exertions of the Dissenters, for the most part doing them great credit, present almost the only exception to this frightful picture. The evil has been done, by whom is obvious enough; but it matters not. The question now is, not about the cause, but about the cure. The question now is, how are the poor to be prevented from becoming, if it be possible more heathen than they now are;—in the rural districts, torpid and stupid, or the dupes of such men as Thom—in the manufacturing districts, of a too undisciplined activity, the slaves of such men as Owen?

The question is so large, and branches off into so many distinct topics, that we hardly know at which end to begin, and we must leave many parts of it untouched.

First of all, with regard to those poor persons who are members of the Anglican sect, and are prevented from attending their own worship, erroneous though it be, the solution of the difficulty is obvious. As to all these (and to many more), they have been cruelly plundered by the rich; let the rich replace what they have stolen; let them find this class of persons in Church room.

The Tory writers are constantly boasting that they possess on their side all the wealth of this immeasurably wealthy empire. Let them shew it by the rich of the Anglican sect paying their debts. It is a doubly wicked thing to rob the poor, and boast of your riches at the same time.

If this country in the midst of its wealth had not been, since the Reformation, utterly denuded of the spirit of self-sacrifice, the point at issue would not need a moment's consideration. The most trifling sacrifices—sacrifices not really worth a thought—would enable the rich Anglicans to provide in the course of next year ample accommodation for every member of their sect. If they do not do so, their applications to parliament are a piece of vile hypocrisy; their affected commiseration for the poor is the commiseration of Judas—"This he said, not that he cared for the poor, but because he had the bag."

As to those who are members of no Church or sect, the question may seem different, and is indeed more complicated. The first doubt is as to their numbers. Sir Robert Inglis furnished the house with sundry calculations which resembled nothing so much as the calculations of the flash lady at the gold and silver table in the gambling booth at Epsom, described with so much unction in the last number of "Bentley's Miscellany."

"The lady began to count with surpassing velocity. 'Six and six is twelve, and four's nineteen, and five's twenty-seven, and three's thirty-four, and one's forty-five, and four's fifty-two, and five's fifty-nine, and three's sixty-five, and four and four's eight, and six is seventy-two! Sixty-two is a prize of five crowns but seventy-two is a blank as you see.'"

By a somewhat similar process, and particularly by omitting the accommodation for all other sects beside his own, Sir Robert comes to the conclusion that the deficiency is something quite frightful. We believe it to be very great, but not quite so appalling as Sir Robert would make us believe. However, be the gap great or small, the question is how to fill it up.

That the question should have arisen, is only a proof how utterly the rich in this country, since the Reformation, have forgotten the obligations with which property is charged. They have received the Churches built by the piety of their Catholic ancestors free of cost. They derive the greater part of the benefit from them, to the exclusion of the poor. Their only title to the present enjoyment of them, morally speaking, is their willingness to continue acting in the spirit of the founders of them.

If this country had been Catholic, instead of Protestant, for the last three centuries, not a nook or corner, not a town or village, would have been unsupplied with an overflowing abundance of Church room. For, in Catholic countries and Catholic times, it is not merely where there have been great advantages of wealth that Churches have been erected:—

"In the most retired valleys of Savoy," says an admirable modern writer, "under impending glaciers, you find some humble sanctuary, which, like that at Argentiere, proclaims its object, by an inscription, to be the safety of the poor."

In England, we have only to ride through some part of the country in which the population has remained most stationary—the interior of Kent, for instance—to be convinced of this truth. Wherever you see a little hamlet, or two or three poor houses congregated together, there, unless the houses have the taint of novelty upon them, you see the smoke of the cottage chimneys curling round the venerable spire of some antique Church, small, but yet amply sufficient for the necessities of the place.

Sir Robert Inglis, however, claims a vote for the exclusive benefit of his own sect, on the ground of its being the *true* Church. The pretence is, of course ludicrous, and unworthy of a serious answer. We notice it only to contrast the conduct of these Anglican "Churchmen," as they call themselves with that of the other pious Churchmen of Catholic times. In old times, a man's belief that he was a member of the true Church was felt by him to be a reason for lavishing his means upon it, for endowing it, for almost impoverishing himself to exalt it. Believing the Church to be the spouse of Christ, and feeling the immeasurable blessings it bestowed upon him, he thought it a high privilege to endow it with his worldly substance.

Now all this is changed. Protestant Churchmen—we speak not of the liberal Protestants—think that if they can prove their law Church to be the true Church, they have established, not the right of endowing, but the right of being endowed; not the right or duty of being liberal, but that of receiving the liberality of others; not the right of building for the poor, but the right of calling on the poor (already overtaxed by the meeting-houses they have built for themselves) to join in erecting Churches which it is their bounden duty to erect unaided. We cannot wonder at all this. These people had their creed made for them by Acts of Parliament, and the sanctions by which it was guaranteed were the rope of the hangman and the sword of the executioner. They naturally look for the means of worship to the source from which they derive their creed. If Parliament can make a religion, surely it ought to provide Churches for the practice of it. These people, accordingly, can do nothing for themselves, but in every difficulty run like babies, to their wet-nurse (we hope henceforward it may prove a *dry-nurse*), the legislature, to furnish them with milk and all the other good things which they have neither the sense nor spirit to furnish for themselves.

Another crotchet of Sir Robert Inglis is, that the French budget furnishes him with a precedent for a grant of this kind. He was well answered by Mr. O'Connell, to whose admirable speech we desire to direct particular attention, that the sum granted in France is excessively meagre in amount, and is granted impartially to all sects.

Our Paris correspondent, last week, furnished a more conclusive answer still. We reprint the passage to which we allude.—

"The French clergy was formerly possessed of considerable wealth; which was appropriated to the relief of the poor, to the instruction of youth, and to the pious magnificence of public worship. Of that wealth the clergy have been stripped, and they now receive from the state only a modest stipend, yearly submitted to the discussion of the Chambers. The Archbishop of Paris receives 25,000 francs (1,000*l.*) a year; the bishops 10,000 francs (400*l.*); and the cures in the country 700 francs (280*l.*) a-year. Even this pittance the state presumes to look on in the light of a salary, though by the terms of the Concordat it is recognised as an indemnity for the property of which the Church has been robbed. In no other light have our clergy looked upon it; but the state, it must be owned, is too apt to see in our bishops and parish priests nothing but public officers of the state, and often even treat them as such."

Will Sir Robert Inglis be content to accept such an humble pittance as this?—1,000*l.* a-year for an archbishop! our heart bleeds for it—in return for a confiscation of the entire property of the establishment. Before he quotes France he should know something about the condition of France.

Dismissing, then, these vain, fraudulent pretexts, as unworthy of any thing but contempt, let us come to the naked facts of the case. We believe that in a country of Christians the voluntary principle would be, in the nineteenth century, what it was in the fourteenth, in all respects sufficient for the maintenance of religion, and competent to supply any increase in the population, however rapid. In spite of the rapidity of increase in the large towns, there has been no want of houses for the poor of a far better character than the huts of the fourteenth century. If the poor manufacturing population have not been overseen by feudal barons, they have by cotton lords. The disproportion of numbers and wealth between the rich and the poor is not greater in Manchester than it was four centuries ago, among the feudal population. What faith could do in the country then, would have been done in the towns now if there had been faith. If the people had been Christians at the beginning of the late rapid increase, they would have built Churches for themselves as well as cottages. But the truth is, they were not Christians.

In the middle ages there was unity of faith. The whole people, rich and poor, worked together for a common end. The need of the one was supplied by the superfluity of the other. Now, the rich and the poor are separate. Hundreds of thousands, if not millions, of the poor are of no faith at all. Millions of the poor, and of those a little above the poor, are of a different faith from the rich. The poor—Catholics and Dissenters—give lavishly according to their capital, but are deficient in means, and the rich, who are of a different faith will not help these who need help. The rich, moreover, are without zeal even for their own sect. Between want of means and want of liberality, the country divided and distracted between opposing creeds, the state utterly incompetent (as it must ever be where the social system is rent to pieces as it now is) to decide between creed and creed, what remains but that She

perform the part of a kind and considerate parent, who regards all her children with an equal eye. She must not fold her hands and do nothing; thousands of her children are in want of spiritual help, and really cannot procure it. She must not build Churches, without proof of necessity, merely on Sir Robert Inglis's Quixotic scheme of fraud. But she ought to furnish every sect, that can show actual insufficiency of accommodation, with such assistance as may be needed in the individual case; and in the manner best calculated to relieve extreme poverty, and to draw out the liberality of the rich.

The state cannot create apostles and preachers, but it can take care that there is no deficiency of them through mere want of funds; and this it is its duty to do. When it has done all that it can fairly do in such a feeble, decrepit, worn out system as ours, it has done something indeed, but yet little compared with what remains to be done.

As we advance, the subject swells out before us in gigantic proportions, and warns us that the more important half of our theme is yet untouched, and must remain so for the present. There are many points, too, in the debate which we could have wished to touch upon, but the length to which our remarks have already extended forbids us. One thing we cannot but note, and with that we conclude; we mean Mr. Gladstone's disclaimer of that most abominable feature of Sir Robert Inglis's proposition—namely, the taxation of Ireland for the benefit of the Anglican establishment in England. Mr. Gladstone's disclaimer will go for nothing with his party, but we believe it to be sincere, and we are glad to notice this touch of fairness in one whose character we respect highly, though we differ from him so completely in political and religious opinions.—*Tablet*.

VAN DIEMEN'S LAND.

Some Remarks upon the proposed Plan of a College to be founded in Van Diemen's Land, submitted for the consideration of his Excellency Sir John Franklin.

Having studied with minute attention certain papers upon the above subject prepared by Mr. Gell, and forwarded by that gentleman to the Member of Council who has favored me with their perusal, I feel myself authorised by the writer's invitation to the public, to briefly suggest for his Excellency's good judgment some very material objections to the proposed measure. I should be sorry to deserve the accusation of indecent forwardness, to which by seeming precipitancy may in some minds expose me: I am conscious of no more than a desire to put the Government in full possession of the means to do right and justice to all its subjects; and, for such a communication, I can discover no occasion more suitable than the present. For, were it once definitively established that the proposed college is to be guided by the principles so ably defended by the pen of Mr. Gell, I should be wholly unwilling to trouble his Excellency with any views of mine regarding it. It is the unsettled and still pending discussion of this weighty matter that emboldens me at once to urge my objections to the plan intended.

Among men of education there can be but one opinion in favor of the objects proposed in the foundation of the contemplated college. To form at once an enlightened gentry, and a centre that shall attract unto itself the stores of learning and genius, is what, in common with Mr. Gell, I earn.

estly desire to see accomplished. Also I am sensible that the foundation of true mental culture is moral discipline, and that the heart is the chief instructor of the head. Finally I agree, that if practicable, if consistent with justice and charity to all, it would also be most desirable that the man of science presiding over the material instruction of his community, should be first invested with the spiritual education of his pupils. But such a system, to be practicable and relatively just, would demand that the whole community, or all but an infinitesimal fraction, should have been agreed beforehand as to the precise tenets wherein it sought instruction. In a country completely Christian—or again, in a country completely Catholic, completely Anglican, completely Scotch-Calvinistic, or the like, there would be no difficulty in making religion the basis of all education, whether gratuitous or otherwise; and therefore in such countries it would be advisable so to order it. The first principle of learning being evidently docility—confidence—reverential love, the learner can acquire the teacher's lore upon no other condition. Unless he receive and hold his first lessons with implicit adherence, he must either remain in rudiments, or, by dint of hard cavi and distrust, gain false and distorted views of his teacher's meaning. Thence the great advantage of religion in the teacher's hands whose religious belief harmonises with that of his pupils, and who seeks to induce their love, and confidence, and teachableness, by the best and most perfect means. But hence, on the other hand, the ruinous disadvantage of constraining religion against her will into the service of monopoly! For, where children of all creeds are assembled together, is it possible to imagine any one more certain cause of jealousy and discord than the teacher's pretensions to infuse into all of them at once only such articles of faith as he may chance to reverence? When such a teacher, so placed, advisedly intermeddles with religious instruction, one of three results must follow. Either the college of the community, losing its character, will put on exclusiveness, a thing utterly abominated in these days, and so become the college of a class or sect—or the students within its walls, ranging themselves into factions, will elevate their hostility or attachment towards their teacher into tests and symbols of religious partisanship—or the teacher himself becoming, in the words but not in the sense of Holy Writ "all things to all men," must make up his mind to part, from time to time, with his own religious opinions, or so much of them at least as shall fit him to secure the confidence of all his pupils in their various theological prelections. Now which of these three results does the proposed plan anticipate? The guarded terms in which religion is glanced at by Mr. Gell do yet sufficiently explain that the Anglican profession of faith will be the one exclusive system favored in the college, and that, if any pupils are so fortunate as to be left to their own undisturbed ways of thinking in such matters, it will only be by virtue of some pledge given by the principal in that individual instance, if the principal chooses to give it. This is equally clear from another portion of the same document, which promises that hereafter the college will contain a "school of divinity." It is evident that Mr. Gell, who is of the Church of England, and has stipulated for freedom to take orders in that persuasion, cannot have contemplated the direction of any "school of divinity" but one where Anglican doctrine shall be taught. I go further. Without being an unbeliever in Christianity, I have

the right to avow my strong dislike to the proposed name,* of the college. I object to desecrate that holy name in making thereof a passport to worldly advantage and distinction. It will scare from the college gates all our Jewish colonists, and, if it scare not our Deists too, it can only be that they are content to purchase their share in its benefits by a conformity in their eyes hypocritical, and in mine sacrilegious. Parsees, Hindoos, and Mussulmans, from India, will equally be shut out from such an institution; and yet, so great is this desire of education, when to be gotten consistently with conscience, that they have not scrupled to send their sons to the only free college in England for education. I, who completed in that college my own education, have seen such foreigners with delight, and I know that such was the feeling universally entertained in their regard among their other fellow-students at University College, London. I have also witnessed, at the annual distributions, the award of first prizes to Jewish youths; and I am proud to remember that, at the recent competition of the candidates for the chair of natural philosophy and astronomy vacant by the lamented death of the Rev. Dr. Ritchie, the choice fell upon a young Hebrew gentleman, Mr. Silvester, who had himself been an alumnus of the institution at its commencement, and a very promising student in the class of its mathematical professor, Dr. Lardner. A different principle however is recommended for the new college of Van Dieman's Land, and its intended benefits must remain for ever sealed to the Catholics, Protestant Dissenters, and all Unchristian men. So far from such a plan as this deserving to be *protected from the state* by the demanded Charter of Incorporation, and so to be moulded, in other respects besides its intolerance, after the model at their responsible universities in Oxfordshire or Cambridgeshire, it will be for his Excellency in Council to determine whether it is even deserving of the issue of one farthing of that public money, which, raised "by the contributions of all classes and persuasions, should be applied to the literary and religious education of every class and persuasion, in the ratio of their numbers and wants."

Mr. Gell has very properly endeavoured to establish his proposed plan upon the basis of ancient principles. But his analogies are too much cramped, and his precedents are all too modern. His mistake seems to be that of most admirers of the system now in vogue at Oxford and Cambridge. It appears to have confounded University-Education with College-Life, and to have discovered no road to the former that leads not through the latter. I know that this is a very general delusion, as any one who takes the trouble to wade through the Debates on the Dissenter's admission to the Universities Bill, will be able to perceive. It is a very natural and venial one, seeing that both in Oxford and in Cambridge the University has been retained but in name, and not in substance; and the Colleges, which were at first but unnoticed excrescences upon Alma Mater, have long since usurped to their own profit, all her power and circumstance. To understand this, it should be borne in mind that in the beginning of these glorious institutions, "Universities," allusively to their Cyclopædias of lore, was the term exclusively applied to each of them. Teachers, perchance, may have resided within the walls of a few of them, but the thousands whom they taught visited the University by day only, for

* Christ's College.

the sake of learning, and deserted it again by night-fall for their own private houses. Each scholar chose his own residence, or his parents chose it for him. The great demand for learning caused new buildings yearly to arise, for the reception of the studious who came to sojourn in the environs of the University. The principle of association, so strong in those ages, laid hold upon these new-comers, and while ties of country, blood, or friendship, might dictate the selection of the individuals; it was that love of brotherhood that urged those strangers to enrol themselves in many a voluntary companionship of hearth and board, after the models which lay around them in every walk of life, and which bore the common and generic title of "Collegium," then signifying "Company." That term, nearly forgotten in every other department in England, has now become the *specific* appellation of the time-honored foundations at Oxford and Cambridge, and their meaner types of later date. Still, down to the reign of Charles I., the whole distinction was perfectly understood; and, although the Colleges had long been great and potent appendages of the Universities, nobody confounded the University Education with the private discipline of one of those independent bodies. But in that reign there was adopted a destructive change in both our Universities, whereof the unhappy Charles, and his Primate Laud, were the authors. By the Laudian, or Caroline Code, the ancient constitution of the Universities being for ever abolished, the hands of Colleges in each University became invested in their joint capacity with the supreme jurisdiction within its limits. Since that time Oxonians and Cantabs have learned to think of College-life and University Education as terms synonymous. I may here mention that at Rome, Pisa, Bologna, Paris, and other Universities of equal or greater antiquity than Oxford and Cambridge, the ancient rule on this subject is understood and practised; and no one is compelled to become a Collegian, in order to matriculate at the University. My own convictions are enlisted in favour of that good old rule, and are happily not liable to the unfavourable judgment of even modern experience at home. Those men, illustrious of future fame may be esteemed an equivalent for the obloquy and hatred which have only now ceased to rage against them,—those men who, fifteen years ago, set their metropolis so noble an example by building upon deep foundations of justice and Truth, an Institution not undeserving its name of University, were the first Englishmen since the date of the Laudian code, who restored in theory and practice to their country the forgotten system of its ancient Universities. It is grateful to my feelings to remember, that even the liberality of Gower-street, and the absence of all religious disabilities from admission to its Halls, were even the rule of English Universities, till those exclusive regulations, justly and wisely framed for the internal economy of their Colleges by those who were to be their inmates, were weakly made by the innovating Stuart code of the whole University. The founders of the London University College have achieved two great things; 1st. They have revised an ancient and august discipline destroyed by modern barbarism; and 2nd.; they have afforded a splendid modern lesson for general instruction, and an easy type for general imitation. By refusing none upon pretext of Religion, they have won their title to the confidence of all the Students under them. By declining to open their gates, but for the actual purposes of learning, and

by disclaiming all idea of making provision for the domestic wants of any one among their pupils, they have steered clear of the otherwise inevitable introduction of Religious instruction, and shunned the doubtful question of domestic discipline, on which the plan of Mr. Gell will one day suffer shipwreck. By admitting under no pretext the introduction of Divinity into their course of instruction, they have screened consciences from outrage, and shut the door upon sectarian animosities. By avoiding a needless outlay upon domestic concerns, they have been enabled to make an ampler and more general provision for the intellectual and scientific wants of their miscellaneous students. And lastly, by the general dispersion of the Students at the end of every lecture,—by the remoteness of their homes, and by the wholesome control of family-circles, and of acquaintanceships unconnected with the College, the great difficulty touched on by Mr. Gell in reference to an urban site has been in chief part, if not utterly, removed. Attached to the College, but wholly distinct from its Students, is a day-school, intended to prepare for the former such lads as are not sufficiently forward for matriculation. The head master of the school was also, while I was at the College, the Professor of Greek there. This school was very popular in London, and contained from 230 to 300 boys, who paid £25 each by the year.

The London University College thus established upon the principles of true liberality and manliness, has succeeded and realises the best hopes of its well wishers. Its receipts for the last few years have more than answered its immediate expenditure, and the number of its pupils is yearly increasing. The students too will no longer look for degrees, the Catholics to Louvain and Munich, the Anglicans to Oxford and Cambridge, the Presbyterians to Edinburgh, the Independents to New York, as heretofore; since the *Metropolitan University*, lately founded in London by Royal Charter, is authorised to grant degrees to all proficiently educated at *certified* schools in any part of the realm; and what an instructive contrast have we in its London rival, King's College! Founded in the avowed design of ruining by its emulation "the infidel College of Gower-street," lapped in all the wealth and patronage of a powerful faction, in all the seductions of titled fashion, in all the pomp and circumstance of high church glory, or more wickedly heralded forth among well-meaning, but fainthearted and bigotted religionists as the single champion of christianity against attacks, sometimes insidious, sometimes daring, but enduring ever upon the part of her metropolitan sister, and all who owned her for their Alma Mater, as Peers and Pontiffs, thought it no sin to asseverate, despite it all, King's College has wholly, utterly, and pitifully failed! And while, from such respectable authority as Mr. Gell's, I derive for the first time this important testimony to the failure of that College in its moral part, I am happy to confirm his evidence as to the wretched fruits of its intellectual portion, by triumphant tests. Not a gold medal has been awarded to a King's College student by any one of the scientific societies in London, while, year after year, scarcely has one escaped the grasp of some competitor from the Liberal College. And in the preliminary examinations for degrees at the *Metropolitan University*, since its charter issued, where one from King's College has abided the ordeal, six from University College have passed it with applause. * * * T. CHISHOLME ANSTET.

Anstet Barton, June 4, 1840.

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'One body and one spirit—one Lord, one faith, one baptism.'

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CATHOLIC MISSION OF SINGAPORE.

It appears by tradition that St. Francis Xavier passed more than once through Singapore: they used even to show a quarter of the town where he is believed to have lodged and said Mass. There is however no proof that he preached the Gospel or made any Christians here; for the Portuguese did not think proper to occupy the isle of Singapore, as they had trouble enough to maintain themselves in Malacca against the frequent attacks of the Malay Princes of Sumatra, so that until the time when the English established themselves at Singapore it remained an unimportant corner, where Christianity was almost unknown.

The English Company, already in possession of the isle of Pulo Penang, soon perceived the advantages of Singapore, with its delightful situation and excellent road, one of the finest and most secure in the world. A pretext was not wanting for making a descent, and by a half-voluntary and half-forced arrangement with the Rajah of Singapore, it became a new link in the chain with which England binds Asia.

It was finally acquired by the Company in 1818 or 1819, and at present forms the centre of communication for commerce between Eastern Asia and India Proper. Under the wise and liberal Government of England the place is becoming daily more important and flourishing.

The freedom of the harbour, the liberty, peace and tranquillity which are enjoyed; together with the offices which may be obtained, and the prospect of gain by commerce, have drawn together inhabitants from every side: particularly Chinese, who, according to the common remark, have come one after another like a line of ants.

The number of Catholics at Singapore in the year 1820 had become so considerable, that they began to think of procuring a Church and a Priest; and the same year they wrote to Monseigneur Florent, Vicar Apostolic of Singapore, begging him to provide for their souls by giving them a Missionary. The Prelate making no reply, they wrote again, conjuring him not to abandon them. His Lordship answered that he could do nothing without being authorised by the Sovereign Pontiff; and on their writing a third time, sent their petition to Rome. The Sacred Congregation of Propaganda proposed to his Holiness to extend to Singapore the jurisdiction of the Vicar Apostolic of Siam. The Holy Father assented, and an Apostolic Brief to that effect was sent to Monseigneur Florent. But unfortunately it was not enough to be authorized to send a Missioner, when there was no one to send: and even the Mission of Siam was insufficiently provided: at length in 1831 Monseigneur Capsa, Coadjutor of Monseigneur Florent, came to the town and announced to the Christians that they had been united to the Vicariate of Siam, promising soon to supply a Missioner: which promise was fulfilled the following year. The Missioner and his flock had at first to grieve at having no Chapel nor other suitable place for Divine service. The difficulties were very great; the Catholics being almost all poor, not very numerous, and divided among themselves, as we shall see hereafter. But God favoured the good intentions of his Minister, and when a subscription was opened, many gentlemen of other sects contributed; and before the end of the year, the first stone of the first edifice erected in the island for the Catholic religion, was laid with much solemn-

nity and joy. Divine service has been performed in it from Corpus Christi in 1833. It is dedicated to the Good Shepherd and St. Francis Xavier. The funds procured did not permit its being made large, and it is now evidently insufficient, for fresh Christians are continually settling at Singapore, and conversions among the Chinese contribute to increase the number.

The Vicar Apostolic wishes and desires to erect another Chapel, and has opened a subscription for the purpose, but the sum as yet obtained is far below the necessary amount of five thousand piasters; nevertheless he does not despair of realizing his project, if some charitable persons be found in Calcutta to assist him. May God inspire a sufficient number with the design. The work is most praiseworthy and meritorious, and those who co-operate in it, will assuredly receive a recompense, perhaps even in this life.

The French Missionaries at Singapore belong to the Society of Foreign Missions, the seminary of which is at Paris in the Rue de Bac. Since their arrival they have been assiduously employed in enlightening and animating the faith of the Catholics, exciting their zeal and correcting their manners; nor have they neglected to announce the good tidings of the Gospel to the numerous infidels of the island. To their regular and irreproachable conduct they have joined application and labour. The study of the languages most in use at Singapore has been their constant occupation; and God having been pleased to bless their efforts, Catholic instruction is given in a satisfactory manner to all who speak Portuguese, English, Spanish, French, Malay and four dialects of Chinese, to each one in his own tongue. It is not a small satisfaction to see the number and the fervour of the Chinese converted since 1833: for never until that time had the true God been blessed and his praises sung in that language at Singapore. As the work of conversion succeeds so happily with the Chinese, the Missioners devote themselves to it in a particular manner. Something appears in the Chinese character more open, more spiritual, more firm and energetic than is generally found in the nations of India, and those among them to whom God grants the favour of occasionally hearing the Christian faith preached, generally embrace it. They persevere, and afford consolation to the zeal of the Missioner, and sometimes even become excellent Catechists and discharge that office with success, thus proving by the conversion of their countrymen, their gratitude to God for having been enlightened themselves with the knowledge of salvation.

The Catholic Clergy of Singapore is at

present composed of the Vicar Apostolic (Monsieur Jean Paul Hilaire Michel Courvery, Bishop of Bidopolis, who has gone thither to fix his residence after having consecrated his coadjutor Monseigneur Pallegoin, whom he has left at Bankok, capital of the Kingdom of Siam), Monsieur Jean Nuvel and of Monsieur Jean Tchou, a Chinese Priest who received his clerical education at the Chinese Catholic College of Penang. The faithful who frequent the Chapel of the good Pastor have every year the pleasure and edification of seeing there several Catholic Missioners from France or Italy, who pass on their way to the various Missions of Oriental Asia.

The Catholics at present exceed 500; a number greater than that of the Protestants, even counting all their sects together. For at Singapore, as elsewhere, Protestantism, which was born in division, still lives by division, without presenting the least appearance of unity; that first mark of the true Church of Christ. Divine Providence seems to dispose it thus, that his Church may be easily recognized by those who seek it with an upright heart. We have few rich among the Catholics, properly speaking, though it is said that there are several Catholics in good society, who are weak enough not to show what they are. It seems that they are withheld by false shame and unwillingness to see themselves among the native Christians.

Without excusing this weakness too offensive to God, we must hope that the new Chapel, where every one will have a place suitable to his rank, will remedy the evil by removing the pretext. How great are the miseries of man, and with what multiform obstacles must a good Priest's zeal contend! Nor are all the Catholics of Singapore united under one Pastor: there are some stray sheep, who will not yet hear his voice. A sort of cancer, known but too well in many other parts of India, adheres to the body of the Church; there is division among the Catholics. A Portuguese Priest, once belonging to the Society of St. Joseph's at Macao, being unable to endure the yoke of subjection to his Superiors, shook it off in order to live more at liberty. He came to Singapore, where he found good reception and kind hospitality from a respectable Portuguese merchant of the island. This happened in 1825, after the Catholics had solicited the care of the Vicar Apostolic of Siam, but before the expediting of the Apostolic Brief. This Priest was at first without ecclesiastical authority, which he could not receive from Macao, as the Bishop of that place never had jurisdiction in the Straits of Malacca. At the beginning therefore he exercised it in virtue

of a pretended spiritual jurisdiction over all Asia, which certain Portuguese Priests maintain to belong to their Sovereign : nor was it till afterwards, when the French Priests arrived that he began to think of legalizing his situation. He then asked letters of Mission from Goa, which, as may well be believed, were readily granted. In 1831 he made his submission to Monseigneur, the Bishop of Capsa, and received powers from him in the name of the Vicar Apostolic of Siam. But soon after he rejected the authority of his new Superior, and from that time forward he has never ceased making opposition to the Missionaries and Vicar Apostolic. He pretended at the beginning and does so still, that the Brief from Rome was obreptitious and subreptitious. In 1836 his Holiness caused a letter to be written directly to him by the Cardinal Prefect of Propaganda, saying, that the Pope was informed of his opposition and disapproved of it ; and wished him to leave the French Missioners in peace and exert himself for his own part to do good. The Holy Father had also caused a letter of the same purport to be written to the Vicar General of the Chapter of Goa in 1835, but all has had no effect on him. Indecent declarations against the French Priests in the house where he says Mass, publicly insulting them in the streets, going from house to house to intrigue and blacken their reputation ; and speaking against them with such passion and rage that he has been said to be deranged ; this is his sole employment ; and all his zeal, if zeal it can be called, consists in opposing "*per fas et nefas*" the good which others are endeavouring to do. It was easy to see that such a Priest was not likely to submit to the Decree of the third of January 1840, by which his Holiness, wishing to put an end to this state of things, determined that *all ecclesiastical authority in Singapore be onged to the Vicar Apostolic of Siam, so that no one is permitted to exercise any ecclesiastical functions there, without his permission.* The Priest, instead of respecting the desire of the supreme head of the Church, and Superior of all particular Bishops, since it is from him they received their jurisdiction, blasphemes the new regulations of the Holy See, and still continues the scandal of disobedience. It is necessary, says Jesus Christ, that scandals come, but woe to the man by whom they come. May God be pleased to let the light of his grace shine upon this Priest and the deluded Christians whom he keeps at a distance from their true Pastor.

The Court of Lisbon, wishing to restore its good understanding with Rome, and to efface the recollection of the pain which its acts have given to the Holy See, has begged the Pope

to send a Legate with full power to arrange every thing. It is to be hoped that the affair of jurisdiction over the Churches of India will be proposed and decided. The Pope will have no difficulty in obtaining from that crown a renunciation of the patronage of which it seems to make little account, as the conditions on which the grant was made have not been fulfilled for many years, particularly as the right of Patronage, without the exercise, is at present only hurtful to the Catholic religion, by affording undisciplined Priests, a pretext for disobedience, and by putting fetters on episcopal zeal. By this just deference to the representations of the common Father of Christians, the Royal Family of Portugal will continue to merit the title of Most Faithful ; which their ancestors regarded as the most noble recompense of their zeal for the Holy Church.

The Catholic Chapel at Singapore is situated on a plot granted for the purpose by the English Government in 1832. Although small, it is sufficiently adorned : it has a high altar and two others at the sides. The holy offices are celebrated with decency and suitable pomp. Some able and zealous choiristers sing the Mass almost every Sunday, and an instruction is regularly given by the Missioner. A poor and very modest house stands by the Church in the same compound, and serves for the residence of the Bishop and his Priests. The poor humble life of these Gentlemen form a striking contrast with the pompous equipage of the Protestant ministers. Yes! they are content, because they value their faith and their resemblance with the Saviour of the world, who was poor, and recommended poverty to his Apostles. This they consider as a treasure, a thousand times preferable to all the riches and glory of the world. "Having food and wherewith to be clothed let us be content." *St. Paul.* Such is their device.

PROPAGATION OF THE FAITH.

We have received Nos. III., IV., and V., of the "Annals of the Propagation of the Faith," and have seldom perused a work with greater pleasure and satisfaction, inasmuch as no publication extant affords more information of the state of our Holy Religion in different parts of the world with greater accuracy and authenticity. In fact every page of the Annals is replete with interest to the Catholic reader, and we would earnestly recommend the faithful to co-operate with the Branch Institution established in this country, by enrolling their names as Members. The alms is only half-anna per week, and to be paid in the manner prescribed in the rules published in the *Expositor* of the 23d November last. We would

fain exhort our readers in the words of Mgr. the Bishop of Asti (Piedmont) who in a pastoral letter warmly recommending the *Œuvre de la Propagation de la Foi* as being one of those works which would bring down most abundantly the blessings of God upon his Diocese, says, "Amongst divine things, there are none more divine, my brethren, than to co-operate with God in the salvation of souls; this we are assured of by St. Denis the Areopagite. St. John Chrysostom tells us that a single soul saved through our means, will obtain for us the pardon of innumerable sins, and pay the ransom of our souls in the last day. Now, this is the object of the 'Œuvre' upon which we are about to address you; by associating yourselves with it, you become, in some sort, the apostles, the missionaries, of the whole world, without quitting the shelter of your own roofs; you distribute the bread of the holy word to multitudes of forsaken creatures; you extend the reign of Christ; you contribute, as far as you are able, to the accomplishment of the aspiration you daily breathe forth in the Lord's prayer, 'May the name of God be sanctified.' I go further still; you will become the co-operators with God himself, in that work which is most deeply interesting to his paternal goodness; the preservation of those souls which he created in his own image, and redeemed by the precious blood of his Son, so that you also may say with the Apostle St. Paul, 'We are truly the helpers of God, *Dei sumus Adjutores*.'"

A letter from the Secretary, Mr. F. Pereira, will be found in another column.

EXHIBITION AT PRIOR PARK.

As several of our readers feel considerable interest in every thing connected with the Prior Park Colleges, we give a prominent place to the following abridged report (published in the *London Catholic Magazine* for August last,) of the exhibition at the half-yearly examination of the Students of the Colleges of St. Peter and St. Paul, which commenced on the 30th of June, and lasted throughout the week, before a numerous and very distinguished company.

On this occasion, academic discussions and debates were carried on, on subjects of past and present interest, in Latin, French, Italian, and German, as well as on Chronology, History, and Geography. These discussions were conducted with great animation, by the youthful debaters, without, we believe, a single instance of failure; and each subject of study was introduced by an appropriate and explanatory address from the respective professors. Numerous recitations and declamatory harangues, in the above languages, diversified the proceedings of the day, as also a number of glees, quartetts, songs, and choruses, by the students and professional

visitors. The whole passed off amidst great applause. At five o'clock, a considerable portion of the male visitors sat down to a magnificent entertainment, in the long room; on the removal of the cloth, Lord Clifford proposed the health of the Right Rev. Dr. Baines; in doing so, the Noble Lord passed a very high encomium upon the character and talents of that prelate. On Wednesday evening, the dramatic fête took place, when a gay and elegant company, extending to upwards of four hundred, were present. They were received in the vestibule of the centre mansion, by the very Rev. Dr. Brindle, the President of the Colleges, and ushered into the adjoining rooms, where tea was provided. Soon after 7 o'clock the company proceeded to the theatre, where, after the overture, a very tasteful prologue, sparkling with appropriate allusions, was delivered by one of the juvenile students, amidst repeated bursts of applause. The performances commenced with select scenes from Monti's powerful tragedy of "Aristodemo." This was followed by the grand scene from Shakespear's "Julius Cæsar," in which Mark Anthony addresses the Roman populace upon the death of Cæsar. A most laughable interlude followed, being a scene from Molière's "L'Avare," played by some of the very youngest boys in the establishment, whose admirable personation drew down roars of applause and merriment. Shakespear's splendid play of "Richard the Second," followed, which furnished dramatic scope for nearly fifty of the students. Kotzebue's play of "Die Negersclaven," in German, succeeded, and excited much mirth as well as graver emotion. Molière's "Le Malade imaginaire" followed. An appropriate epilogue, was then delivered, and the band having played "God save the Queen," the labours of the youthful actors terminated. The company then retired to the saloon below, where a supply of wines and fruit, confectionery and the lighter viands was provided and partaken of, by nearly the whole of this brilliant and extensive party, who separated highly gratified with the hospitalities and intellectual entertainments of the evening.

REV. MR. SUMNER—We understand that Government has again declined to remove the Rev. R. Sumner from the Catholic Chaplaincy at Dum-Dum. We trust the matter will now be allowed to rest, and further scandal and disedification thereby spared.

PROPAGATION OF THE FAITH.

To the Editor of the Bengal Catholic Expositor.

SIR,—The Annals of the 'Propagation de la Foi' have at last arrived. They were dispatched by the good Ship "*Carnatic*" which left London in June last; a little too soon indeed to bring us the May No., which was not published until the end of June, so that we have the latest No., up to the date of departure; and now that the correspondence has once begun, we may expect that the succeeding Nos. will be forwarded regularly, as they are issued, every second month of the year.

The *Tablet* certainly has brought our acquaintance with the *Annals* down to a much later date, viz., to August 22; but we cannot expect for the gross packets of *Annals*, in the present state of Steam prices, even low as they are, the luxury of an Overland conveyance along with our newspapers and journals—for I think members will agree that those prices would take too much of our half-anna subscriptions; remembering that Two rupees Eight annas is all that the Association have to print and transmit their *Annals* out of, and to supply besides and maintain I can't tell how many hundred Churches and Missions all over the globe: and their *Annals* are very beautifully composed and got up in London, and consequently must draw very much upon their resources; and it would be difficult for any one to point out a single new Mission that has been undertaken in these latter times without receiving the most generous assistance from the Lyons Council of the 'Propagation de la Foi.' So that we must be content, I take it, with the Cape passage, until some of the 'Comprehensives' will volunteer to bring us our *annals* for as nearly nothing as can be.

The Council has been very generous to us: they have sent us 80 copies from January 1838, when the *Annals* were first printed in English, up to the date mentioned above. I have distributed to every Decurion at present in the country a No. of November 1839, (the date of our establishment here,) and the Nos. for January and March 1840. I am not at liberty to distribute the prior numbers as they have not been subscribed for: they are sent out to enable Members to complete their sets, and they are quite ready and very much at the service of any one who will pay the small tax of four annas laid upon them by the Association. I am confident that every one who reads the three Nos., already put into his hands, will be desirous to possess the whole set, and perhaps will be inclined to blame my scruples in not having forwarded all the Nos., trusting for their payment: but I was not authorized to do so. I expect that along with their next remittances, the Decurions and Centurions will express their desire to have all the *Annals*, and at the same time, enable me to comply with it immediately.

If any one may chance to be disappointed of his copy, I beg he may address himself to his Centurion in the first instance, if he have one, if not, to me, and I will do my best endeavours to rectify any mistake and prevent future disappointment. For the sake of better organization I purpose to publish shortly a list of all the Members, along with their proper Decurions and Centurions, a copy of the printed forms which have been supplied

to me lately, and the directions appended to them.

In the meantime I trust that our *annals* will diffuse a new spirit through us all; will kindle a fresh zeal in the breast of every member to urge on the good work with heart and hand, with his warm prayers and his warm charity; and to strive to procure greater extension to the "Propagation de la Foi" by engaging in its holy cause as many new members as he can.

Your's obediently,

FRANCISCO PEREIRA,

Secretary, Propagation of Faith.

Calcutta, Octave of }

All Saints, 1840. }

P. S.—Copies of the *Annals* for 1838-39, can be had on application to Messrs. P. S. D'Rozario and Co.

ANOTHER CONVERSION AT AGRA.

To the Editor of the Bengal Catholic Expositor.

SIR,—It is with the greatest satisfaction, that I inform you, that Miss Eliza Hopper, a respectable young Lady of eighteen years of age, testified the happiest dispositions at the conversion of Lieutenant and Mrs. Macgregor, which was published some time since in the *Hurkaru*. She endeavoured since then to become acquainted with the real tenets of our holy Church, and with the greatest surprise she found, that Catholic doctrines had been grossly misrepresented to her; at length persuaded of the falsity of her sect, she formed the resolution of returning to the bosom of that only true Church, which her forefathers had been forced to abandon by persecution and deceit. The very Rev. Father Adeodatus, Vicar General at Cawnpore, on the 13th ultimo received her solemn abjuration, and towards the close of Divine service administered to her Holy communion.

I hope in the Lord, that these frequent examples will be a cause for many of our Dissenting brethren to return to the fold of Christ, and that notwithstanding the invectives of the Anti-Christian press, and the barking of sectarian fanaticism, they will at length begin to enquire seriously after Truth! I am sure, that in this manner they will soon forsake "those broken cisterns that can hold no water," as the prophet Jeremiah says, in order to quench their thirst at the fountain of living water, which flows from the bosom of the Catholic Church.

I am, Sir,

Your obedient servant,

A CORRESPONDENT.

Agra, Oct. 21, 1840.

CATHOLIC SOLDIERS.

To the Editor of the Bengal Catholic Expositor.

SIR,—I asserted some time ago, that I knew of instances of the Catholic Religion being a bar to promotion in the army. Though I cannot doubt but that isolated facts of this kind have taken place from the good authority which stated them, yet I am now persuaded, from a closer investigation, that Catholic Soldiers as a body are treated with justice. For out of sixteen regiments amounting to 10,000 men, I find that the number of non-commissioned Officers among the Irish is proportionably as great as that among the English and Scotch, the ratio being nearly on both sides as one non-commissioned Officer to eight Privates. Hence the Irish, who are almost as numerous as the English and Scotch together count nearly as many non-commissioned Officers as the latter. There are some English and Scotch Catholics, but on the other hand there are some Irish Protestants. We may therefore conclude that the Catholic soldiers as a body are treated with impartiality. For though a single regiment may not yield a correct estimate (for several causes besides religion may concur to produce a disparity in a regiment) yet the average of Catholic and Protestant promotions in the whole army will afford ground for a sufficiently accurate decision. It is then a certain fact that Catholic soldiers as a body have nothing to complain of in point of promotion.

I am better pleased with this result of my enquiry, than if it had supported my first assertion. Nor do I regret that I started the question; for no doubt there is a strong persuasion in the minds of many Catholic soldiers, that religion is often an obstacle in the way of their just rights; and I flatter myself that the statement, which I now make at the demand of justice, will do more in removing the impression than any thing which could have come either from another or myself before the mooted of the subject.

I am Sir,
Your obedient servant,
R. SUMNER.

Nov. 13, 1840.

FATHER MATTHEW.

To the Editor of the Bengal Catholic Expositor.

SIR.—Though the illustrious subject of the following lines has been more, or less praised by most of the liberal papers in Europe, for

his extraordinary exertions in the cause of humanity; yet, there are some who will not allow him the meed of praise which is his due, simply—*because he is a Priest!* Sympathizing, as I do, with my countrymen, and glorying in the happy change which has come over them; I could not resist the impulse that prompted me to offer up the following slight tribute to Ireland's great moral regenerator.

I.

Shout Erin! The day of thy darkness is o'er,
Shout, shout, let the mountains re-echo the voice;
Let the thrill of that shout be sent all round the shore,
Let the nation assemble in heart, and rejoice.
Oh! yes, do rejoice, let the proud ones discover
That Erin can rouse (when she likes it, at least,) from her slumber of sin, which, thank Heaven, is over;
Her freedom's achieved, and by whom?—By A Priest!

II.

Cheer,—let the hills ring to the music of gladness,
There was a time Erin!—Oh, what wert thou then?
When thy portion was death, persecution, and sadness;
But now my own Isle is triumphant again.
Thank Heaven!—thou art indeed, better and wiser,
One cause of thy misery and sorrow has ceased;
Attend to thy best, and thy truest adviser,
And he is,—ye, speak it out,—he is A Priest!

III.

Will it ever be said, now that reason has found thee,
That again thou wilt draw, Folly's wild day,
The curtain of moral depravity round thee,
And shut out of peace every bright, cheering ray?
No, no, while the memory of him who has saved thee,
Shall rise bright as morn in the glorious East,
While thou thinkest the fiend which so long had
depraved thee
Was banished,—by whom?—By a Papist—A Priest!

IV.

Go, Bigotry!—spew out thy venom no longer,
Go, hide thy dark head in Despair's gloomy cave;
The beacon of Truth shines out purer and stronger
Since he took the helm, his Country to save.
Sing loud to Peons! to trumpet his glory:—
And raise the wild darge,—Dissipation's deceased,—
Or! long may his name, grace the bright page of story,
HUMANITY'S FRIEND! Who?—why hear it
—A Priest!

V.

My Countrymen!—proudly must swell your warm bosoms,
There is none now may dare to make sport of your name;
And gaily, and brightly will flourish the blossoms
Of the tree, that shall rear its head high unto fame.
Let those who, in other days, foully belie you,
And would have degraded you low as the beast;
Let them see that, you now have what long they denied you,
The blessings of peace, and, its angel—A Priest!

VI.

O'Connell! thou mighty one,—well hast thou earned
Thy name Liberator! but, thy Country owes more
To him by whose word countless numbers have spurn'd
The vice which for ages had lured them before.
Now friend meets with friend, in the bands of communion,
And Discord no more reigns at market, or feast;
But Harmony mild, with her young sister Union,
Weaves a wreath for the land, and, its Saviour—the Priest!

T. CASSIDY.

Secrole Benares, Nov. 3d, 1840.

CLAIMS OF THE ROMAN CATHOLIC SOLDIERS UPON GOVERNMENT TO BE PROVIDED WITH RELIGIOUS INSTRUCTORS.

We have always held that the government have no controul whatever over the peculiar religious tenets of their soldiers, but that it is imperative on the authorities to provide them with the means of receiving religious instruction and of participating in the consolations to be derived from the administrations of the ordinances of religion, which, when administered with reference to the peculiar tenets of the men, are calculated to make them better subjects as well as soldiers, but to the sick and afflicted in particular they must be a source of comfort peculiarly grateful; and we need hardly add the provision which has been made by the authorities at home to secure to the Roman Catholic soldier such religious instructors, is evidence that they entertained precisely the same opinions. We all know that the Roman Catholic soldier is called upon to perform precisely the same military duties—is subject to like privations and trials, and in the field of battle, that his life and all he holds dear on earth are placed in like peril with his Protestant brother; such being the case, he certainly stands equally in need, and, we submit, is equally entitled to all the consolations to be derived from certain religious services with his Protestant brother, and to deny him the benefit of certain services, upon which, when administered according to the ritual of his Church he rears his hope of future happiness, would be an act of injustice and cruelty, language does not furnish words of sufficient force and meaning accurately to define.—But we have said the authorities at home have provided against such injustice and cruelty, nor can it be charged against the authorities in this country that they are unmindful of the provisions referred to, or that they turn a deaf ear to applications from Roman Catholic soldiers for the services of a Minister of their Church, when made by the proper authorities and through the prescribed channels.—There is not however wanting evidence of subordinate functionaries interfering and making use of their authority and influence to prevent the benevolent intentions of the authorities at home being carried into effect, or to limit their operation to the smallest possible compass;—an instance in point was brought to our notice the other day.—We will not more particularly allude to the circumstance just now than to state that at a Military station something more than a day's march from Madras, the services of a Roman Catholic Priest were required, and an application for such, supported by the recommendation of the officer in command, was duly forwarded to ———, by whom it was cast aside and for the time forgotten by him;—a knowledge of the circumstance would seem however to have reached superior authority, by whom the entire correspondence on the subject, it would seem, has been called for, with a view, no doubt, to the application of the poor soldiers being disposed of according to its merits, and to visit such interference on the part of subordinate functionaries with a suitable check:—under the impression that such is the case we shall for the present take leave of the subject.—*Madras Examiner*, Oct. 12, 1840.

The following correspondence will tend to show the accuracy of the opinion regarding subordinates, and enable the reader to contrast the little trouble-

some bigotry of officials with the kind conciliating dispositions of Government. The conduct of Capt. Bernard produced such discontent at Poonamallee, that it was deemed advisable to publish the whole of this affair in the Poonamallee Chapel, in order to allay the feeling that was excited and show the soldiers where they might legitimately find redress. Captain B. seems, like the poet's chest of drawers, to serve a double purpose. He can preach and drill. He can wield the sword of the spirit and that of the flesh. I must take the liberty of enquiring, whether a *reformed* Saint, who is fully acquainted with the subjoined correspondence, enjoys any privilege which could justify him in attempting to prejudice a young Catholic Officer against Rev. Mr. Kennedy by more than insinuating that the sole grounds of Mr. Kennedy's complaint were, that the Protestant Bible was read to the Protestant soldiers by a Protestant Chaplain?

"Hic higher est—Hunc tu Romane caveto.

TO ROBERT CLERK, ESQ.

Secy. to Govt.

SIR,—May I respectfully request that you will lay before the Right Honorable the Governor in Council the accompanying copies of a letter from Rev. W. Kennedy, R. C. Clergyman of Poonamallee, to Capt. Bernard of the same place, and of Capt. Bernard's answer to Mr. Kennedy.

In his letter to me, Mr. Kennedy states that if Capt. Bernard had not deprived Mr. Kennedy of all hope of obtaining any redress from him (Capt. Bernard) he would have added to the fact related in his letter, others which would clearly show, how much opposed the grievance he complains was to the feelings of the R. C. Soldiers in the Hospital at Poonamallee. Mr. Kennedy adds that the R. C. soldiers in the hospital felt very much hurt by some controversial discourses of the Rev. Mr. Vandeleon, in which this Rev. Gentleman declaimed against some of the leading doctrines of the R. C. Religion. In these circumstances Mr. Kennedy says that as the R. C. soldiers deem it a hardship in many respects, to be obliged by occasion of the present complaints to adopt the alternative mentioned by Capt. Bernard, viz., to apply for permission to leave these rooms and separate from comrades from whose society they may derive consolation, they would be desirous that Rev. Mr. Kennedy should preach as Mr. Vandeleon does in the hospital, and thus have an opportunity of refuting that gentleman's offensive observations against their Religion.

I have informed Rev. Mr. Kennedy that I deemed it much more advisable to submit his complaint to the Right Hon. the Governor in Council, as I would be very unwilling to sanction a proceeding which would convert the Hospital to an arena for religious controversy, that it was my wish that he should adhere to his previous manner of acting, and when attending Roman Catholics who were in the same room with persons of a different persuasion, to do so in such a way as would show that he did not desire to obtrude his Ministry on these persons, and that he was anxious to pay every deference to their Religious feelings.

I have the honor to be, &c.

(Signed) † P. J. CAREW.

Madras, 27th November 1839.

TO CAPTAIN BERNARD.

Commandant, &c., Poonamallee

SIR,—I have the honor to inform you, that the Rev. Mr. Vandeleon has been for some time preaching once or twice a week to Protestants and Roman Catholics promiscuously in the hospital at Poonamallee, and that it is considered one of those grievances which the late orders from Lord Hill were intended to obviate.

One of the Roman Catholic patients told me, that he had retired, though at some inconvenience to himself, as the Rev. Gentleman was about to begin his Sermon, but that a cooly was dispatched immediately to bring him back, it being previously ascertained that he was a Roman Catholic. It is unnecessary to state, that though it were optional with Roman Catholics to retire or not on such occasions, it would be sometimes physically impossible for them to leave their place, and generally inconvenient. I mentioned these facts to Dr. Carew, and his Lordship expressed a strong hope, that were the Commandant made acquainted with the circumstances, further enquiry or representation would not be necessary.

I have the honor to be, &c.

W. KENNEDY. R. C. C.

CAPT. BERNARD'S ANSWER TO THE FOREGOING.

SIR,—I have the honor to acknowledge the receipt of your letter of the 15th instant, and in reply I beg leave to state, that the power is not vested in me, nor have I the inclination to prevent a Minister of Christ reading and explaining the Gospel in the Hospital at this Station, it being quite optional for the Roman Catholics to remain or not as they may think proper.

In case of a patient finding it physically impossible to leave the place, I make no doubt the Doctor would consent to remove him to another ward, if he particularly requested it, and I shall always be happy to attend to any inclinations which the soldiers themselves express as far as the good of the service will permit.

I have the honor to be, &c.

W. W. BERNARD,

Capt. H. M. 39th Regt.

Public Staff Officer, Poonamallee.

Poonamallee, 29th Nov. 1839.

ECCLESIASTICAL DEPARTMENT, No. 288.

Extracts from the Minutes of Consultation, Dated 30th November 1839. Read the following letter from the Right Rev. Dr. CAREW.

Part 1st.—Resolved that the Major General Commanding the Army-in-Chief, be furnished through the Military Department, with a copy of the foregoing communication, and be requested to caution the Staff Officer at Poonamallee against allowing the Hospital at that station to be made an arena for Religious Controversy.

2nd.—His Lordship in Council considers it desirable that Missionaries and other Clergymen, who are allowed to visit the Military Hospitals, should be reminded that the permission is granted to enable them to afford consolation to those of their own persuasion, and not to take advantage of the sickness of persons, who are of a different creed, to harass and annoy them with ill-timed controversial discourses.

(A true Extract.)

(Signed) ROBERT CLERK,

7th November, 1839.

Secy. to Govt.

TO THE RIGHT HONORABLE LORD
J. ELPHINSTONE,

My Lord, Governor of Madras, &c. &c. &c.

In the late reign, when the Whig Ministry retired from office, you disinterestedly resigned your place, although you might have retained it without sacrifice of principle.—The British people applauded this generous adherence to the fortunes of your political friends and willingly recognized, in your succession to the government of this Presidency, the just reward of your integrity and independence. Placed, thus auspiciously, in an important station, you could not, without discarding every honorable motive, falsify the anticipations that were formed in your favour.

Your immediate predecessor, my Lord, was a man of no ordinary merit. He has left behind him solid testimonials of his liberality and services; nor shall the apprehension of the impotent sneer of bigotry deter me from openly avowing my admiration of his public virtues. Example kindles emulation—and the fear of an unfavourable contrast stimulates to action.

But, my Lord, you have stronger incentives to pursue the path of honor. Enjoying high rank and influential connexions, at the season of life when the faculties, ripening by experience, attain their measure of perfection and honorable ambition, full-plumed, rises on the wing—you cannot view your present temporary elevation as the ultimate object of your hopes. Nor could you sink the foundations of a lasting name more securely than in the soil of India. The complicated interests confided to your charge—the peculiar and subtle character of the people—the singular manner in which we possess this country, living but in no way blended, with the original inhabitants, tenants for a year, without any interest in the estate—The deep, hereditary prejudices even of high functionaries—The selfishness of narrow minded intriguers—these are some of the difficulties with which you have to cope. But the government that surmounts them needs no testimony of its wisdom. A dangerous and stubborn enemy in chains was deemed the richest trophy that could adorn an ancient triumph.

And be assured, my Lord, that the affairs of India can be no longer hidden in mystery. The general movement throughout the East has fixed on these countries the eyes of all Europe—You are a prominent character, placed upon an eminence—'tis a condition of your office to endure the public gaze. Moreover the distance between us and the mother country is, if I may use the expression, rapidly diminishing—The people of England, no longer regarding our Eastern possessions as the private patrimony of some privileged families, begin to think and speak of India. No influence can now rescue the whole state of our affairs from enquiry and public judgment—It may be imprudent to surmise what direction public opinion will take—whether it will pass over as sacred and inviolable the hereditary privileges and time worn charters of our rulers. But, there can be no danger in affirming, that our policy, laws and administration of justice will be freely canvassed—that the delinquency even of a Governor will be rendered as public and odious as if he had offended nearer home, and that his wise impartial government will receive the generous testimony of a nation's gratitude.—You yourself then, my Lord, can either close, or widen your future prospects. You can establish your claim to serve your country or prove the partiality of the choice which placed you in your

present station. It is a wretched destiny, my Lord, after having exercised for a time, something approaching vice regal power to retire into an indolent, disgraceful exile from business—The ignominy of such a reverse would not only tarnish the lustre which elevated office imparts to rank : it would dull the original brightness of a titled name.

It is natural to ask, how far you have done justice to your character and station. To such a question it might be replied, that your authority is limited, even shackled—the shadow, not the substance of power. I admit that you are restricted, but allow me to tell you, my Lord, that even in cases, where you are prevented from deciding, you can effect great good—For the present I shall not further discuss this point. Sufficient reasons determine me to direct your attention to another subject.

Allow me to ask whether you have laboured to neutralize the partiality and bigotry of subordinates.—You are not placed above the condition of the Ministry at home or of Governors in the Colonies ; and you must be aware that the most beneficent intentions have been frustrated by the corruption, or bigotry, or prejudice of inferior officials.—The vilest insects gather round the most wholesome roots, and if not anxiously watched they destroy them or stunt their growth. I shall not test the wisdom and firmness of your Government by a partial examination—I might choose any department ; but this is a country held by a Military force, our strength and safety lie in the army—If then you have not defeated the technical Cavils of Military Subordinates, who have attempted to interfere with your liberal views ; it can scarcely be supposed that you have been active or successful in reforming other departments.

Let me not be misunderstood. Let it not be supposed, that I wish to degrade the character of our British Officers. There are amongst them members of the oldest and most noble families. Men who would liberalize and ennoble any profession, which they might choose to follow. I speak not at hazard. I have known many Military Men. Kind, enlightened, guided by a delicate sense of honor, devoted to their profession, with minds as polished and as sharp as their swords. They rendered the name of soldier amiable and respected. The vanity of other nations has questioned the superior bravery of the British Army : but it has never disputed the peculiar claim of the British officer to the title of gentleman. If a commander who feels for the wants and privations of his people, and at the risk of personal insult, seeks to procure for them the consolation of a Pastor's voice, although he differs from them in religion—if he is liberal, just and high-minded ; I commend Colonel Smith to the gratitude of the Soldiers who serve under him.

The generous and honourable conduct of General Wolfe, Colonel England and Brigadier Burton deserves similar praise—Sir Jasper Nichols is a prudent, impartial, considerate and honest Soldier. We may perhaps replace the most solid pillar of the moral edifice by another of the same strength and fine proportions ; yet I would still regret the departure of Sir Jasper Nichols, if he had not been removed to a sphere in which he will be more useful and more honoured.

But my Lord what profession is there into which there have not crept men, unworthy of their calling ? If a subordinate, filled with the rancour of a whining methodist, and becoming more solicitous for the Biblical proficiency than for the discipline of the Army,

abuse for sectarian purpose—the influence which his station gives him. and insult a Brother Officer, because that Officer, high in Command, had recommended the petition of some Catholic Soldiers—If he forbade a Colonel to interfere in favour of Catholics placed under him ; would that be bigotry ? Is such a proceeding worthy of a British Officer ? A Protestant Gentleman naturally feels great delicacy in pronouncing upon the fitness of a Catholic clergyman to instruct a Catholic community. But let me suppose that two Catholic Officers, one of them a field Officer, and the Catholic Soldiers of a station declare that a certain clergyman could neither teach them their Religion, nor administer, with fruit, the rites of their Church, and that the Catholic Soldiers petitioned Government for another Pastor—would it be generous, or prudent or just, if the Protestant commander insulted the Petitioners, tore and trampled upon the Petition, and by every influence which he could command, resisted the wishes of men to whom he should have given the fullest freedom of conscience ? Would you, my Lord, preside at the Council that would adopt the opinion of that subordinate in opposition to the written declaration of two Catholic officers, and sustain him in such a contest, until he might think it prudent to advise his friend to retire ?

I could suppose three other cases of similar aggravated insult. Your Lordship may be curious to ascertain, if these suppositions be pure inventions. The Military as well as the Civil Public Offices are open for your inspection—you will find in them authentic documents, and these will probably enable you to pronounce how closely fiction approaches the reality.—A special pleader perhaps may object that in the cases which I have made, some of the prescribed formalities may have been omitted ; be it so. But it must be remembered that Military forms and technicalities, are not generally known even by the older officers. If Privates misunderstand them. If they address their Commanding Officer respectfully, in the spirit of obedience, and humility, if the Petition which they present with some informality, is so reasonable, that another Commanding Officer forwards it to Government, and Government grants its prayer, if all this be true, does the Officer who tramples such a Petition under foot, exhibit a prudent zeal for the discipline of the Army, or betray a rancorous opposition to the Religion of his men. Can the inculpable omission of some little technicality, not only defeat a just claim, but even merit rebuke and insult. If therefore my Lord you would render your administrations impartial, just and conciliatory, give not your confidence to those who are corrupted by prejudice. If ever it be attempted to palliate illiberality by appealing to the opinion of narrow-minded subordinates. If ever you doubt the testimony of two Commanding Officers whom you may consult, with regard to the competency of a clergyman to serve as chaplain to the British Troops—If ever you enquire whether a chaplain who confessedly speaks no language intelligible to his English hearers, can *communicate* with them. If you act thus with the view of retaining him in his place against the advice of the Commanding Officer and the wish of the Military—then, My Lord, I shall believe that you have sacrificed your independence, and caught infection from the breath of bigotry.

I am, my Lord,

Your obedient Servant,

Madras, 19th October 1840.

N.

APOSTOLIC VICARIATE OF MALABAR.

(Concluded from page 281.)

In the month of November 1837, a simple secular priest, Portuguese by birth, named Antony Felician Carvalho, arrived at Goa, with the usurped title of Archbishop-elect of Goa, Primate of the East, and surrounded with all the pomp becoming so exalted a dignity. This was another creature of the Portuguese crown. His first act was to cause the lawful Vicar-capitular to be deposed, and get himself named in his stead, in order the more easily to deceive the simple faithful. As the civil governor supported him with his power, and as the inhabitants of Goa are in general inclined to the basest servility, all the Portuguese possessions (at least exteriorly) followed him in the schism. The administrator of the diocese of Cochin, Father Manoel de St. Joachim Neves, a Dominican, was no sooner informed of the arrival of Carvalho, than he hastened to acknowledge him, and to proclaim him the supreme head of the Christian Churches of India.

The three great Indio-Portuguese dioceses of Goa, Cochin, and Meliapour are then occupied by declared schismatics. The Administrator of the diocese of Cranganore, Father John de Porto Peixatto, a Portuguese Franciscan, fell into the schism, but through ignorance merely; thanks, however, to his good faith, it was not difficult to recall him; I had only to write and send him one of my Missionaries; he promised to inform his diocese, by circular, of the real state of things, and to let them know, that in case he should die (for he was seventy-eight years of age, and overwhelmed with infirmities,) all the Christians should submit to the Vicar-apostolic, in obedience to the decrees of Rome. Death, however, prevented him from writing the desired circular.

In fine, in the beginning of 1838, some French Jesuits arrived in India, who were sent by Rome to the Vicariate-apostolic of Pondicherry; they were placed under the jurisdiction of the prelate, to whom all that country was subjected by a decree, dated 5th of June 1837. Those religious had to suffer the same persecution as the priests who had preceded them.

The conduct of Father Neves, Administrator of the diocese of Cochin, having become openly schismatical, I thought it necessary, 1st, to warn the faithful of the great danger and evils they would be exposed to, by continuing in his communion; 2ndly, to take under my jurisdiction all those who, in order to avoid the guilt of schism, would join me. This measure was pointed out to me by the former decisions of Rome (see sec. 17 of first part :) the Vicars-apostolic of Bengal and Madras had taken the same measures before me; they were imitated by the Vicars of Pondicherry and Bombay, who publicly refused to distribute the holy oils to the priests of Goa, or confer orders upon any ecclesiastics of that diocese. If it be permitted to speak according to the provisions of human wisdom, the whole Church of India would have been precipitated into the schism, were it not for the opposition of the Vicars-apostolic.

The two pretended Bishops of Goa, and Meliapour, as well as Father Neves, afterwards published many hypocritical Protestations of obedience to the Pope, and union with the Catholic Church; they did not fail to abuse the Vicars-apostolic, and advance false pretexts to justify their schism. Notwithstanding all their publications, I had the satis-

faction to bring back three priests and some parishes to the unity of the Catholic Church.

My pastoral letters arrived about the same time as those sent by the other Vicars-apostolic in Canara, a province situated between Malabar and the territory of Goa, and subject to the English Government. Fourteen thousand Christians, in possession of nine Churches of that country, were soon persuaded of the intrusion of the priest Carvalho; they perceived that the diocese of Goa, to which they belonged, was destitute of a canonical administrator, and after consulting the four Vicars-apostolic, they submitted for the present to my jurisdiction as the nearest Catholic Bishop. Eight native priests of Goa, united in imitating their example, whilst the obstinacy of the others keeps eleven parishes in a state of schism.

On the 29th of July in the same year, the administrator of Cranganore, of whom I have spoken above (sec. 7), died in the communion of the Church. During his illness he exhorted some of his clergy to acknowledge me, after his death, for their lawful superior, if they wished not to be separated from the Catholic communion. Notwithstanding this recommendation, father Neves hastened to dispatch his emissaries in all directions to induce the entire diocese to acknowledge obedience to him, or at least to suspend their determination until orders should be received from the pretended Archbishop of Goa. A few parishes rejected the insinuations of father Neves, and submitted to me in the course of the month of August; his emissaries, however, and his artful writings obtained for him the desired suspension; but they could get only one parish to acknowledge his jurisdiction.

We have now come to the month of September; on the first, father Neves received letters-patent from Carvalho, naming him archiepiscopal administrator of the dioceses of Cranganore and Cochin. Armed with these documents he had no doubt of the triumph of his schism; but he was quickly undeceived. On the 4th of the same month I received the circular letter of the Pope, which begins with the words: '*Multa Præclarè*,' and is dated the 24th of April, 1838. By this bull the four Indo-Portuguese dioceses of Meliapour, Cranganore, Cochin, and Malacca were suppressed, and their territories subjected to the jurisdiction of the nearest Vicar-apostolic, as their only ordinaries; it moreover abolished the metropolitan authority of Goa, over the territory of the suppressed dioceses. By virtue of this bull, father Neves ceased to be what he had been for twelve years, that is, legal administrator of Cochin, and I became the only lawful prelate of all Malabar.

Father Neves, to whom I forwarded an authentic copy of the bull and the circular of the Propaganda, was not however arrested by their contents; on the contrary, he only became more obstinate in the schism; and by his writings and the agency of his priests, who are almost all either suspended or excommunicated, redoubled his efforts to retain the Christians of Cochin in their rebellion, and to draw those of Cranganore into the same misfortune.

In spite of all his efforts the whole diocese of Cranganore, composed of seventy-two Syro-Chaldean and four Latin parishes, comprising about sixty-five thousand souls, a hundred and eighty-three priests, and fifty-eight ecclesiastics, submitted to my jurisdiction after the publication of the bull

In the late diocese of Cochin twenty-two Churches and two secular priests have already acknowledged it; there still remain about fifty Churches attached to the schismatical party, some of which I hope to be able to bring back to the centre of unity.

The parishes which at present recognize the authority of the Vicar-apostolic, including the nine parishes of Canara, amount to fifty-seven Latin and a hundred and fifteen Syro-Chaldean, in all a hundred and seventy-two, the population of which may be estimated at two hundred thousand souls.

" + FRANCIS-XAVIER, *Bishop of Amata,*

" *Vicar-apostolic of Malabar.*

" *Verapolis, Malabar, January, 1839.*"

MISSIONS OF ASIA.

SACRED GEOGRAPHY OF INDIA.

India is, without doubt, one of the finest countries which the finger of God has traced out on the face of the globe. It occupies an immense space, from the sixty-fifth to the ninetieth degree of east longitude, and from the thirty-fifth to the eighth degree of north latitude. The Himalaya mountains, the Indus, the Ganges, and the ocean, trace its outlines; a tropical sun is prodigal of light and heat, whilst the snow-topped mountains, concealing within their bosoms the most valuable mines, present on their sides the vegetable riches of every clime. Rivers, which periodically overflow their banks, water its plains covered with gigantic forests, which numberless tribes of animals inhabit, and the sea, which casts the pearl upon the shores, conveys also the tributary vessels of every nation.

A hundred and twenty millions of men people this favoured soil. Some tribes wandering through the woods, and many thousands of fishermen, dispersed along the southern shores, seem the remains of a population, which, masters of the country at an immemorial epoch, have lost their possessions and their independence. The principal race, whose successive migrations gradually covered the whole surface of the country, came from the north, probably from the vallies of the ancient Bactriana, and gave themselves the name of Aryas, which means strong men. They spoke the Sanscrit, which is at present a dead language, but which is immortalized by the literary monuments it has left behind, and still more by its wonderful affinity with the primitive languages of Europe. Four castes, which have since been subdivided indefinitely, formed, originally, the social organization of the country. The Brahmins, or priests; the warriors, who were called Kshatriyas; the Vaisyas, who were employed in trade and the labours of agriculture; and the Soodras, who were destined to menial employments. Such as forfeited their social rights in consequence of some great crime, and perhaps the last remains of the conquered inhabitants, formed the impure castes; the most abject and abhorred was that of the Parias. The warriors divided the conquered territory amongst them; numerous principalities were founded, the chiefs of which took the title of rajas; the two most powerful dynasties, the children of the sun and the moon, fixed their residence in the cities of Ayodhia and Hastinapour, and during many centuries disputed with each other universal dominion.* The

* By caste is understood a civil, political, and religious

religious belief of India is lost in the night of time, and the obscurity of mystery. There may be recognized some obscure traces of original sin and the promise of redemption, with the dogma of the Holy Trinity, disfigured under the names of Brahma, Vishnu, and Siva. At a later period, these three personifications of the Divinity were confounded in the chaos of an inextricable mythology; and at present the theological systems which once divided the colleges of the Brahmins are reduced to a proud pantheism, in which man deifies every thing, in order to make a god of himself, whilst the inferior castes are abandoned to a brutal fetichism, which prescribes the adoration of matter, and the sacrifice of human victims. Every year are the widows of Benares still seen to mount the funeral piles of their husbands;* the chariot of the idol Juggernaut crushes to death the fanatical victims who throw themselves under its wheels; thousands of children are cast into the waters of the Ganges, and whole caravans of travellers perish under the sacerdotal knives of the Sicks. Who can tell the horrors perpetrated in the subterraneous temples of Ellore and Mahabali-pouram?

Sunk so low in ignominy, India could offer but little resistance to the conquest of a people more modern, and of a religion less impure. When the Mahommedan scimitar had extended its conquests through Syria and Persia, as far as the bands of the Indus, the opulence of the country on the opposite side presented a strong temptation to cupidity, and the tents of the followers of Mahomet were soon seen in those fertile regions. The merchants of Arabia took possession of the coasts of Malabar; and the Moguls, driven on one side by the armies of China, and pressed on the other hand by the Ottoman power, crossed the mountains and overran the rich cities of Hindostan. There they founded an empire which for three hundred years was the wonder of Asia, and which, by its sanguinary proselytism, forced the Alcoran upon the conquered inhabitants. The former idolatry of the country was undermined by the Musselman faith: the cities of Agra, Lahore, and Delhi were embellished with inimitable monuments; academies were founded, and schools opened; but the doctrine of Mahomet brought with it the two scourges which have ever accompanied it,—polygamy and slavery.

At length the hour marked in the designs of Providence arrived, and the Catholic faith was carried with Vasco de Gama to those infidel countries. It is true that a venerable tradition represented the Apostle St. Thomas as the first preacher of the gospel in those regions; that flourishing congregations were early formed there, and that at the time of Justinian a bishop resided there, who fixed his see at Calliana, a city which is at present unknown; his priests had penetrated even as far as the shores of Ceylon,† but

classification, which necessarily renders hereditary, the profession in life to which each belongs; which forbids all alliance, all social intercourse, and sometimes even so much as the contact of individuals; which permits no community of worship, and destroys the fraternity of men before God, by denying the unity of origin; for, according to the book of Indian laws, "Brahma the Creator made from his mouth, the Brahmin; from his arm, the Kshatriya; from his leg, the Vaisyas, and the Soodra, from his feet."—*Laws of Manou*, i. 31.

* Thanks to the late Lord William Bentinck, this practice no longer exists.—Ep. B. C. E.

† See Casma's *Indico*. See also the *Dictionnaire des Sciences Ecclesiastiques*, article 'Inde'; the narrative of the

from the ninth century, the Syrian Mar-Thomas had introduced the errors of Nestorianism into those distant Churches; those errors were removed in part only at the voice of St. Francis Xavier; even at present a considerable number of erring Christians are subject to the authority of the Nestorian metropolitan of Malabar. The inhabitants of whole districts fell at the feet of the great apostle of the Indies; and such was the number of catechumens who presented themselves for baptism, that the arms of the priests fell down from fatigue. Many episcopal sees were erected by the care of the Sovereign Pontiffs; in 1547 and 1611, the archbishoprics of Goa and Cranganore, and in 1557 and 1606 the bishoprics of Cochin, Malacca, and San Thomé-de Meliapour. After the example of the Society of Jesus, the other principal religious orders founded missions on different points: from the frontiers of Thibet to Cape Comorin there was nearly a million of Catholics, who however seemed only the seed of a more abundant harvest.

But unexpected events did not suffer those hopes to be realized; the Portuguese influence in India was suddenly annihilated, and only a few cities were left to Portugal. Holland and Denmark disputed the possession of a part of the sea-coast, whilst the number of English factories changed into so many fortresses, and the address of the English merchants, who had become as powerful as kings, secured for England the empire of India. Its possessions are divided into four presidencies; that of Calcutta, which embraces Bengal; that of Allahabad, which comprises Hindostan; that of Bombay, for the Malabar coast; and that of Madras, for the coast of Coromandel. The island of Ceylon forms a government apart.* Under the protection of the British flag, the numberless sects of Protestants were introduced into the country, and exercised a proselytism which exposed them to no difficulties or dangers; and though their efforts to convert the pagans have signally failed, they were sufficient to disquiet the rising Churches. The suppression of the Jesuits left without succour the vast missions which they had formed; the revolutions of Europe, during the commencement of the present century, dried up the resources and thinned the ranks of the religious orders; in fine, the episcopal sees founded under the protection of the Portuguese crown, could scarcely subsist in cities which had not half their population; their authority was weakened by the non-residence of the titulars, and by the neglect of the government of Lisbon to appoint to a see, when it became vacant. The native priests gradually became undisciplined; and lately the intrusion of some ecclesiastical authorities, illegally nominated, has added schism to the evils already existing. Under these circumstances, the Sovereign Pontiff felt himself bound to interfere; and, in the exercise of that plenitude

of power vested in him by God, His Holiness, Pope Gregory XVI., by a bull dated 24th of April 1838, suppressed the archbishopric of Cranganore, and the bishoprics of Cochin and St. Thomé-de-Meliapour, and subjected their territories to the jurisdiction of Vicars-apostolic, with the titles of bishops in *partibus infidelium*. On the other hand, the Society of Jesus, the Capuchins, and the Seminary of Foreign Missions, encouraged by the increasing numbers of vocations, and the succours they receive from the Propagation of the Faith, are resuming their former conquests. At Madura 150,000 faithful have listened to the voice of the new pastors sent them by Rome; and a larger number still have been united together in the Churches of Malabar. Ceylon counts 2,00,000 faithful in the northern and eastern Vicariates. A new and more consoling era seems to be opening to our view; let us hasten its approach by our offerings and prayers. Prayer was once able to keep back the coming night, which threatened to save the vanquished enemy from the pursuit of Israel; and will it not be still more efficacious in hastening the approach of that day which will restore to us so many brethren, by diffusing the light of truth throughout those nations which are yet sunk in the darkness of error?

After this short sketch of the religious destinies of India, we shall give a summary of its present condition, and shall make known the ecclesiastical divisions into which it is now distinguished.

I. The Archdiocese of Goa, created in 1557, comprises the territory of that city, Guzerat, and perhaps the Deccan and Nagpoor. San Pedro is the archiepiscopal residence; it is near Villa-Nova-de-Goa, where the population of the ancient capital, now deserted, is concentrated. This see has been vacant for some years, but is provisionally filled by an administrator named by the Portuguese government, in opposition to the laws of the Church; this last diocese is distracted by schisms.

The French settlements, which are subject to the colonial administration, are placed under the jurisdiction of a prefect-apostolic, who resides at Pondicherry; the other four districts are entrusted to the priests of the seminary of the Holy Ghost in Paris; there is, however, but one at Chandernagore. Karikal is under the spiritual government of the Society of Foreign Missions. The small congregation of Yanaon and Mahé is destitute of all religious succour.

II. The rest of India forms seven Vicariates-apostolic.

“ 1. The Vicariate-apostolic of Thibet and Hindostan comprises the north of India, from near the tropic; Nepal, and perhaps Bootan, which may be considered provinces of Thibet; a part of the country of the Mahrattas; that of the Rajpoots, the Seiks, the Afghans, as far as Persia, are also within its circumscription, but do not contain any Christians. In 1707, some Capuchin missionaries settled in Thibet, but in consequence of a persecution which was raised against them, were forced to retire in 1728, when they fixed themselves on the bank of the Ganges, where they have since remained. When the Society of Jesus was suppressed, the Italian Capuchins replaced them in Hindostan. A Vicar-apostolic of that order was sent there in 1803; since that period the mission seemed to have recovered its former prosperity. The functions of vicar-apostolic are at present fulfilled by

voyages of Anquetil Du Perron, first volume of his translation of *Zend Avesta*; and Paulin de St. Barthélemy, *Viaggio all' India Orientalia*.

* Ceylon alone is under the direct administration of the English Government. The four presidencies belong to the East-India Company, and constitute its immediate possessions; the kingdoms of Nepaul, the Deccan, Mysore, the Mahrattas, &c. &c. are tributary to it. The French colonies in India are divided into five districts; Pondicherry, Karikal, Yanaon, on the coast of Coromandel, Mahé, on the coast of Malabar, Chandernagore, in Bengal. Goa, Villa-Nova-de-Goa, Damann, Diu, are the only remains of the Portuguese power. The Danes possess only the small island of Tranquebar.†

† Also Serampore in Bengal.—Ed. B. C. E.

Dr. Pezzoni, sixty-five years of age, who was consecrated at Rome Bishop of Esbona in 1826; he resides at Agra, and is assisted by a coadjutor, Dr. Joseph Borghi, Bishop of Bethsaida, who was consecrated at Constantinople in 1838; eight missionaries and a native priest are charged with the spiritual interests of about six thousand Christians. Ten Churches or chapels have been raised at the principal points, many of which are in a state of ruin; the city of Sardanah possesses a magnificent Church, built by the pious Princess Begum Sumroo, by whom considerable sums have been also left for the founding of a seminary. Three Capuchin fathers embarked last June for those countries, with the intention of preaching the Gospel in the kingdom of Lahore, where General Allard, by his talents and services, has prepared the way for Christian civilization.

"2. The Vicariate-apostolic of Bengal comprises the ancient missions which the Jesuits possessed in that country. At the period of their suppression they resigned their places to the Portuguese religious of the Order of St. Augustin, subject to the jurisdiction of the Bishop San Thomé-de-Meliapour: but, in 1834, His Holiness Pope Gregory XVI., created Bengal into a Vicariate-apostolic, and named to this post the Rev. Father Robert St. Leger, an Irish Jesuit; in 1838, he was provisionally replaced by Dr. Taberd, Vicar-apostolic of Cochinchina, forced by persecution to take refuge at Calcutta. This capital contains about ten thousand Catholics, and possesses three Churches; there may be the same number at Dakka and in other parts of Bengal. The mission and college are attended to by six Jesuits, assisted by six Portuguese priests, who have submitted to the new jurisdiction, and three who have been educated at the Propaganda.

"3. It is not easy to determine with precision the circumscription of the Vicariate-apostolic of Madras. The bull of 1838 assigns to it the ancient dependencies of the diocese of San Thomé-de-Meliapour, which had not been previously disposed of. It is supposed that it comprises the coast of Carnatic to the south, the cities of Gondeloor and Porto-novo to the north, the shore as far as Mazulipatam, or the mouth of the Kistna, as far as Bengal; it would even seem that the interior of India, to the north of that river, is to be added, as far as Nidzain and Nagpoor, for the Vicar of Madras sends missionaries there. The ancient episcopal city of Meliapour, near Madras, and which is thought to possess the tomb of St. Thomas, is included in the Vicariate; the clergy is composed of five missionaries and two native priests. Dr. O'Connor, who is about fifty-five years old, was named Vicar-apostolic in 1833; he belonged to the Augustinian order in Ireland, and is assisted by Dr. Carew, Bishop of Philadelphia, *in partibus*, who sailed from Europe in 1838, taking with him six additional Irish missionaries. Madras is the episcopal residence; there are three Churches in the city, and four others in the suburbs and vicinity; the number of Catholics in the Vicariate may amount to twenty-thousand.

"4. The Vicariate-apostolic of Bombay extends along the coast from Surat, in the north, to Rajpore in the south. The priests here are numerous, the most of them Italian Carmelites, with a few natives; the Vicar-apostolic and his coadjutor, belong to the same order: the former is Dr. Pedro d'Alcantara, consecrated in 1798, seventy-eight years old; the

latter, Dr. Louis. The Christian population, though not exactly known, must be considerable.

"5. The Vicariate-apostolic of Verapoli is formed of the archdiocese of Cranganore and the diocese of Cochín; it comprises Malabar and Travancore; that is to say, the whole coast from Cape Comorin to within a short distance of Goa; the chain of the Ghauts form its limits towards the interior. The prelate charged with the administration of the district is Dr. Francis Xavier, of St. Anne, Bishop of Amala, and seventy years old; this prelate, who is an Italian of the order of discalced Carmelites, is one of the oldest missionaries in India: Dr. Louis, of St. Theresa, has been just appointed his coadjutor. Five missionaries, and a considerable number of native priests, who follow the Chaldean rite, exercise the ministry. There are seventy-eight Churches or chapels, and near two hundred thousand Christians.

"6. The Vicariate-apostolic of Pondicherry was erected in 1777, in favour of the Society of Foreign Missions, who for a long time had supported many priests there. The bull of 1838, by enlarging its jurisdiction, has added to it the South of India, from Cape Comorin to the Kistna, with the exception of those parts of the coast reserved to Madras; all that part of the Vicariate of Pondicherry, to the south of the river Cavary, with the exception of Tanjore and its province, and the port of Negapatam, is entrusted to the administration of the Jesuits, who, however, are subject to the jurisdiction of the bishop, and receive their spiritual faculties from him. This part, which comprises Madura and Marava, is divided into three districts; that of Trichinopoly to the north, that of Madura in the centre, and that of Tinnevely. Six Jesuits, assisted by some native priests, are charged with a Christian population of about 150,000 souls. This is the classic soil of their ancient triumphs and the conquests of St. Francis Xavier. The territory, which has remained under the exclusive administration of the Society of Foreign Missions, is divided into twelve districts, including Tanjore: twenty-two missionaries and three native priests are charged with the spiritual instruction of eighty-thousand Christians; Dr. Bonard is Vicar-apostolic; he is forty-five years old, and was consecrated in 1833; his residence is Pondicherry. The Holy See has authorized him to send missionaries to the Maldiv Islands, where the light of faith has not yet shone.

"7. The Vicariate-apostolic of Ceylon was erected in 1836. This island, the entire population of which amounts to eight hundred and fifty thousand souls, contains no less than two hundred thousand Christians; a numerous clergy is in possession of two hundred and fifty-six Churches. The Vicar-apostolic, Dr. Rosario, was consecrated in December 1831; he is a Portuguese, of the congregation of the oratory of St. Philip of Neri."—*Annals of the Propagation of Faith*, No. III.

CATHOLIC INTELLIGENCE.

The Right Rev. Dr. Wiseman left Rome on the 9th inst., on his way, by Munich and Brussels, to assume his functions as co-adjutor of the midland district and president of St. Mary's College, at Osott. His lordship has concurred in the appointment of the Rev. Mr. Logan as Vice President of the College, and has dispatched from Rome Dr. Schwaers, who is a very superior scholar in sacred

and profane studies, to increase the already effective professional staff of the college.

The Right Rev. Dr. Weedall has failed in his appeal for relief from the arduous duties of V.A.C. of the northern district, and his lordship has been summoned to Rome, where his consecration will take place.

STRAFORD CATHOLIC SCHOOLS.—Upon the occasion of some of the children making their first communion, on the Feast of the Assumption of our Blessed Lady, the girls of this school were entertained by Mrs. Pitchford, of Bromley, Middlesex, in the afternoon of that festival. A spacious marquee had been erected for the occasion upon the lawn of that lady's house wherein the children were feasted; and various games and amusements were planned for them in the grounds, into which they entered with much glee and with every appearance of innocent happiness. Previously to their departure and before the dusk of evening had begun to obscure the sky, they were again summoned to partake of the good things their hospitable hostess had provided, and closed a joyous and happy day by drinking the healths of their kind benefactress, of their rev. pastor, and of some of the party who had been invited to witness their festivities. It was a gratifying spectacle to all present, but must have been peculiarly so to the benevolent lady through whose charity and exertions this portion of the establishment is principally supported.

During the late visitation of the Catholic bishop of Clonfert, his lordship confirmed 2,003 persons.

The Board of Works lately lent the following sums for the erection of Catholic Churches in Ireland:—1,000*l.* to Rev. T. Mathew, Cork; 600*l.* to Rev. C. Buckley, Buttevant; 600*l.* to Rev. T. Barry, Bantry; and 150*l.* to Rev. J. Ryan, Brucee.

THE LATE REV. VINCENT GLOVER.—On Sunday last a highly respectable meeting of members of the Catholic congregation of the Chapel of St. Peter, in Seel-street, met for the purpose of taking into consideration the propriety of erecting a monument to the memory of their lamented pastor, the late Rev. Vincent Glover. The meeting was called for six o'clock in the evening, at the school-house, in Seel-street. Soon after the hour appointed, the Very Rev. Henry Brewer entered the room accompanied by the Rev. Mr. Day, the Rev. Mr. Worsley, Mr. Chaloner, and Messrs. V. and C. Chaloner, Mr. Sharples, Mr. Ryan, Mr. Rosson, Mr. Browne, Mr. Walker, and other gentlemen. John Rosson, Esq., having been called to the chair, the learned gentleman said that he had to introduce a subject to the meeting he had then the honour to address that suggested feelings both of melancholy and consolation—melancholy on account of the loss they had sustained, consolation that the deceased had gone to reap the reward reserved for those intrepid soldiers of Christ, who daily face death in the most appalling forms at the bedside of want, sorrow, and disease. (Hear, hear.) It was (said Mr. R.) in the dark cellars of want—at the bed of sorrow, and in the hospital wards of disease, that the Catholic priest finds a premature grave. The grim catalogue of death in Liverpool was truly terrific. The Rev. Messrs. Spencer, Pennington, Tarleton, Edward Glover (the brother of our deceased pastor), Fairclough, Watkinson, Robinson, White, Pratt,—all these in his (Mr. R.'s) recollection—have rendered up their lives as sacrifices in the holy cause of importing spiritual consolation to the dying Christian,

in places that had become pestilential by the dreadful visitations of cholera and typhus. Without detracting from the merit due to the clergy of other denominations, he believed he was not claiming more than their due in declaring that the Catholic Clergy of Liverpool—he might say by the committees of public health of the county—had been placed at the head of the list of those meritorious men, who, during the dreadful period of the cholera visitations, had exhibited a heroic firmness, a zeal which no danger could cool, and a charity so unbounded as to induce them cheerfully to offer their own lives in exchange for the salvation of souls. In conclusion (observed Mr. R.) I have only to refer to a recent touching pastoral of my right rev. friend Dr. Briggs. The good bishop therein enumerates, in addition to those whose names I have mentioned, *five and twenty* of his clergy, whose ages range from youth to middle age, lost in the same holy labours during the space of 18 months. (Great sensation.) But, said Mr. R., let us console ourselves in the reflexion that this calamitous loss to us is the reward of these holy men, and that "*the blood of the martyrs is the seed of the Church.*" (Loud applause.) Several neat addresses were made by the respective gentlemen who moved the several resolutions, and a handsome sum was subscribed before the meeting separated.—*Liverpool Times.*

CATHEDRAL CHURCH OF ST. CHAD, BIRMINGHAM.—We understand that an "Address" has been printed and widely circulated, inviting subscriptions towards the completion of the Cathedral Church of St. Chad, now erecting in Birmingham. Our readers, generally, may not be aware of the importance of this structure. Besides its intrinsic value, as a fine specimen of Catholic art, and the interest which it will necessarily excite from being, as it deserves to be, called a "Cathedral," it will stand as the record of living as well as of departed worth—as a tribute to the unobtrusive piety and disinterested liberality of its greatest benefactor, the Right Rev. Dr. Walsh, as a token of admiration to the learning and virtues of the Right Rev. Dr. Wiseman, now the coadjutor of the Midland District; and as a monument to the memory of that distinguished prelate and antiquarian, the Right Rev. Dr. Milner. Being built, moreover, in a town, which, from its central position, entertains yearly more visitors than almost any town in England, it will be the means of diffusing extensively a taste for genuine Christian architecture and purely Catholic decoration. We are glad to find that these objects are sufficiently appreciated in some quarters, and, we have no doubt, will soon be equally so in many more. The clergy are taking up the matter with great spirit, and if we may judge from one or two specimens that have reached us, with wonderful success. In a congregation within fifty miles of Birmingham, the good pastor writes word that he has already collected amongst his people upwards of 60*l.*, and expects soon to increase the sum. This is what we call, and love to call, true Catholic charity. To such disinterested exertions we are indebted for those noble edifices—almost the only noble edifices in the realm, which we yet admire, and others use, or perhaps, more properly speaking, *abuse*; and to which there could not be a more appropriate motto, or text for a Sunday sermon from the Rev. incumbent, than the legend which meets our eyes on an escutcheon in St. Mary's Church at Warwick: *vis ea nostra voco.* —*Tablet, Aug. 22.*

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‘One body and one spirit—one Lord, one faith, one baptism.’

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[VOL. III.]

CATHOLIC MISSION AT THE CAPE OF GOOD HOPE.

The Cape of Good Hope, although discovered and held for some time by the Portuguese, may be called a Dutch Colony. Many French Protestants found an asylum here after the revocation of the Edict of Nantes; and Calvinism was of course the established religion of the Colony. Bigotry had as strong a hold here as elsewhere, and the Government refused to allow the Lutherans to build a Church. An edifice was however begun, in spite of the prohibition, under the name of a “Store;” and though more than once suspected and hindered, was eventually occupied as a place of Worship, and has since been completed in its present form. That the Dutch Government had, however, become less illiberal previous to the cession of the Cape to the British, is evident from the fact of there having been occasional Catholic Priests in the Colony, *three of whom were banished by Sir David Baird!* But there had never been any regular Mission.

In 1822 a Chaplain was appointed to the Catholics of Cape Town. A Chapel was commenced; and debts were incurred, which afterwards were the cause of quarrels among the congregation. The Chaplain returned to England, and was succeeded by a Dutch Clergyman. He only remained about 2 years, and the English Benedictine, his successor, was obliged to go home in bad health. From 1828 to 1838, there was no permanent Mission at the Cape. Catholics generally had their children baptized by such clergy as sometimes touched in their way to and from the French and Spanish Missions in the East; while others, falling into the “liberal” indifference of the age, took their little ones to a minister of some one of the numerous sects of Protestantism, to which, in most instances, they would naturally become

attached. Thus was the little congregation constantly decreasing, and filling the ranks of the enemies of the Faith that should have been their’s. Rent by dissensions, a law-suit about the Chapel became a legacy of discord, which was referred, without effect, to the Vicar Apostolic at the Mauritius, who was then spiritual Superior of the Mission. He could not spare a Missionary; and he was too distant to enforce his authority. Luckily for the peace of the congregation, the heavy rains of 1837 razed their Church to the ground; and the same year His Holiness Gregory 16th, being duly informed of their melancholy situation, erected the colony into a Vicariate Apostolic, and appointed the Rev. P. R. Griffith (a Dominican Friar and one of the Curates of St. Andrew’s, Dublin,) to be the first Vicar Apostolic. The Bishop, accompanied by two clergymen and his brother (who has since been ordained Priest,) arrived in Table Bay in April 1838. There was no Church; but the Military Authorities allowed him the use of a room in the Barracks, where he said Mass, and erected a temporary Chapel. The same year two other clergymen (Rev. Devereux and Murphy) who had been attached to the Episcopal Seminary at Wexford in Ireland, joined the Mission.

The Bishop purchased a house, (a) at that time used as a Museum; and opened a temporary Chapel in a large room, formerly occupied as a Freemason’s Lodge, capable of accommodating 250 persons, and in which the Divine mysteries are still celebrated. The rest of the building is appropriated to a school; which the miserable pittance granted by Government to the Bishop, as Chaplain to the Catholics of Cape Town (£200, a year) com-

(a) These promises cost £2200, of which about £1,700 or 1800 are still unpaid.

pelled him in the beginning to establish. This school is numerous and respectfully attended, there being nearly 50 scholars—and the majority Protestants, notwithstanding the most persevering efforts of the Sectarian Ministers to prevent their being sent. (b) Still this school is a serious drawback to the spiritual welfare of the Catholic community, monopolizing, as it necessarily must, the greater part of the time of the only Clergyman the Bishop retains in Cape Town, who has to conduct it, and on whom also are made to devolve all the Missionary duties of the town, which alone would be more than the entire leisure of one individual, however active or zealous, could easily do justice to. There are from 600 to 800 Catholics in Cape Town (for the number is by no means ascertained) besides the Regiment, which at present musters 200 more. There are also the Military and Government Hospitals at the distances of a couple of miles at either extreme of the town; and small parties of Catholics scattered about Wynberg, Simon's Town, Stellenbosch, Paarl, Malmsbury, Coeburg, &c., places distant from 8 to 40 miles, where Mass is never said nor Priest seen. A pious Catholic lady has volunteered to teach gratuitously a Female Catholic Poor School; which though not established three months, already numbers 50 pupils. But the very existence of this desirable Institution is very precarious, depending, as it does, on the continuance of this lady at the Cape, which is exceedingly doubtful, for there is no other person equal, and at the same time willing, to supply her place, or she would not have undertaken it. There is quite as great a demand for a similar School for Boys; but as yet, none seems in agitation. The Bishop has commenced a large Church, capable of containing 1200, or if Galleries be added 1800, or 2000 people. This appears to a stranger at least out of keeping with the smallness of the Congregation; and must, with little money in hand, and a poor community, be for many years a sad drag on the extension of the Mission.

The Catholic Congregation at the Cape, as elsewhere, is highly characteristic of the "Church of all Nations," being composed of individuals from almost every country in the known world, the principal being Irish, Germans, Dutch, Portuguese, French, Spaniards, Italians, English, Ceylonese, Indians, and Africanders.

GRAHAM'S TOWN.

More than 600 miles from Cape Town is situated Graham's town, the Capital of Al-

(b) One pupil, the son of Dutch parents, was removed this year after only six months attendance, through the influence of the Minister, who exacted a promise to this effect from the mother on her death-bed.

bany, and of the Eastern District. There are about 400 Catholics, principally Irish, besides the Military. In 1839 the Bishop appointed Rev. Mr. Murphy to succeed Rev. Mr. Burk (deceased) and he is now assisted by Rev. Mr. Griffith. The Congregation are engaged in building a large Church, which will have a School-room and apartment for the Priest attached to it. There is a Catholic library; but no poor School, the engagements of the Priests not permitting it,—they teach, however, a Sunday school. Graham's-town is the Head Quarters of the 27th Regiment, of which the greater number are Catholics. The Priest also occasionally visits the Fish River, where some Irish families have settled, and Bathurst, Cradock, Fort Reddie, and the line of frontier forts as far as Fort Beaufort. This last named contains the Head Quarters of the 75th Regiment. In a word, there are two Regiments in Albany, the majority of each being Catholic, and yet the Government does not allow one farthing for their spiritual instruction and control. The Clergyman at Graham's town once memorialized for *forage* for a horse to enable him to visit more frequently the out-Military Stations, and was refused!!! And yet Catholics are said to be emancipated! And the English Government expects the Catholic Soldier to be as docile and well-conducted as his fellow Protestant. The state of the poor Catholic Soldiery at Beaufort is indeed a disgrace to the British Government.

PORT ELIZABETH AND UGTENHAQUE.

Rev. Mr. Corcoran attends to the spiritual wants of about a hundred Catholics, pretty equally divided between these two places. He resides at Port Elizabeth, and is obliged to keep a small benefit school for his support, the Government allowing him no salary.

From the above it may easily be gathered that Priests and poor Schools are the two main requisites for the furthering of the Catholic Religion at the Cape. Schools are essentially advisable to bring back those who are already under false teachers for want of true ones to secure such as will otherwise be every day following the same track, and to give a practical denial to the calumny that the Catholic Church keeps its children in ignorance. And the sooner they are established, the better; no matter on how humble a footing. The various excellent and consoling results of the Girls' school in Cape Town above mentioned (the only Catholic Poor School in the Colony) are sufficient proof of what immense service would be a multiplication of them. At first this was no doubt impracticable for want of funds; but that can no longer be the case, seeing that the Society for the Propagation of the Faith has made advances

the first year £250—the next £500. And how can these sums be more profitably employed than in the immediate education and moral improvement of Catholic youth, who must otherwise resort to Protestant instruction? and how many schools of the inexpensive nature required, would not the above sums, with Catholic management, support? But an opposite system is meditated. It is conceived that the Church, when completed, will act as a beacon to the Catholics, and induce many who now profess ignorance of there being even a Priest at the Cape, to return to their duties. In short the Church needs only to be finished to be filled with worshippers. Far be it from us to deny the possibility of such a desirable consummation, we would rejoice to see the expectation realized. But knowing how contrary it is to the experience elsewhere, here (for instance) at Calcutta where, in spite of spacious Churches, hundreds of Catholic children have been protestantized for want of Catholic poor schools, we cannot help regretting the experiment, and regarding the erection of so expensive an edifice as at least premature. Could the worthy Pastor who now conducts the Benefit School, employ the time, thus expended, in seeking out his congregation, he would soon divest them of their imputed ignorance, real or affected, and induce all who have one spark of Catholicity remaining, to pay at least some deference to their religion. Such, indeed, he has already achieved to an astonishing extent, considering the little leisure he can command (which for his own health's sake should be given to recreation) by *ferreting* out such poor creatures as he may accidentally hear of, securing their promise to send their children to the poor school, and making what impression he might upon themselves. In this way almost all the 50 before noticed have been redeemed; many of whom were taken on purpose from Protestant schools. Nor is this all—the effect has been salutary even on the parents themselves; many of them *bringing* their children to Church, which they had never entered before; and others who were living in concubinage, humiliating themselves to confession—perhaps for the first time—and being lawfully married. The number of the Catholic civil community of Cape Town, as I said before, is uncertain; but about 400 attend Church off and on, of whom 100 observe their Easter duties, and about one fourth that number are monthly Communicants. Among these are some excellent Catholics; but they are all poor consisting almost exclusively of the working classes, and a few retail dealers and mechanics; so that little pecuniary assistance can reasonably be expected from them. Yet some would willingly lend their aid to enroll their Mission

on the list of supporters of the “Society for the Propagation of the Faith,” which has so early regarded their own necessities—others would gladly assist to establish a library, and many would gratefully subscribe their mite to the Female Poor School by which their children benefit. But these dispositions, if known, are not encouraged: the New Church requires all they can give—and it is accordingly the only work publicly suggested to the congregation, and for which their alms are directly asked from the pulpit. There is not even a Poor Box attached to the Chapel—that inseparable adjunct to a Catholic Church—a Charity Box, indeed is there, but it is solely for the new Church, as its superscription indicates, in English, French and Dutch. There is no doubt that Catholicity could be put on a solid and permanent footing if schools and Missionaries were supplied and supported, as in other countries. Place, for instance, a Missionary at Beaufort or Malmsbury, with two Christian Brothers to teach a school; and the present small number of Catholics would soon swell into a congregation to entitle their Pastor to £100 a year from the Government. So also in other places throughout the Colony; when the Mission would be secured. In all Catholic Missions throughout the world, schools are the ordinary and never failing means of extending religious instruction to the young; who, if suffered to grow up in ignorance, can rarely become good Christians—but here we have none—not one poor school in all the Colony if I except the one for Females at Cape Town. The foregoing will show that the Catholic Religion is only in its infancy at the Cape. But a few years ago, the Colony was pointed out by the “Saints” as one of those green and happy spots where the light of the True Gospel *only* (how many True Gospels be there?) was to be found; and already has the Red Dragon made his appearance. It is indeed strange that this Mission should have been so long neglected by Catholic Europe. India, China, Australia and Islands in the Eastern Pacific, and other distant regions are full of Catholic Missionaries; yet here, where the harvest would be abundant, the labourers are few, and their means of support miserable.

But besides the extension of the Catholic Religion in the mere colony, the Cape must be the key to all future Missionaries in South Africa. It is not in the nature of Catholic charity but that efforts will be made under the auspices of the Society for the Propagation of the Faith to send Missionaries among the various tribes that border on the Colony, and are extended between it and the Portuguese settlements at Dullamane and Mosambique, and the Cape is the place from which they must start. The Catholic religion has

never been announced to these poor people. Missionaries from different Protestant Societies have gone among them, and live unmolested with their wives and families. They complain not that the Pagans exhibit any want of docility; but that they cannot fix their attention to the dry explanations which they offer them of the Bible. Upon these poor Infidels what effect would not be produced by the solemn and striking ceremonies of the Catholic Worship? They are passionately fond of music; and even the wretched psalmody of the conventicles has charms for them. What would not the choir and pealing organ? or even the endless variety of beautiful chaunts used in our different services? To these poor people the Catholic world are debtors, and it is to be hoped that before long a Mission on an extensive scale—under the Jesuits, or some other religious, as in China—will be sent to them. Of such an undertaking the Cape should be the Head Quarters; and thus is that portion of the world doubly interesting to the Catholic.

But if there were any thing wanting to induce us to forward so good an undertaking, it is the zeal which is exhibited in the cause by Missionaries of all denominations of Protestantism. If crowds of well-paid Missionaries, armed with bales of Bibles and Tracts, were sufficient to convert a nation from the evil of its way, then indeed must South Africa be a very Oasis. Besides the ordinary ministry of the Dutch Parsons, who are located wherever a sufficient flock can be mustered to entitle them to Government pay, and a numerous Staff of Church of England Chaplains, the Cape reckons 26 Methodist Missionary Stations, and about 30 Missionary followers of John Wesley. A Dr. Philip—a shrewd man, once a Paisley weaver, but now a D. D. of an American University, directs the Councils of Forvel Buxton and the “Saints” in this quarter of the world, and with a good house in Cape Town and a salary of £500 a year (enough for a dozen Priests) “superintends” (such is their mechanical word) 34 Missionaries and nearly the same number of Missions, in common with the Great Joint Stock Company called the “London Missionary Society.” Then there are United Moravian Brethren with 6 Missions, 20 Missionaries and a Bishop, and 6 or 7 Missionaries belonging to the Ex-Glasgow Society. The Berlin Missionaries have four stations and as many Missionaries. The Rhenish 6 stations and 6 Missionaries. The French 6 stations and 10 Missionaries. Then there are American Missionaries here and at Port Natal; not to mention the number of Societies for promoting Christian knowledge, Tract and Bible Sunday Schools, &c. Immense sums are yearly lavished upon this Colony, which may justly be called the hotbed

of the Protestant Missions; and a more striking proof of the infecundity of Sectarian Missions among Infidel Nations could not be desired. With the solitary exception of the Moravian Establishment, (c) it is a fact generally admitted by unprejudiced persons, that even in a Civil and Social point of view the Missionary locations are failures—some even pronounce them nuisances. To teach the Hottentot, Gaiqua or Fingo to believe in One God and sing psalms is in general the extent to which religion is carried at these establishments. To mould the Savage into the fervent and observant Christian is not a blessing bestowed upon the followers of John Wesley or John Philip. Many of the Missionaries keep shops, and derive a comfortable provision in addition to their salaries by the interchange of commodities with their neophytes.

But with all these advantages in a worldly point of view, the curse of sterility is upon them. Much as they boast at the Exeter of the progress of the Gospel; and glorious as are the visions of the “Saints” about the regeneration of the African; it is a fact, which cannot be denied, that the Missions of South Africa are signal failures.

What is our object in making these remarks? To call the attention of the Catholic World to this most neglected portion of the vineyard, of which so little—almost nothing—seems to be known. At present the Vicar Apostolic and four Irish Clergymen are at immense distances from each other. They are miserably supported, and obliged to waste their valuable time in teaching schools in order to procure the most common necessities of life. There are no Poor Schools—no Sisters of Charity or Mercy (d). Owing to want of funds, the Missionary labors of the Clergymen are necessarily confined to the localities in which they reside. It is with difficulty that the Priest of Graham's town can find means to make four journeys in the year to Fort Beaufort and the neighbouring Military stations. Should such a deplorable state of things be allowed to continue? Should our Holy Religion be suffered to remain in such a degraded position? In a country too which presents such ample field for the missionary, a docile people; no persecution; a healthy, nay lovely

(c) The principal station of the Moravians (and we believe the only one of any extent) is Gnadenthal, a village three days journey from Cape Town towards Caledon, also the residence of their Bishop. They have a Church, in which is a small Organ, and the Congregation numbers (we have been told) 1500, including children. The Missionaries have taught them various trades, of which specimens are readily sold to visitors.

(d) Had such communities existed in Cape Town during the measles and small pox which so lately raged in succession, what an immensity of good would have been done—what inconceivable misery alleviated—and what conversions might not their disinterested, heroic conduct have accomplished?

climate; a Government not hostile; and millions of human beings scattered over the immense African continent who have never heard the glad tidings of Jesus Gospel? Oh; no: Europe is slowly but surely emerging from the effects of Infidel mismanagement; and as surely will the Catholic Missionaries go forth in the strength of former days—the “Ages of Faith”—to convert the heathen world. That happy era has indeed begun, by the establishing of that meritorious Society, started at Lyons, for the “Propagation of the Faith;” and we do trust the mournful condition of this unfortunate Colony may become universally known, and secure their sympathy and speedy assistance.

REV. MR. GUERIN.—We understand that the Governor of Chandernagore has readily acceded to the wishes of its inhabitants by forwarding their Appeal to the Government of Pondicherry, with such a recommendation as to insure the re-appointment of the Reverend Gentleman to the Curacy of Chandernagore.

THE BENGAL CATHOLIC EXPOSITOR.

To the Editor of the Bengal Catholic Expositor.

SIR,—It may perhaps afford you some gratification to be told that your journal has been the means of effecting a great moral change in the feelings and opinions of many of the Catholic Soldierly. There are few who know it, that feel not a warm interest in its success. And here allow me to observe *en passant*, that the character of the Soldier is, in general, but very imperfectly understood. You have, no doubt, often heard of the air of supreme contempt, with which a Bond Street exquisite, or an Almacks duchess dignifies those belonging to an order of society below themselves, with that most dignified of all epithets “the canaille.” Even so, have I heard in this country, a would-be dandy, or a spoiled miss pronounce, with a degree of superciliousness which I once thought scarcely credible—“Oh! he is but a Soldier!” though, perhaps, they possessed not a tithe of the talent, or the worth of the person thus stigmatized. Well, be it so:—to use an expression very common in the mouth of an old, and very claritable lady whom I once knew—“they have souls to be saved as well as other people,” though they are *but* Soldiers: and, I am happy to have it in my power to bear testimony to the fact that, the dissemination of the *Expositor* among the

Catholic port ion of them, has been the means of ameliorating the low moral condition of some, and of creating, or rather, re-creating an interest for the honour of their religion, and the welfare of their souls, which seldom manifested itself before it made its appearance, and which reflects no inconsiderable degree of credit on its conductors.

In every country, and in every state of existence, whether savage or civilized, man is actuated by an irresistible, because natural impulse to offer up his soul in adoration of some power superior to himself and his species, though, perhaps, he cannot define the nature, or the attributes of the Being whom he adores. But this is before vice either in its ugliness, or its beauty; its gorgon hideousness, or its alluring softness has completely entangled him in its mazy web. Then, indeed, his case is all but hopeless: he wallows in the mire of iniquity, and the vortex of woe and misery is ever ready to engulf him; till some pitying angel, appointed to watch over him, snatches him from destruction, and reinstates him in the happy and self satisfied condition which he so inconsiderately forfeited.

In my own beautiful land, where, thank God, the want of a Catholic Clergyman is seldom, if ever felt; and where vice in its more disgusting aspect but rarely presents itself:—how sweet, how soothing to hear the hymns of praise, of love, of adoration and thanksgiving ascend from the altars of Catholics to the throne of the Father of Mercy:—each and all join, in heart at least, in the holy and solemn chant; and none enters the sacred edifices or joins in the sacred ceremony with feelings of apathy or indifference. Look at a Catholic in his home, surrounded by his family on the Sabbath: his little ones are taught to lisp the name of God; such as are able to learn are instructed in the Catechism, and such as are not, are taught by their mother to say their prayers. I never knew a parent to neglect this important duty. Oh! were such to be always the calm, unruffled, unsophisticated lot of many of my poor countrymen, how sincerely might that lot be envied! But no,—chance, or a desire of change, or necessity, or some other cause induces a man to leave his parents, his home, and all the dear and cherished scenes upon which the morning of his existence shed its soft, but fading brilliancy. He enrols himself a Soldier, and as such he becomes familiarized with vice in many of its repulsive, as well as seductive forms; particularly if he come out to this country, where voluptuousness and brutal sensuality walk hand in hand. He bids farewell to innocence, to virtue, to godliness; his home, and all its endearing associations

are but occasionally thought of ; his daily prayer to God is neglected ; and even God himself sometimes forgotten !

What was the condition of the European Catholic Soldier in this country a few years since ? He was a Catholic, a nominal one, and this I fear, is nearly all that can be said in his favour, certainly, it should not be forgotten that, in every strait, and under every difficulty he adhered to the faith in which he was educated. He was not wholly to blame. He had few, or no opportunities of offering up his soul to God in prayer, except it might be unnoticed and alone under the broad expanse of Heaven. There were few places of Catholic worship, and still fewer Priests.—The arrival of Catholic Clergymen from Europe remedied this evil in a great measure. By their zeal, intelligence, and industry in the duties of their calling : by carefully studying the dispositions, and developing the characters of those among whom they came ; and by earnestly appealing to their hearts, and to their own sense of what was due to their God, and to themselves, they awoke in the soul those feelings of piety and devotion which had so long lain dormant : and Catholicity lifted its drooping head, and began to look smilingly.

But, scattered as Catholics are, over the wide extent of territory which acknowledges the British rule, many of them have never had an opportunity of hearing words of spiritual comfort from the mouth of a Priest, who could understand their wants : who could feel for them, and with them.—The *Expositor*, however, found its way among them, and they looked at each other and smiled ; and they rejoiced that they had a paper of their own : that the religion which they loved should be no longer insulted with impunity, or branded with opprobrious nicknames. A Catholic Journal in India, conducted on Catholic principles and advocating Catholic rights : confuting misrepresentation and putting calumny to the blush : if, indeed, calumny *can* blush : holding up to contempt and ridicule those who would rancorously malign the Church whose doctrines it explains and defends.—It was indeed a circumstance to be rejoiced at, and it did rejoice them, it rejoices them still. In its pages the Catholic finds intelligence of his own loved land. He reads of the glorious triumph of thousands of his countrymen over their worst enemy—Whiskey : an enemy that has done more to depress and degrade them than the most malignant spirit of Orange intolerance in its worst days. He reads of the spread of Catholicity in England. Glorious, free, and enlightened England, enlightened in all, save one important point, and in that, oh ! how benighted ? But her day will come.

The *Catholic Expositor* has done much good even here, where, compared with other stations, there are but few Catholics, and no resident Pastor. To borrow the words of the Right Rev. the Vicar Apostolic of Siam. "*The more it becomes known, the more good it will do.*" Would to God that it was more widely known to be better appreciated.

I am, Sir,

Yours very obediently,

Secrole, Benares, Nov. 13, 1840.

T. C.

ORIGINAL POETRY.

MARY QUEEN OF SCOTS, THE NIGHT BEFORE HER

EXECUTION.

1.

The swain hath slept upon his native hill,
The bee hath ceased the labours of the day,
And night in sable darkness drear and still,
Hath wrap'd the moss-grown towers of Fotheringay

2.

All nature rests save where the captive queen
Kneels at the cross within her prison tower,
While guardian spirits on the wing, unseen,
Hover around to guard her parting hour.

3.

She starts ! " what sound is that with solemn swell
Breaks on the silence of the midnight gloom,
Tolling with deep and awful note the knell,
That wakes to mind the sorrows of the tomb ? "

4.

" In mourning numbers of the parting knell,
Methinks I hear the solemn requiem roll
A few short moments, and again they'll swell
To hymn thee on thy way my soul. "

5.

" 'Tis thus when cradled on the giddy mast,
Some village bell strikes on the sea-boy's ear ;
While roars the surge and howls the blast,
He hails the sound which speaks of all that's dear. "

6.

" The herald dirge inspires my soaring soul ;
The discord notes of revelry are fled,
The icy hand of death hath wreathed his bowl,
And ghastly emblems mantling o'er it spread. "

7.

" Feast on the while, the little while you may,
The hammer pealing drowns the mournful chime,
And upwards borne to greet the waking day,
Fast speed the signal notes of time. "

8.

" Parent of all ! how grateful to my ear
The strokes that bid me take a long farewell
Of all that Earth of kindred Earth holds dear
And soar on high mid Heav'nly choirs to dwell. "

THOMAS.

THE TRUE PRINCIPLES OF A CATHOLIC.
WRITTEN IN THE YEAR 1780,
BY DR. CHALLONER.

1st. We believe in one true and living God, the Lord and Creator of all things : subsisting in three persons, Father, Son and Holy Ghost. To this God alone we give Divine honour and adoration : and we detest, with our whole souls, all kind of idolatry ; that is, all such wickedness, by which Divine worship is given to any false God, or idol, or any person or thing whatsoever, besides the one true and living God. We honour indeed the Blessed Virgin, the mother of our God and Saviour Jesus Christ, but not as a goddess, nor with any part of Divine worship. We honour the angels and saints of God, as his servants. We honour his priests—his churches—his altars—his word—and, in a word, whatever else has relation to him ; but all for his sake, and by an honour that is referred to him, but not with that honour which he has appropriated to himself. Such also is the veneration we have for the cross—for relics—for the pictures of our Redeemer, and his saints : we value them as memorials of Christ and his holy ones ; as representations of our Redeemer, or of our redemption ; as helps to pious thoughts and affections ; but we condemn and anathematize all such as would pray to them, or believe any divinity or power inherent in them, or give them Divine worship. *See the Second Council of Nice, Act 7 ; and the Council of Trent, Sess. 25.*

2dly. We believe in one Lord Jesus Christ, the eternal Son of God ; who for us sinners and for our salvation, was made man, that he might be the Head, the High Priest, the Advocate and Saviour of all mankind. We acknowledge him our only Redeemer, who paid our ransom by dying for us on the cross ; that his death is the fountain of all our good ; and that mercy, grace and salvation can by no means be obtained but through him. We confess him to be the Mediator of God and man, the only Mediator of redemption, and the only Mediator of intercession too : who intercedes in such manner as to stand in need of no other merits to recommend his petitions. But as for the saints, although we address ourselves to them, and desire their prayers, as we do also to God's servants here upon earth, yet we mean no otherwise than that they would pray for us, and with us, to our common Lord, who is our God and their God, through the merits of the same Jesus Christ, who is our Mediator and their Mediator. *See the Council of Trent, Sess. 25.*

3dly. We believe the Scriptures of the Old and New Testament to be the word of God : we have the highest veneration for their Divine authority, and had rather die than disbelieve or doubt of one iota or title of them ; and if at any time, or in any place, the pastors of our Church have restrained the ignorant from reading them, it was not out of disrespect to these sacred volumes, much less out of a sacrilegious design, to keep the people by that means in ignorance and error ; but purely because the unlearned, as the Scriptures themselves inform us, are apt to wrest them to their own destruction, (2 Pet, iii. 16.) And if we also receive unwritten traditions, as part of the word of God, we mean no other traditions but such as are Divine, and which we believe to be Divine, by the same authority by which we believe the Scriptures.

4thly. We believe that, in order to enter into life, we must keep the commandments of God ; and

that whosoever dies in the guilt of a wilful breach of any one of these divine precepts, will be lost eternally. That no power upon earth can authorize a man to break the commandments of God, or commit sin, or do any evil whatsoever, that good may come of it. That neither the pope, nor any man living, can dispense with the law of God, or make it lawful to lie, or forswear himself, or do any other thing that is forbidden in the Divine Law.

5thly. We believe that neither priest, bishop, nor pope, nor any power in heaven or earth, can forgive any man his sins, without a hearty repentance, and a serious purpose of amendment. That the indulgences granted in our Church are neither dispensations to commit sin, nor pardon for sins to come, but only a remission of the temporal punishment due to our sins ; and that no indulgences can avail any man towards his remission, until, by a hearty repentance, he has renounced the guilt of his sins.

6thly. Our faith teaches us to detest all massacres, treasons and murders whatsoever, whether committed by Protestants against Catholics, or by Catholics against Protestants. We look upon these as the very greatest of crimes that can be committed betwixt man and man, and such as cannot be justified by any pretext of religion. And so far are Catholics from thinking it lawful to murder heretics, that, in all kingdoms and states which profess the Catholic religion, such murderer of heretics must certainly expect nothing less than death by the laws of his country, and damnation, if he dies impenitent, by the faith and doctrine of his Church.

7thly. As to the Blessed Eucharist, we believe it to be both a Sacrament and a Sacrifice. In this Sacrament and Sacrifice we adore not the bread and wine, which would indeed be a most stupid idolatry ; but Jesus Christ, the Son of God, whom, upon the strongest grounds of the word of God and authority of his Church, we believe to be really present in the sacred mysteries. And it is to his passion and death, which we there celebrate and offer to God, we attribute all that propitiation and grace which we look for from that Sacrifice which we call the Mass.

8thly. In fine, we believe that no man can be justified, either by the works of the law of nature or of the law of Moses, without faith in Jesus Christ. That we cannot, by any precedent works, merit the grace of justification. That all the merit of our good works is the gift of God : and that every merit and satisfaction of ours entirely depends on the merits and passion of Christ. *See Council of Trent, Sess. 6.*

These are our real principles, taught by our Church in her councils and learnt by her children in their very catechisms. These true Catholic principles we are ready not only to sign, with our hands, but, if called to it and assisted by divine grace, to seal also with our blood. We renounce, detest, and anathematize all contrary doctrines imputed to us by the father of lies, or any of his agents ; who are, and always have been busy to misrepresent and slander the Church of God. But what wonder ? Christ our Lord was thus treated : so were the primitive Christians : and he himself foretold, his disciples should be treated in the same manner, (Matt. ix.) As to the private opinions, or practices of particulars, if in any thing they have been contrary to these Catholic principles, the Church is no ways answerable for them. There was a Judas among the twelve. Let such criminals answer for themselves : we detest their doings, and daily pray that such scandals may be re-

moved. But, alas! as long as men are men, scandals there will be, until the great Judge comes to rid his kingdom of them, and send them to their proper place.—*Catholic Institute Tract*, No. 9.

SPREAD OF POPEY IN THE PROTESTANT CHURCH.

We have been so occupied for some months past with the treason spouted by one class of the clergy of the Church of England as by law established, that we were unable to pay due attention to the persevering efforts of another class of the ministers of the same Church, to remodel her doctrines according to the ancient standard of the Church of Rome. The "Oxford heresy," as the faith so energetically enforced by Dr. Pusey and his colleagues is tauntingly designated by the evangelical publications, is, however, spreading far and wide, and it is said that Father Mathew has scarcely been more successful in the promotion of temperance in Ireland than the Puseyites have been in spreading "the old religion" amongst the members of the Church of England. Curious it is that those popish protestants are amongst the bitterest opponents of the civil rights of the Catholics of Ireland; but our present purpose is not to observe upon their politics, but to acquaint our readers with the progress of this formidable schism, and to give a few specimens of the polemical battle to which it has given rise.

The Rev. John Ely, an Evangelical clergyman of some note, has recently published a pamphlet, exhibiting the degradation into which the *laity* of the establishment are brought by the extraordinary pretensions of the clergy, as put forward by the Rev. G. A. Poole, the Rev. Dr. Hook, and the Oxford tract writers. We have not at present room to quote from this pamphlet; but the following passages from the *Leeds Mercury* will sufficiently show the drift of the writer:—

Mr. Ely proves unanswerably that the doctrines of these high priests (Pusey and Co.) are of the very essence of Popery, and he puts both the evangelical clergy and laity of the establishment on their guard against the insidious poison of these unscriptural principles. We are glad to see that many of the evangelical Church are quite aware of the danger that impends over the Church and the cause of religion.

The Rev. Hugh Stowel, a shining light amongst the Evangelists, and occasionally an itinerant preacher at what are termed the Protestant Reformation Societies, has also entered the lists against the Puseyites, whom he denounced as rank papists at the late meeting of the "Protestant Association" in Manchester. By the way, how strange it is that, whilst those Protestant Associations are hiring rotten Irish renegades to abuse the religion of their own fathers and mothers, for the edification of the clodpoles of Lancashire, some of the most distinguished divines of Oxford are, at the same time, employed in an attempt to revive popery in England.

We can recommend the following extract from the speech of the Rev. Hugh Stowel, at the meeting referred to, as very pleasant reading:—

The reverend gentleman observed that he was going to enter on a deeply painful but important point, and that he wished to disclaim all personal feeling. A gentleman, whose name he would give in private if it was desired, had informed him that at the splendid new Roman Catholic chapel, in Leeds, the priest had dwelt with much pleasure on the admirable sentiments that were coming forth from Oxford—had declared his admiration of the men, and of those whom he was pleased to designate their abettors at

Leeds. He had nothing to do with the inference to be drawn from this; let the meeting draw their own. At a public dinner given by the Catholic congregation of North Shields to a priest named Turnbull, one of the toasts was—"Dr. Pusey, and the Church reformers of Oxford, and thanks to them for their excellent tracts." In the Catholic Magazine for March, page 165, the Romanists congratulated "their brothers of Oxford" on their eyes having been opened to the "evils of private judgment," and invited them back to the "maternal arms" of the Popish Church. Surely, when they found Popery opening her maternal arms to receive them to her embrace, they would recoil from those arms as they would from the hug of a bear, or the bite of a serpent. He knew the writers of these tracts would say in answer, that this was the cunning of Popery, in wanting to represent them as her friends, because she knew them to be her most formidable enemies. But they never heard Popery invite the evangelical clergy of the Church to her maternal arms; and for one convert from Popery made by the tracts of the Times they could bring ten forward (applause). They wanted the clergy of the Church of England to be as one man, but not as the icy band of Popery would bind them together; they would not give up the right of private judgment. There was another fact which could not be got over by special pleading. He had recently seen an Italian tract, published by the Propaganda, at Rome, and entitled, "Marvellous approximation of numbers of the English Church to the true Catholic Church again." He spoke not these things in anger, but in sorrow. He lamented over them, and conjured his reverend friends to be cautious in receiving the "Tracts for the Times." There was in them much that was good, sound, and true—much that was needed in these latitudinarian days—much assertion of good sound principle, but the honey made the poison more dangerous. Were they in this warfare to cast the Church of Scotland to uncovenanted mercies, and to stretch out their hands to that old Church which had bathed her hands in the blood of the martyrs? Let them not be afraid to speak out, calmly, boldly, and fearlessly.

This must suffice for our present chapter on the progress of Protestant Popery in England.—*Evening Post*.

ON THE MISSION OF FRANCE IN THE APPROACHING WAR.

Under this title, the *Univers*, in its numbers of Friday and Saturday last, had two articles, which were intended as sequels to the article on propagandism, upon which we commented last week. We are, as our readers know, far from agreeing with the opinions expressed, or the course adopted, by the *Univers* on all occasions; and we have not hesitated to express our dissent where we thought it necessary. In particular, we think that our French contemporary is often misled, by an exaggerated nationality of feeling, into identifying too closely the cause and prospects of Catholicism with the doings, good or bad, of the French government, in whose minds (whatever they may be accomplishing *unconsciously*) we imagine that the interests of religion occupy a very secondary, not to say tenth-rate, position. The *Times* said of itself the other day, that it was in the habit of considering matters of public concern more after a *worldly* than a *divine* fashion. We imagine the general run of French ministers, and in particular M. Thiers, may adopt the same modest language without any very extraordinary humility. Entertaining this opinion, in which we imagine we shall have the concurrence of the *Univers*, we are not prepared to recognise in every emanation of the worldly spirit of the French cabinet a complete accordance with the divine spirit of justice by which the affairs of nations ought to be regulated. Our contemporary is more inclined to discover this accordance than we always think

quite reasonable, and, as it seems to us, is too ready to behold a complete justification of the aggressions of France, in Africa and elsewhere, in the account to which those aggressions may be turned by a skillful and judicious application of the means for planting the true faith among heathen nations.

These differences of opinion, however, never prevent us from duly estimating in our own minds, and publicly acknowledging, on all fitting occasions, the services which the *Univers* is rendering to the cause of religion; and we have only introduced these reflections for the purpose of furnishing a key to the spirit of the two articles of which we have spoken, and on the first of which we have some observations to offer. In them the writer divides the subject into two branches; the mission of France, (1) in the East; (2) in Europe.

The first article, that which relates to the East, opens with a quotation from M. de Maistre's well-known *Soirées de Saint Pétersbourg*, in which the writer, casting a rapid glance over the immense progress made in modern times by European civilization in the East, while the French, "the universal language," is being disseminated over the world more than ever, comes to the conclusion that we are hastening, far off it is true, but yet with rapid strides, towards "a great unity," by which the nations of the earth are more and more to be moulded into one great family, the divisions which now keep them separate being broken down, and the way being thus made plain for the proclamation of Catholic truth among those races to whom it has hitherto been unknown. The *Univers*, following up this idea, enlarges on the immense advance which has been made in this direction since de Maistre's was written (1820). He points to the liberation of Greece, the gradual breaking up of the Mussulman states, the rise of Egypt under the protection of a great Christian power, the improved condition of Catholicism throughout the East, its introduction into Africa by the aid of the French arms, and above all, the wonderful extension of Catholic missions in the East since the establishment of the Association for the Propagation of the Faith. In all these things the writer beholds France in a position to advance wonderfully the progress of Catholicism. He thus continues:—

"If a fact were still wanting to establish the end and aim of the plan which Providence is bringing about in the East, it would be sufficient to see which are the powers that, by their intervention, are striving to neutralise the realization of this providential plan. In this respect, moreover, the treaty of London is a matter of immense importance; it has defined the position of all the European powers, and given each its natural part in the great struggle which must decide the destiny of the East. On one side you see the four great heretical and schismatical powers of Europe,* and on the other side, one only power, the greatest Catholic power in the world, the protector of Catholicism in the East—France. How is it that an intimate alliance of ten years, the sympathy of similar institutions, of political and national interests in common, and hostility to the same enemies—how is it that all these powerful motives have not succeeded in preventing this sudden rupture of the alliance between England and France?

"You cannot reasonably explain it by any other cause than this, that the moment is come for deciding if the East shall belong to the civilization of Christendom, or shall involve itself in anarchy and barbarism. To determine this question, there is no alliance possible between the nations which have reduced Christianity to a state of corruption, barrenness, and anarchy, and the nation in which Christianity is placed, in the condition of a power, regular, hierarchical, united (*unitaire*), blending together, all the conditions which are necessary for fulfilling its mission of introducing a higher moral order among the nations. And remark that this religious unity is itself based on the most complete national and social unity that ever existed; a double force, which is the result of many ages of revolutions, and which gives our country a position occupied by none other on the face of the globe. The treaty of London, which was intended to isolate and humble France, will then only have served to strengthen and increase her power, to furnish her more readily with the means of becoming the chief instrument of the designs of Providence, in regard to modern societies, for the accomplishment of a glorious work of reparation, justice, liberty, and civilization."

So much as to the mission of France in the East. If the *Univers* had in this article confined itself to following out the prediction of M. de Maistre, in the general terms in which it is couched; had, in addition, pointed out the rapid march of events within the last twenty years; and had appealed to them in evidence of the celerity with which the tide of European civilization was rising all over the East, side by side with a general advance of the Catholic cause; and had withal added something on the prominent position which France occupies, and must occupy, in this great movement, we should have seen nothing unreasonable in it all, even if the part attributed to France had seemed to us a little exaggerated.

We confess, however, that the peculiar colouring which is here given to passing events appears to us to distort not a little their natural attitude and relations. It is well to bear in mind the warning of a great modern writer against the presumption of imagining that the whole scheme of the universe is contained within our little map or theory thereof. When we set about predicting the course of events which it must take centuries to accomplish, it is well to move a little vagueness in the outline, and not to insist too strongly on the particular mode in which the events which we foretell are to be brought about. That there is a general tendency towards that "grand unity" of which de Maistre speaks we do most firmly believe. But it seems to us that a person, who, raised high above the passions of the day, was to survey the present condition of the world, casting a searching look into the past, and piercing with prophetic insight into the future, would, if he directed his attention to the various streams of events whose confluence must make up that "grand unity" to which all things are tending, behold a state of greater complication than that which is delineated in the chart mapped out to us by the *Univers*.

Let us ask, is France, after having for half a century and upwards done more than any other nation to propagate impiety and obscenity, and whose popular literature has even now hardly ceased to be an agglomeration of the worst and vilest sur-

* Note of *Univers*.—"Austria having reduced Catholicism at home to nearly the same state as that of the Greek Church in Russia, it is not surprising to see her make common cause with heresy and schism."

ruption—is France now so thoroughly identified with Christianity as to be in a position to say, “He that is not with me is against Christianity, and he that gathereth not with me scattereth abroad?” We apprehend that most of our readers will think not.

France, undoubtedly, occupies, in a certain portion of the world, a most fortunate position, and one which enables her at present to do more for the cause of Catholicity than perhaps any other European power. But even if we confine ourselves to the East, a short reflection will convince us that if this “grand unity” is ever to be brought about, the isolation of France and her hostility to the other powers of Europe can hardly operate in any other way than as an obstacle. If we extend our survey further, we shall at once perceive that two of the four powers, by whose hostility we are told that this “unity” of nations is to be brought about, are powers of such a magnitude that they must either themselves be included within its confines, or must operate as a perpetual barrier to its accomplishment; we mean of course Russia and England, or rather the Anglo-Saxon race, of which England is the parent.

Look for a moment at the extent of territory held by this latter race, the millions of subjects at home; the empires that have sprung from her loins; the colonies she has founded; the whole of North America, subjected to laws which have their origin in her customs and traditions, and speaking her language; swarms of her sons rushing in like the waves of the rising tide to every conceivable inlet of New Holland, an island two-thirds the size of Europe, and which must all one day speak “the tongue which Shakspeare spake; her Indian empire; and her navies of merchantmen that cover every navigable sea; look too at the prodigious annual increase of this race in the waste places of the world, an increase unequalled in any other part of the globe consider all this, and pursue the train of reflections to which it gives rise, and then judge whether the unity of nations is to be brought about by France, isolated and in hostility to all the great powers of Europe.

Glance, too, for an instant at Russia, that enormous power, which stretches out from the centre of Europe to the corners of America, holding a third part of Asia in her grasp; that wonderful organization for military and diplomatic conquests, which, for hundreds of years, has been going on like old Rome, conquering and remorselessly crushing down the independence of nations and tribes, but producing at least, as the fruit of the blood with which she has manured her empire, a unity among nations and tribes which, before they were subjected to her iron yoke, were ever at war among themselves, and incapable of accomplishing any thing. Is the “grand unity” to be one which excludes this barbaric unity which has been established in so large a portion of the globe by the head of the Slavonic race? If the kingdoms of the earth are ever to be united in one faith and one civilization, it would seem that the Saxon race, brought back to truth, and the Slavonic race, redeemed from schism, must pour a broader and deeper flood into the main current than even France herself, high as is the position which she at present occupies.

But perhaps, in justice to our contemporary, we ought to consider him as speaking of the question of the East rather as an episode in the great epic of human affairs, and confining his attention to the

present moment, and to the districts immediately concerned in the late negotiations. Even with this limitation we are equally at a loss to understand the propriety of the present course of reasoning.

The question, we are told, is, whether Christian civilization or anarchy and barbarism are to prevail in the East? And how is this question to be tested? By the protection afforded to the Pacha. And why is the Pacha to be identified with Catholic civilization? Because he protects and favours his Catholic subjects? No; but because he is protected by France. The *Univers* is very indignant (and justly so) with those Catholic journals which advocate the cause of Nicholas, the oppressor of the Church in Poland. But what has been the conduct of his favourite Pacha? Listen to the appeal addressed by the inhabitants of Lebanon to the ambassador of France.

“The evils this man has made us suffer, since fortune has made him master of Syria, are innumerable; suffice it to say, that the most distressing vexations and the most cruel oppressions have driven us to despair, and have renewed in us the ardent desire of returning to the paternal government of our august sovereign, Abdal Medjid. Is not this a legitimate desire from a loyal people? France, a nation so great, so magnanimous, that has extended liberty every where, that has for ages spilled so much blood to establish it in her own government, refuses us to-day her powerful influence to obtain the enjoyment of the same good.

“We appeal to the justice of the French government. We supplicate the French nation at large to assist us to obtain our demand. The most atrocious tyranny has compelled us to take up arms for the defence of our lives and the honour of our families, from the brutality of the Egyptian soldiery, or to bury ourselves in the ruins of our country. Our cause is a just one, and, as such, we sincerely trust that the French government will not abandon us in a moment so dangerous.”

The appeal to the English ambassador is even more striking.

“Since the invasion of Syria by Mehemet Ali, he has trampled us under foot by an oppression which knows no bounds, and by a tyranny the most atrocious and cruel.

“For the last eight years we have acceded to all his demands, and because he has left us nothing more to give him, he menaces us with extermination; nor will his unbounded rapacity be satisfied until he drinks the very blood of our children, and satiates the licentiousness of his soldiers with the honour of our families. Driven to despair, we have taken up arms for the defence of our lives, and to guard our dwellings from fire and ourselves from the sword, with which he threatens to erase us from among nations.”

These men, be it observed, are all Catholics, and so strongly attached to their religion, that when some American missionaries visited their mountains, a short time back, to see how the land lay for making conversions, they refused them even the ordinary rights of hospitality. Well, these Catholic mountaineers prefer only one petition, that is, “to be allowed to return to their legitimate sovereign,” and to have the enjoyment of the rights secured to them by the Hatti-Scheriff. And how are these Catholics being treated by the pioneer of Catholic civilization, almost at this very moment? We will inform our readers. The latest accounts tell us of the most inconceivable atrocities being perpetrated, under the auspices of the French government (if the *Univers* will have it so,) against Catholic monks, Catholic priests, Catholic laymen, Catholic women, and Catholic children. Abbas Pacha seized some monks from a Maronite convent, and *had their bodies immersed in oil, and then burnt them alive*. Two monks, quiet and inoffensive men, attached to the convent of St. Lazarus, have been killed, and

one severely wounded by the Albanian troops of the Pacha. "Every village and convent sacked and sabburnt, men, women and unoffending children massacred indiscriminately, and priests bound hand and foot and thrown into the flames of their own Churches, with their clothes smeared with oil and combustibles," (a common device) "were the glories of their march to Beyrout." So says the Correspondent of the *Morning Chronicle*. In the neighbourhood of Beyrout, says the *Austrian Observer*, "women, children, grey-headed men, and sick people, were murdered, their houses plundered and burnt to the ground, and their Churches robbed and demolished. The sacred vessels of the altar, and priest's vestments were publicly sold at the bazars, by Albanian soldiers, who made a mockery of them; the priests they abused and put to death."

Such seems to be the kind of protection afforded to the Catholics of Syria by the *protege* of the French nation—the Catholic nation *par excellence*. And what is the recommendation of the *Univers* in this behalf? Why it coolly advises M. Thiers to commit the Rhenish provinces of Prussia to a deadly civil war, in defence of their outraged faith and nationality, in order to protect the horrible monster whose troops are perpetrating these infernal atrocities against Catholics, for the crime of rising against a usurper, in defence of their own nationality and allegiance to their lawful ruler.

An English blockade of Syria, to rescue the Catholics of these mountains from the infernal despot of Egypt, will forsooth be regarded by France as a declaration of war. If France hires a sailor, or hoists a sail, or wastes an ounce of powder to maintain Mehemet in his tyranny over Syria, she outdoes Nicholas himself. France the protector of Catholicity in this contest! France the promoter of civilization! England the ally of barbarism! Monstrous. So far as the provinces, for the possession of which Turkey and Egypt are at issue, are concerned, France is the tyrant over the Catholics, or at least the supporter of the tyrant, and England their protector. So far as the interests of civilization are concerned in keeping the paw of Russia off Constantinople, France again is the enemy of civilization by declining to conclude a treaty, and thus leaving herself without any legal means of controlling and directing the manner of Russian interference. England, on the other hand, is the friend of civilization, by taking the reasonable precaution of acquiring a right by treaty to say to Russia, "Thus far shalt thou go."

But, then, the question is asked, how is it that, after ten years of intimate alliance and so close a connection of interests, a sudden rupture between England and France cannot be prevented? It is not clearly traceable to this, that the four powers are heretic or schismatic, and consequently the trampers on Catholic interests; France, and the Pacha, who roasts monks in oil, and burns priests in the flames of their own Churches, are the protectors of Catholic interests? This explanation does not satisfy us altogether.

In the first place, the fact of which the explanation is sought has not yet occurred. There has been no rupture as yet, and it even seems not very improbable that there will be no rupture. The remarkable fact, then, of which so elaborate an explanation is given, has not taken place, and very likely never will take place. But supposing for a moment that there had been a rupture, a much simpler explanation occurs to us. We find it in the tricky and

insincere character of the French prime minister, who has brought Europe to the brink of a war by persevering in a course of hollow duplicity, against which (it is credibly reported) he was repeatedly warned by M. Guizot.

It is not very agreeable to us to have to enter thus warmly into a contest with our respected contemporary, but we perceive that advantage has been taken of Mr. O'Connell's harangues, and the articles of the *Univers*, to implicate the Catholics generally as accomplices, in their wishes at least, in the scheme of a propagandist war. If such were the reasonable wishes of the Catholics, we should desire nothing better than to incur the obloquy of defending their cause by the side of such champions as we have named. But we cannot sit tamely by and hear the Catholics abused for what we believe to be the personal errors of an advocate whom they respect indeed, but by whose opinions they are not bound any more than they are by our own. The opinions of Mr. O'Connell are his opinions as an Irishman. The sentiments of the *Univers* are those of a Frenchman. We take leave to say (under correction) that the opinions of the English Catholics differ widely from both, and do not, so far as we know, differ from those of their Protestant countrymen. We have shown that the cause of England is the cause of the Catholics of Syria. This, if there were no other reason, binds the Catholics of England to the policy of Lord Palmerston. Moreover, we are sure that no English Catholic looks upon war as other than a curse, to be avoided by all means which are consistent with honour; and as to a war of propagandism, it is a thing too monstrous to meet with advocates.—*Tablet*, Aug. 29.

DR. WISEMAN'S CONSECRATION.

(From the *Orthodox Journal*, July, 1840.)

Understanding on Whit-Sunday that Dr. Wiseman was to be consecrated bishop on the morrow, we sent our servant to the English College to enquire if the ceremony were to be public or if tickets would be issued. We learned that tickets would not be issued, and that the ceremony would be so far public that no one would be prevented from entering, while, at the same time, no attempt would be made to attract spectators. The function had to commence at eight o'clock. Soon after seven we hastened to the College chapel for the two-fold purpose of securing a good place and of having time to examine the arrangements and study the localities, that our attention might not be disturbed during the service. In the corridors we were met by a student who conducted us to the chapel. Every thing had been artfully and conveniently arranged. Chairs were placed for upwards of a hundred spectators, and yet the greatest part of the chapel seemed to be destined for the ministers. Down each side, arranged in two rows, the students sat in choir: this gave an ample area in the middle, which added greatly to the effect. Yet a great depth was secured between the choir and the altar for the ceremony of consecration. In the space on the gospel side an appropriate altar had been erected for the use of the Bishop to be consecrated. Before it were three stools for the two assistant Bishops and Dr. Wiseman. The cornice round the chapel and the pilasters on each side of the altar were covered with crimson velvet edged with gold fringe. The window

curtains were of red silk, with a broad edge of white and gold fringe; above them were hangings of blue silk. In the space between the windows on each side of the chapel are painted the ancient Saxon saints; a most fitting ornament, as it serves to remind the students under whose protection they are, what country has to be the scene of their future labours, and under whose patronage those labours have to be undertaken. The chapel is dedicated to St. Thomas of Canterbury, encouraged by whose example and protected by his prayers the ancient students went forth to meet with imprisonment and death in England. We like to see this affection towards native saints cherished by the English living at a distance from home; for, whatever England may be at present in a religious point of view, it was once the brightest jewel in the papal tiara. Though English Catholics may have their prejudices in religion, there is much in their unostentatious piety to edify men of warmer feelings who have never known what it is to be born, educated, and to live in a Protestant country.

The consecrating Bishop was Cardinal Fransoni, Secretary of the Propaganda: the assistant Bishops were Dr. Kyle, Bishop of Germanicia and Vicar Apostolic in Scotland, and Dr. Laurent, Bishop of Chersonesus and Vicar Apostolic of the north of Europe, Russia excepted. Dr. Kyle was attended by the Rev. Mr. Cowie, Vice-President of the Scotch College, and the Rev. Mr. Lovi, one of his own clergy from Scotland. The assistants of Dr. Laurent were, we believe, from his own clergy. There were also in attendance two masters of ceremonies from the papal chapel—one for the Cardinal, the other for the Bishop elect. As the ceremony was performed during low Mass there would of course be but little singing, but that little was most efficiently performed by some members of the Pope's choir, assisted by the singers from Santa Maria in Vallicella, who belong to the oratorio of St. Philip Neri. It was composed by Alfieri, a Roman priest, who has lately published the Passion as sung on Palm Sunday and Good Friday in the papal chapel, with other selections derived from the same source: he has also published a work on the Gregorian chaunt. The title of the new Bishop is Melipotamus, a Bishopric of Crete or Candia, lately vacated by the martyrdom of Delgado, a Spanish Dominican, who was Vicar Apostolic in Cochin China. That juridical proceedings may be commenced to prove him entitled to be enrolled in the catalogue of saints, he has been declared *Venerable* by Gregory XVI., a declaration not usually made until fifty years after death. Amongst the company we noticed Mr. Waterton and family (we had almost forgot to mention that his son officiated as *minister de mitra*, or mitre bearer); Mons. Acton and his mother, the Lady Acton; Mr. and Mrs. Englefield; Mr. and Mrs. Furse; Sir Charles and Lady Bell; Mons. Noyer, the Belgian *Chargé d' Affaires*, and Mrs. Noyer; Du Guerry, one of the most famed among the French preachers; Father Esmonde, and other members of the Society of Jesus; the General of the Passionists, at whose monastery of SS. John and Paul on the Celian Dr. Wiseman had made his retreat; several Augustinian friars, the students of the Irish and Scotch Colleges, and also several from the Roman seminary, &c.

After the ceremony the Cardinal partook of refreshments in the library, and in the two large rooms preceding the library the whole company was ac-

commodated and amply supplied with ices, the only kind of refreshment a Roman cares for in hot weather. The ladies were accommodated in another suite of rooms. In the large room before the library were hung the portraits of Drs. Gradwell and Wiseman and Cardinal Weld. The portrait of Dr. Wiseman is well executed by Mr. Furse, the same artist who made the designs for the illustration of "The Ceremonies of Holy Week." He is seated in a thoughtful yet pleasant mood, habited as a Bishop, and with his pen in hand just beginning a pastoral or sermon, for in the book open before him is a text from St. John, and then "My dearly beloved brethren." He could not have been taken in a more fitting attitude, as his preaching and lectures have justly gained him an unpassing reputation. That the gift of the London Catholics may not pass unhonoured and unnoticed, the splendid medal presented by them to Dr. Wiseman is lying on the table. Both Catholics and Protestants were much pleased with the ceremony, for there is not, perhaps, in the ritual of the Catholic Church a more significant, a more solemn and imposing rite.

SAGITTARIUS.

We have been favoured with the following extract of a letter respecting the consecration of Dr. Wiseman from the English College at Rome:—

"On the morning of the 12th May a note came from the Vatican to Dr. Wiseman announcing to him his election to be co-adjutor bishop to Dr. Walsh, and shortly after we all went (the students of the English College) to his apartment to congratulate him on his elevation to the episcopacy. On the 14th we (the students) had a meeting in order to agree upon some testimonial of our affection and esteem to be presented to him: we determined upon subscribing two scudi each, to purchase a gold cross, which we did for 50 dollars (about 10*l.*); it is one of very great beauty and of peculiarly fine workmanship. Four students, as representatives of the four districts, were deputed by the others to present to Dr. Wiseman this token of our attachment. He had not the least idea that such a thing had been thought of, and when we entered his apartment and explained the nature of our visit, he seemed incapable of expressing the deep sense of gratitude which he felt on receiving this little mark of our affection. Ours was followed by many presents from his numerous friends in Rome, among the rest, the Very Rev. Mr. Acton (the chief of the Roman prelaty) came in his carriage to the college and presented him with a most magnificent mitre. In the meantime crowds of bishops and distinguished personages came daily to congratulate him on his nomination; and even in the days of St. Gregory a greater spirit of zeal for the welfare of England could not have been so prevalent in Rome as on this occasion, as well for the mighty addition to the Church in placing Dr. Wiseman over such a conspicuous portion of it, as also for the increase of its bishops. One instance of this good spirit in Rome will show you how deeply rooted the thoughts and hopes of England's conversion is fixed in the hearts of our fellow-Christians in this city. On the 13th May 500 masses were said in different Churches for the new bishops, and nearly all the religious communities in Rome made a Novena (nine days' prayers) and received the holy communion for the

same intent. Such a demonstration of deep sympathy in the cause which we have undertaken must assuredly excite us more than any thing else to entertain a profound love for this city, which has been ever so fond a parent to England. On the 27th May, Dr. Wiseman entered upon the course of his spiritual exercises preparatory to his consecration at the monastery of St. John and St. Paul, now belonging to the order of the Passionists, and, in choosing this situation, I have no doubt he had in view the memorable lives of S.S. Austin, Lawrence, and Mellitus, and the other holy missionaries, who went out from the neighbouring monastery of St. Gregory to convert England. These two monasteries were always fruitful in holy men, and St. Gregory's has sent forth many labourers into the English portion of God's vineyard. In olden times St. Gregory's was the nursery of all that was great and holy amongst our Saxon predecessors in the ministry, and in modern times it is not unlikely that the monastery of St. John and Paul will send forth men of equal worth and true apostolic spirit, for the order of the Passionists have inherited from their founder, the blessed Paul, an ardent desire to see England united once more with Rome, and many of their daily prayers and penitential exercises are offered up to God for this intent. Amongst them Dr. Wiseman did well to choose his place of retirement in preparation for his arduous, and, may Heaven grant, prosperous, mission. When the days of his retirement were concluded, he returned to college to receive consecration. * * * *

"Mr. Waterton's son, a lad of about 12 years old, acted as mitre-bearer to Dr. Wiseman at his consecration. * * * The vestments employed in the ceremony, together with the crosier and mitre, belonged formerly to Cardinal Weld, of blessed memory, and were bequeathed by him to our college. When the ceremony was over, Cardinal Fransoni, the Right Rev. Dr. Wiseman, the assistant bishops, and some distinguished friends went to the library, where a sumptuous breakfast was prepared for them similar to the one prepared there on a former occasion when the Pope visited the college. The English ladies, who had been invited to the number of 26, repaired, with Mrs. Wiseman (Dr. Wiseman's mother) as their leader, to the music-room, where a beautifully ornamented table had been laid out for them covered with all kinds of delicacies. We have had of late several most agreeable dinners, and one grand one, given by Dr. Wiseman in honour of Dr. Baines, who is at present in Rome; but the grandest dinner is yet to come, and will not take place until the eve of Dr. Wiseman's final departure from the eternal city, you may expect from me a letter at that time, giving you an account of the closing scene of his doings amongst us."

The following is the communication which we referred to last week as having been favoured with through the kindness of Dr. Wiseman:

"On Monday, in Whitsun week, the Very Reverend Dr. Wiseman was consecrated bishop in the chapel of St. Thomas of Canterbury, in the English College at Rome. The consecrator was his Eminence Cardinal Fransoni, Prefect of Propaganda. The assistant bishops were the Right Rev. Dr. Kyle, Bishop of Germanicia, V. A. in Scotland, and the Right Rev. Dr. Laurent, Bishop of Chersonesus, V. A. of the north of Europe. With the Cardinal were Monsignor Brocard, Papal master of ceremo-

nies, and the private chaplain of his Eminence. Dr. Wiseman was attended by Monsignor Ferrari, as master of ceremonies, and the Rev. Dr. Errington and the Rev. R. Roskell, of the English College, as chaplains. The chaplains of Dr. Kyle were the Rev. Mr. Cowie, Vice Rector of the Scots College, and the Rev. W. Lovi. Dr. Laurent was attended by two Belgian priests. The mass began at eight o'clock. The Cardinal was received on entering by the Very Rev. Dr. Baggs, Vice-Rector of the college. His Eminence proceeded to vest at the high altar, while the assistant bishops and the elect put on their copes at a side altar. On account of the consecration being *in curia*, the apostolic mandate for the nomination was not read. In it the title of Bishop of Melipotamus is conferred in the following terms: "Since, therefore, the episcopal Church of Melipotamus, subject to the Archbishop of Crete, *in partibus infidelium*, has been bereft of its pastor, inasmuch as our venerable brother, Ignatius Delgado, of the order of St. Dominick, the bishop thereof, after having endured the most severe sufferings and torments, hath slept in the Lord, we have, with the counsel of our venerable brethren, the Cardinals of the holy Roman Church, presiding over the affairs of Propaganda, conferred it upon thee, &c."* The oath of consecration was likewise omitted, as it had been already taken on the preceding day, at the cardinal's palace. As soon as he was vested, the elect was led by the assistants to a seat in front of the altar, where he responded to the examination on points of faith prescribed by the ancient usage of the Church. The consecrator and the elect then recited the beginning of the mass, as far as the *Introit*, after which the latter was vested in the pontificals, and each read as far as the gospel at his own altar. The litanies were sung, while the new bishop lay prostrate at the gospel side of the altar. After some other prayers, which were recited aloud by the consecrator, and in a low voice by the assistant bishops, the head of the elect, and afterwards his hands, were anointed by the cardinal, a linen band being tied round the head, and another passed from the neck round the hands. During the anointing, the antiphon, *Unguentum in barbam*, with the psalm, *Ecce quom bonum*, composed for the occasion by the Abate Altieri, was sung by the choir. The three bishops, holding the crosier, delivered it to the elect, who held it between the third and fourth fingers of his closed hands. He next received the ring, and afterwards the book of the gospels. After his hands and head had been washed, he retired to his altar, where he read the gospel. At the offertory, he presented to the Cardinal two lighted torches,

* Those who have read the allocation recently delivered by his Holiness, or the account of its contents in the *Dublin Review*, are aware that Bishop Delgado here mentioned is one of those heroic pastors who have, in our days, gloriously shed their blood for the faith; and it is worthy of notice that on the 5th of June, three days before the consecration of Dr. Wiseman, as his successor, he had been declared *Venerable* by the Holy See, and a dispensation had been granted, allowing the cause of his beatification to be introduced without waiting for the expiration of the usual time required to have elapsed between the death of any servant of God and the introduction of the process of his beatification. While we are rejoicing at having amongst us the successors of such men, we may hope that the time is not far distant when the Church will enrol him among her martyrs, and hold him up to the veneration of her children and the glory of the persecuted Church over which he presided.

two loaves of bread, and two small barrels of wine, which were borne by five of the students. The rest of the mass, as far as the Communion, was read by both. At the Communion, the consecrator received one-half of the host and of the chalice, giving the other to the elect, the particle being taken out of the chalice with a small spoon, and received by the consecrator. After the *Ite missa est*, the Cardinal placed the mitre on the head of the elect, and the gloves upon his hands. The *Te Deum* was then sung by the choir and people, while the new bishop, preceded by four of the students, and accompanied by the assistant bishops, went in procession down the chapel, giving his blessing as he passed to the people. On his return, the antiphon, *Firmetur*, by Alfieri, was sung, after which the bishop, standing, with his mitre and crosier, gave the triple blessing, bowing as he turned round to the Cardinal on his right. The latter put on his mitre, and stood with the assistant bishop on the steps of the altar. The new bishop, kneeling three times before them, sung the words *ad multos annos*. The last gospel followed, and the bishops and Cardinal unvested at their places.

Among the company present were Monsignor Acton and Lady Acton (his mother), Sir Charles and Lady Bell, Mr. and Mrs. Englefield, Mr. Waterton and family, M. Noyer, the Belgian *Charge d'Affaires*, and his lady, Mr. and Mrs. Furse, Mr. Colyar, &c. There were present, likewise, the Very Rev. B. Esmonde, S. J., and several members of the same society, the General of the Passionists, the members of the Scots College, Irish Augustinians, Roman Seminary, Irish, Noble, and Bandinelli Colleges, the Abbé du Guerry, and the Abbé de la Croix.

On the following day, Dr. Wiseman held an ordination in the college, when the following gentlemen were ordained:—Priests, Messrs. M. Gibson and Roskell; Deacons, Messrs. Rooker and Parsons; Sub-Deacons, Messrs. Byrne, Chapman and Parfitt; Minor orders, Mr. E. L. Clifford; Tonsure, Messrs. Sinnott, Pringle, Weld, Haggart, and Richardson. He afterwards administered confirmation to an English lady, who has lately embraced the Catholic faith.—*Tablet*, July 25.

INTELLIGENCE.

ITALY.—On the second Sunday after Easter, the Rev. Dr. Collier, O. S. B. formerly Prior of Douay, was consecrated bishop, in *partibus*, by Cardinal Fransoni, Prefect of Propaganda, in the Carmelite Church of the Scala. Monsignor Cadolini, Archbishop of Edessa, and the Right Rev. Dr. Kyle, were the assistant bishops. His lordship is appointed Vicar Apostolic of the Mauritius.

NAPLES.—On the 28th of December, three soldiers, William Lemmer, Charles Gugut, and John Hochstrasse, who had been received into the general military hospital of the Trinity, at Naples, made their abjuration of protestantism, and embraced the Catholic religion, in the presence of several distinguished persons of the clergy and military.

GENOA.—A young Protestant, Francis Adolphus Ober, born at Mittau, near Stuttgart, in the kingdom of Wurtemberg, brought up in the persuasion called the Evangelical, made his abjuration on Sunday, the 12th of January, in the Church of our

Lady of Vines, at Genoa, to Mr. Gualco, Collegia Provost, and Vicar General, who administered to him conditional baptism. This young man, who is 22 years of age, had for his godfather the Marquis Pallavicini, and for godmother the Countess de Viry.

ENGLAND.

CATHOLIC CLUB.—A meeting of Catholic gentlemen was held in the Sabloniere Hotel a few days ago, at which it was resolved to form a Catholic club, the objects of which are to promote a friendly intercourse among Catholics, and to further the interests of Catholicism.

WEST BROMWICH.—During the Whitsuntide indulgence, the Rev. George Bent, Catholic pastor of this town, admitted five converts into the Church, and we understand that he has at present about thirty Protestants under instruction. Indeed so extensive is the mission of West Bromwich, that Mr. Bent finds it, we are informed, almost impossible to attend to the number of persons who seek admission into the Church. He gives, it is true, instructions twice in the week, but many persons cannot attend at the times fixed: a circumstance which obliges the Rev. gentleman to give private instructions almost every day in the week. To form some idea of the progress of this mission, we may state that when the design of erecting a Chapel at West Bromwich about eight years ago was made known, many persons treated it with ridicule, so few in number were the Catholics. At the Easter of 1833, however, there were 50 communicants, and since that period there has been a progressive increase; so that at last Easter the communicants amounted to 230. Within the period of one year, Mr. Bent had received about 20 converts, being twice the average number we lately assigned to each priest annually. It is but an act of justice to the Protestant inhabitants to state, that a priest is no longer insulted, and his religion reviled, in West Bromwich, as before: that religion is now spoken of in good society with respect, and great numbers of Protestants attend the services of the Church.

LUNATIC ASYLUM.—At a meeting of the Bishop and clergy of the Midland District, held at Sedgley Park, on the 13th of May, it was unanimously resolved that an effort should be made to establish a Lunatic Asylum, for Catholics afflicted with insanity. We have seen the circular issued by the Rev. R. W. Wilson, by authority, containing the outline of the plan, and the reasons which determined Dr. Walsh and his clergy to come to the above resolution. These reasons must be considered quite sufficient, and we do not think there can be any difference of opinion as to the *principle*. An outline of the plan has been also circulated; but we presume that the constitution of the Asylum will be for future consideration, and that some meeting will be held for that purpose, at which, not only all the Vicars Apostolic, but also a certain number of clergy delegated from each district, and the leading members of the laity, will be summoned to assist. In the mean time, it will be highly desirable to communicate with Mr. Wilson, on the subject of the questions embodied in his circular, and after the requisite information has been obtained, to call the proposed meeting. We are happy to understand that down to the 23rd ult., 163 priests, and some lay-gentlemen of the first rank, have given their warm approbation of the proposed asylum.—*Catholic Magazine*, July 1840.

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'One body and one spirit—one Lord, one faith, one baptism.'

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[Vol. III.]

ADVENT AND ITS OFFICE.

The enemies of the Catholic Church have always manifested a particular desire to represent her ceremonies, her office, and her distribution of the year into seasons of penance and seasons of rejoicing, as superstitious, or at least as foolish and trifling. This desire is generally supposed to arise, from a strong prejudice against the observances themselves, and a wish to make Catholicity ridiculous; but for our own part, we believe that all the Infidel Philosophers and many of the Protestants, who have written against our offices, were interiorly convinced of their excellence and utility, and attacked them merely because they attach the people to our Holy Religion. Some readers will be startled at this assertion, but let them read some approved work upon the subject, apply for an explanation to a Catholic Priest, or at least give candid attention to the brief account we here give of Advent and its office, and then judge, whether those could have been sincere who describe the whole as an absurdity.

Advent is the season marked out by the Church to prepare for Christmas, or the coming of our Saviour. To know the spirit into which she would have us enter on this as on any other occasion, we must examine the tendency of the prayers, lessons and other observances which she prescribes. From these we learn that we must purify our souls by hearty repentance, accompanied with ardent desires of the coming of our Redeemer, earnest prayer and penance, in order that at the approaching solemnity, Christ may be spiritually born in our hearts, and impart to us those blessings which he came to bestow upon the world.

The liturgy is admirably calculated to nourish these sentiments. The first Sunday is from St. Paul to the Romans, chap. 13, where

he invites us "to rise from sleep, and put off "the works of darkness, because the night "has passed and the day drawn nigh." This is followed in the Gospel by our Lord's awful prediction of the last judgment to show the consequences of neglecting the present invitation. On the succeeding Sundays, the Gospel presents us with St. John the Baptist's announcement of the Messiah, and his denunciations against impenitence. Protestants of the Church of England may be surprised to recognize here the very lessons of their own service; but the fact is, that their early reformers, unable to find any thing more apposite than the Catholic selection of Gospels, Epistles and Collects, thought proper to retain it.

These parts of the office are in the penitential spirit, and are designed to excite alarm in wilful sinners, and to humble the just when they reflect, that unless supported by a powerful grace from God, they too will become obnoxious to these dreadful menaces. The other parts are of a more amiable character. In them the Church endeavours to excite us to admiration of the goodness and greatness of our Infant Saviour, and to a strong desire of sharing the graces which he brings. For this end she has selected those moving sentences of the Old Testament, in which the Prophets express their longing desires of the Redeemer, and describe sometimes the glory of his eternal birth from his Father and sometimes the humility of his birth in time from the Virgin Mary. These she so disposes among her prayers, that the remembrance of such awful Majesty on the one side, and such stupendous humility on the other, may unite in our hearts to produce the most tender love of his goodness, and an unbounded confidence that he, who seems almost to exhaust his omnipotence in giving tokens of his love,

will abundantly supply us with grace, to become pleasing to him here and happy with him hereafter.

We cannot here but remark that these striking sentences, however much animation they give to the office wherever they occur, are particularly beautiful when placed as Anthems between the Psalms: for the Holy Ghost has been pleased that many of the Psalms should be suitable to every disposition of mind, and afford nourishment to whatever devout affections may exist in the heart; and thus it often happens, that when some lively sentiment of gratitude or admiration has been excited by an Anthem, describing the humiliations or the glory of our Redeemer, each succeeding verse of the Psalm contributes to strengthen the impression.

It may be asked, what use is all this to people, the liturgy being in a language which they do not understand? We might answer that they can easily consult translations in their mother tongue; but the grand effect of the liturgy is to keep alive the true spirit of Christianity among the clergy, who being fully penetrated with it themselves, communicate it in their turn to the people; and we almost universally find, that where the clergy have impressed their people with the most lively sense of religion, they have been most earnest in making them observe each season, in the spirit of the Church, as pointed out in her office. Of this we have a striking example in the glorious clergy of France, they who are now shedding their blood so abundantly in China and Tonquin, whose zeal has supplied so many nations with poor and laborious Missioners, and who in their own country, in spite of the most desperate efforts of Infidel revolutionizing Philosophy, still maintain an admirable spirit of faith in the greater part of their people. If we examine their most approved methods of parochial instruction, we shall find that besides catechizing the children, preparing people for the sacraments and preaching against prevailing vices, they always give instructions on the spirit of each season and each festival; the consequence of which is, that the people conceive tender affections for our Lord in the different mysteries of his life, and acquire a horror of offending him, whom they see reduced to such a state for love of them. Nor are these sentiments the work of mere fancy: for our faith teaches us that our Saviour, by his omniscience, at all times clearly saw every motion of our hearts, and consequently that even at this immense distance of time and place, we should be as apprehensive of admitting an affection displeasing to the Babe of Bethlehem, as if we were kneeling with the shepherds at the crib.

BOMBAY.

THE LATE VICAR APOSTOLIC.

Our Correspondent at Bombay has kindly furnished us with particulars of the commemoration of the decease of the late Right Rev. Dom Fre Pedro de Alcantara, Bishop of Antiphelli and Vicar Apostolic of Great Mogol, Bombay, &c. made at the Principal Catholic Church at Girgaum, better known perhaps as the Church dedicated to *Our Lady de Esperança*.

A solemn High Mass was celebrated by the Right Rev. Mgr. Fre Luis Maria, the present Vicar Apostolic, on Sunday the 1st instant, and in the evening, being the eve of "*All Souls*," an *Officium Defunctorum* was recited in the old lugubrious Gregorian Chant, well suited to an Office for the Dead. The Antiphons and Responses consisting of some of the beautiful verses from various parts of the sacred Scripture were sung according to the musical taste and power of some of the first masters, who in them strove to express in the poetry of sound all those feelings, which those sublime truths conveyed to reflecting minds. The requiem was sung with great solemnity on the next morning, "*All Souls day*."

The Church was illuminated, and a lofty Catafalque or Mausoleum, 37 feet high and 14 feet wide, was erected for the occasion. It had three elevations. In the top compartment was placed the portrait of the late Venerable Prelate, praying fervently before a Crucifix, over which was a pontifical mitre in a separate division; the whole surmounted by an elevated mitre, between a crozier and a cross. In the second compartment, under the portrait was the following inscription, in Latin, between two tasteful pillars:

*Regretted by the faithful,
lamented by the poor,
The Right Rev. Dom Fre Pedro de Alcantara,
Bishop of Antiphelli and
Vicar Apostolic of Great Mogol, Bombay, &c.
departed this life:
In age venerable;
In tribulation patient;
In sickness unsubdued;
By the splendour of every virtue adorned;
In zeal for the honor of God's Church eminent;
In prudence abundant,
and to none in contempt of the world
Inferior, &c. &c.*

In the lowest compartment the following words were placed, in Latin:

The ninth day of October 1840, to us was a day of mourning, from the death of this worthy Prelate, to him one of happiness, being the commencement of eternal felicity after many labours borne for the honor of

God. He was 79 years, 3 months and 25 days old, and held the Episcopacy during 46 years, 4 months and 5 days.

At a certain part of the service the Rev. Father Michael Antonio, Vicar of the Church, preached a highly edifying Sermon and pronounced a warm panegyric on the deceased Bishop, a copy of which discourse will ere long be found in the pages of the *Expositor*.

It certainly does great credit to the feelings of the Clergy of Bombay to have paid so much honour to their deceased Prelate.

TO THE MEMBERS OF THE ASSOCIATION OF THE PROPAGATION OF THE FAITH.

We are soon to celebrate* the Feast of St. Francis Xavier, the glorious Patron of our Association, whose name is invoked by the lips of its many hundred thousand Members in their daily supplications to the Almighty that his name be hallowed throughout the world.

It is a great day for Lyons : the first Founders of the *Œuvre*, the representatives of the united world, thronging around the altar of their Patron, shall solemnly prefer the petitions of us all, call down from heaven fresh blessings on their work, convert more nations yet.

It is a great day over all the world : for to what remote territory has it not reached, and flourishes not, or is not blessed by its careful charities ?

It is a day doubly great for India ; for beside this general title to our joy, St. Francis Xavier is our own Apostle : this is his cherished land, this the favored province of his heart.

Associates ! Be our breasts awake for the solemn day ; it is ours to announce its early notes of welcome. Put we on the signs of gladness and of festival ; attune we our voices to the notes of exultation and joy ; let the incense of our praise ascend from our altars to cloud the Mercy-seat along with the fragrant homage of half the world. The festive anthem caught up by us from eastern Australia shall reach our neighbours ; their hymns shall wake the echoes to either pole in the distant West ; and the bright sun setting upon our joyance, shall light up the festival on Columbus' farthest shores, and through the wide limits of the New World raise the joyous sound to greet the new nations of the islet-world of Oceania.

Oh how powerful is the 'Communion of Saints,' this university of the same prayer of all nations together ! Millions of hands are

ever lifted up in prayer and extended in charity ; millions more are taught the saving truths of the Catholic Religion, and list forth their first prayer of blessings for their unknown benefactors. "*Fingant aliquid tale haere-tici !*"—*Tertullian*.

ON MISSIONS.

THE SIXTEENTH CENTURY.

Vast and interesting were the Missionary labors of this eventful era. The Spaniards and Portuguese, at that time the most enterprising people of the Old World, with the spread of their conquests, and the extension of their acquisitions, forgot not to bear with them the knowledge of "Christ and Him crucified," and however we are disposed to deprecate the conduct of Cortes and other individuals in various parts of the New World, we must not forget that through their endeavors many new members were added to the Church. It is not for us to question the modes by which it has pleased the Divine Power to exert his sway, or to increase the number of believers ; doubtless there must have been some good, though to us unknown, purpose to be effected by the order in which these things have been brought about : suffice it to the mind of the sincere Christian, that in the midst even of conquests, the Cross was held up as an object of adoration and worship to those who till then had never heard the name of Jesus, and that he has it now in his power to rejoice at the accomplished end that enables him to hail as brothers in the Faith the descendants of a people whom the adventurers of the sixteenth century found as Pagans and Infidels. Among the names of holy men engaged in these enterprises we find chief mention has been made of Father Almi-da and St. Lewis Bertrand.

But one of the most glorious events in Missionary history was the foundation in 1540, by St. Ignatius Loyola, of the Society of Jesus, whose members are commonly designated Jesuits. Founded in spite of considerable opposition, and in all ages misrepresented and ill-used, yet rising triumphant from every attack and increasing in importance the greater, the more they have been oppressed ; patient, energetic, persevering, no dangers, no perils, no difficulties have daunted or alarmed the members of this noble Society. Glorious to all eternity, they have now triumphed over innumerable enemies, and at last have had in the present day but tardy justice done them in acknowledgment for the countless benefits they have conferred on the world, not less by their eminence in the sciences and the arts of civilized life, than in the extent to which their spiritual conquests in dissemination of the

* On Thursday, the 3d December.

faith have been carried, since their foundation, amongst the most savage and unenlightened nations, as well as in the more civilized. There is not that nation existing in the world, that has not felt their benign influence, or among whom their labors have not earned immortal glory. The arts and sciences have been deeply indebted to the Jesuits,—natural history, chemistry, botany, medicine,—all owe them much, for their contributions to the welfare, the happiness, the pleasures, nay, even the luxuries of man: and, above all, the high tone they have given to education, entitles them to the gratitude of the world. But our object is not to laud these holy men; they are far beyond all praise that we can bestow, and our feeble pen could not pourtray one thousandth part of their benefits to society, even had we space to devote to such an object; their acts speak their merits, and to these we must leave them in prosecution of our present object.

To go back therefore a few years, history tells us that in 1509 the chief command in India was given to the celebrated Alphonso Albuquerque; a man, it is said, of singular sagacity and penetration. Shortly after his arrival in the country he saw the necessity of establishing the Portuguese power more fully on the main land, and he therefore created Goa as the metropolis of the Indian possessions of his country. This gave security to the Portuguese settlements, and this city long formed the nucleus of Missionary enterprise and the metropolitan See of the Church in the East.

To this place St. Francis Xavier directed his course, where he devoted himself to those labors with so much devotion as gained for him the proud appellation of "Apostle of the Indies." He too was a member of the Society of Jesus, and his undaunted resolution, his high birth and elevated character, combined with his energy, his genius and his sagacity, pointed him out as well fitted for the arduous task of propagating the Gospel in the newly acquired possessions of the East; he accordingly left Europe in the year 1522, and after having preached the True Faith with considerable success at Goa, he proceeded to the coast of Comorin, to Malacca, to the Moluccas and finally in 1529 to Japan, where with wonderful success he laid the foundation of the celebrated Church which so long flourished in that empire. From here his zeal induced him to endeavor to extend Christianity in the vast realms of China, and with this intention he set sail for that country. But alas! his energy in the cause of the Holy Church had proved too much for his physical powers, and he sunk into the grave within sight of the object of his desire in the year 1552. His

body has been removed to Goa, where it lies interred, an object of just reverence to the faithful. The Christians of this part of the Indian world have, with justice, cause to bless the memory of this Holy Saint; for it is believed to have been at his instigation that some of the good men, who were among the companions of Albuquerque, first preached the doctrines of the Faithful in Bengal with such success that ere the century closed the Church and Convent, still existing at Bandel, were founded in 1599.

In other quarters of the world, Abyssinia was added to the Christian Church, John Bermudes having been sent into Æthiopia for this purpose, and honored with the title of Patriarch in Abyssinia. These people however fell off into apostasy and their country became the scene of the early Missionary labors of the Jesuits, who also were sent among the Egyptians in Alexandria: one of the most noted Missionaries of the order, Father Christopher Roderic, having visited that part of the world in 1562 by express command of his Holiness.

The Bishop of Goa, Don Alexis de Menezes, exerted himself, and with the assistance of the Jesuits, so successfully in the Missions on the coasts of India, as to bring to the acknowledgment of, and allegiance to the true Church, the Nestorians, long established in those parts, and commonly known as the Christians of St. Thomas.

We cannot better close this century than by referring to the state of Missionary labors in the vast Empire of China, long the scene of most active and successful exertions by the Jesuits. The death of St. Francis Xavier threw a damp on the endeavors to carry Christian Truth into this thickly peopled land, until in 1581, Father Rozer, a Missionary of that same order, following the steps of the Apostle of India, became the first to preach the Gospel in China; whilst others were most successful in planting the true Church in Japan, where in 1596 they numbered above 3,00,000 Converts. Father Matthew Ricci, an Italian Jesuit, however who proceeded to China in 1583, is considered to be the founder of the Chinese Mission, from having been the first who obtained an introduction at Court, and procured a formal acknowledgment of his authority from the Emperor. His labors were however chiefly useful in the following century, of which we shall give a full notice hereafter.

PROTESTANT MISSIONS.

The Annals for the Propagation of the Faith No. III., has the following interesting article taken from the Boston Courier (30th May 1839), a Protestant journal, reviewing a

work then recently published by the Rev. Mr. Malcolm, a Protestant Missionary who was an eye-witness of the facts which he has stated with admirable frankness. We recommend it to the attentive perusal of our readers.

"We shall extract some passages from the works of the Rev. Mr. Malcolm, which will prove the little success that has attended the labours of Protestant missionaries, whether Americans or others, in the south-east of Asia, above all when we compare this small result with the enormous expenses it has occasioned. This want of success has been so strongly felt by the friends of the missions, that according to Mr. Malcolm the only question now is, whether any modification can be made in the plans and methods hitherto adopted, or whether the work of the missions shall be given up altogether. As to the first point, Mr. Malcolm is of opinion, that the system of schools, upon which great dependence has been hitherto placed, is unprofitable, and must be given up. In support of this opinion he cites facts which enable us to judge for ourselves, both as to the fruitfulness of the great outlay required for the support of the missions, and of the incomparably greater success which has attended the labours of Catholic missionaries, and even the proselytism of Musselmén. We will let the Rev. Mr. Malcolm speak for himself :

"Upwards of 250,000 scholars are now receiving instruction in the schools of the missionaries, and the number of those who have been received into them up to this time, and have lived under the influence of the ministers, may amount to a million. The late Mr. Reichardt, of Calcutta, who was long employed in the service of these schools, declared that out of so many thousands of young men, five or six only became Christians. At Vepery, a suburb of Madras, where during a century an undertaking of this kind has been strongly supported by the Society for the Promotion of Christian Knowledge, the result is scarcely more encouraging; nor yet at Tranquebar, where the Danish missionaries have kept schools for 130 years. In the whole of Madras, where the schools are frequented by many thousands of natives, it is not considered that more than half-a-dozen have embraced Christianity. At the Anglo-Chinese college, which has been kept at a great expense for these last twenty years at Malacca, they consider that there have been twenty conversions. The school established at Calcutta by the General Scotch Association, and which for six years has received about 400 scholars, reckons four or five neophytes; that which was established sixteen years ago at Chittagong, and which gives instruction to more than 200 pupils, has hitherto seen but two of those pupils brought to the knowledge of the truth. At Arracan, the schools have not yet produced a single conversion. In the whole Birman empire, I did not hear of a single Christian who had become so by means of the schools. It is true, that where these schools exist, many of the pupils have forsaken idolatry, but they have not embraced Christianity, and are now conceited infidels, less estimable in their conduct than the pagans themselves; many, thanks to the education they have received, obtain employments and influence, which they exert against religion itself.* It would appear, that distributing

books has not brought about more fortunate results than the establishment of schools. Mr. Malcolm thus expresses himself; 'There are no fewer than seven different translations of the Holy Scriptures into the Malay language, and it appears besides, from Dr. Milne's account, that in 1820 there were forty-two other Christian works translated into that language, and which had been distributed by thousands amongst the Malays : but I have not heard of a single Malay converted in the Peninsula. With respect to the distribution of Bibles and religious tracts, it should be considered how small is the number who have been thus converted compared with the enormous expenses it occasions. It would be a mistake to attribute the eagerness with which Pagans and Mahomedans receive our books to a desire of knowing the truth ; the paper, the printed characters, and the shape and colour of the books, are as great an object of curiosity to them as would be to us a manuscript upon palm leaves. If a Pagan missionary in Europe were to distribute manuscripts of this kind in the streets of our cities, he would certainly find more amateurs than he could satisfy, and would constantly see a crowd gather round him, until curiosity was lost in abundance. Thus in Arracan some thousands of religious tracts and portions of the Bible having been distributed amongst the inhabitants, they began at last to destroy them, without our having once seen manifested among this innumerable multitude a serious desire of knowing the truth. The Birmans especially are attracted to the missionaries by the most frivolous causes ; for the most part, under a pretence of asking for books, they come to see strangers, and to admire the costume of our wives. They looked with surprise at the books we gave them, and in attempting to examine the binding they tore them before our eyes; these facts are worthy the attention of the friends of the missions in Europe ; it is desirable that they should not be led into error by the superficial statements of the missionaries. I myself, when ascending the Irrawaddi to the town of Ava, capital of the Birmans, distributed religious tracts in eighty-two towns and villages, and supplied them to six hundred and fifty-seven boats, many containing from fifteen to thirty passengers, besides what I often sent to persons on the shore. In general, these books were received with avidity, those who had one book asked for more, multitudes threw themselves into the water and swam after the boat, and when we were aground we were so surrounded by petitioners that we had often scarcely time to eat or sleep. But all these demonstrations were far from proving the desire of the people to know the Christian doctrines ; our books were for them mere objects of curiosity. At Singapore, where incredible efforts have been made for the distribution of books, and the foundation of schools, not a single conversion has occurred to recompense so much labour and so much expence. Yet there is no place in the East where religious books have been distributed with such profusion. Thousands, and tens of thousands, have been given away ; not only the

Southern India, and have there collected some hundreds of proselytes. Amongst the number are some Catholic families, who had long been neglected by the Portuguese priests, and were too feeble to sustain themselves. The rest is composed of pariahs, in the service of the English functionaries, and of poor persons, who receive assistance from the Missionaries on condition of seeking it at their Churches.—*Ed. Annals.*

* We are obliged, by that fairness which should ever preside in religious discussions, to acknowledge that the Protestant Missionaries have been more fortunate in

Malay inhabitants have been abundantly supplied, but also those of Java and Samatra, the Chinese, Musselmén, Arabs, Telingás, &c. &c. The distributors have long been in the practice of going from house to house to circulate their goods on all sides; nor has any exertion been wanting for the establishment of schools, but all has been fruitless. One thing, which makes it extremely difficult, if not impossible, to render a translation of our religious books intelligible to the Malays, is the structure of their religion: it is true that Malay is easily learnt, it contains no sounds difficult to the pronunciation of an European, the construction is very simple, and the words few in number; the same expression designates the number, gender, mode, and time; the same word is used for the substantive, adjective, verb, and adverb, even the tenses of the verb seldom vary, so that one has soon learnt all that is necessary for common conversation. But it is so poor in abstract terms, that, in writing or speaking upon religious subjects, it is impossible to avoid new expressions, the force of which only long habit can make the speaker understand. In the translation of religious books it has been found necessary to borrow new words from English, Greek, Portuguese, and especially from Arabian. Walter Hamilton informs us in his work, the *East-Indian Gazetteer*, that out of a hundred words in a Prayer Book, translated into Malay, there were found to be thirty Polynesian terms, sixteen Sanscrit, and seven Arabian, leaving only about half the words in proper Malay. It is still worse with respect to the Chinese; their language not being alphabetical, but each expression of the learned language being represented by an especial character, it follows consequently that there are not characters for a great many words in our western languages. It would, therefore, be impossible to translate the Holy Scriptures, *by writing*, into the language of the people, although they might be made to understand them by oral explanation; besides, from the difference of the dialects, the written language is not understood by the majority of those who can read, and these are not the fortieth part of the population. It may, perhaps, be asked why not translate the Scriptures into the different spoken dialects? for a very simple reason: there are no special characters for the greater part of these dialects; and, however strange the assertion may appear, there are a multitude of words in common language which cannot be expressed by writing. It is grievous to see that, notwithstanding the insufficiency and inutility of those translations, the Chinese version of the Bible alone cost more than a hundred thousand dollars, nearly twenty-one thousand pounds.

"Yet, notwithstanding all those difficulties, there is something inexplicable in the sterility of the Protestant Missions; for the Catholic Missionaries, with very limited resource, have been much more successful; they have made a great many proselytes, their worship has become popular, and every where excites the attention of the public. Might it not be that the superabundance of means possessed by the Protestant Missionaries, their riches and apparent state, present some of the chief obstacles to their success? They are not on a level with the people amongst whom they go; there can never be sufficient familiarity between them and the mass to conciliate the confidence, the sympathy, necessary to make a powerful impression upon their minds. At Singapore, for instance, where, as is observed above, extraordinary efforts have been made, a single Malay

has not yet been converted to the Protestant religion, whilst the Catholic Missionaries, who have two Churches there, have effected a great number of conversions amongst the Malays, the Chinese, and others, and assemble every Sunday to their Churches a considerable concourse of men of all religions. What can be the reason of this difference? 'It strikes me, (continues Mr. Malcolm) to be this, the papist Missionaries in India are, in general, men of pure morals; they live much more humbly; they mix more readily with the people; their salaries, as far as I have been able to learn, are not more than a hundred piastres a year, and, not being married, they can live with little.'

"Mr. Malcolm" (adds the editor of the American journal) "might have added, that the Catholic Missionaries leave after them neither widows nor orphans to eat up the contributions given expressly for the support of the Missionaries who are actually engaged in the conversion of the pagans. St. Paul, writing to the Corinthians, who were placed in much the same position as that of our Missionaries living amongst the people of the East, told them: *I would have you to be without solicitude. He that is without a wife is solicitous for the things of the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife; and he is divided* (1 Cor. 7). Could not the Protestant Missionaries submit to the life of privation, self-denial, and mortification, which the Catholic Missionaries so joyfully embrace?"

THE CATHOLIC CHURCH.

Lisbon, 29th June, 1840.

My dear Sir—The increase of Catholicity amongst the British residents in Lisbon is truly astonishing; within the last three years several Protestant families have become converts to the Roman Catholic persuasion through the instrumentality of the priests of the English College, St. Patrick's College, and the friars of the Irish Convent of Corpo Santo. The clergymen of these establishments are indefatigable in the furtherance of their cause, while on the other hand the Protestant clergyman—

Lately a most respectable merchant, Daniel Appleton, Esq., became a convert, and some time before Dr. Newman, Captain Hunt and family, and Mrs. Blunt and her five daughters with several others, became converts also.

The Protestant Mission at Lisbon is at its lowest ebb; not one convert have they yet made, and the Bibles and Testaments translated into the Portuguese language, and distributed gratis, can be purchased at Rag Fair by the dozen, for the value of the paper. A Spaniard, who became a Protestant, is at the head of the Mission, and is paid a good salary for——his employers in England.—*A Correspondent of the Cork Standard,*

PRINTING.

When first the art of printing was discovered, one side only of a page was made use of; the expedient of impressing the other was not yet found out. Specimens of the early-printed books are in the library of the British Museum. Afterwards they thought of pasting the blank sides together, which made them appear like one leaf. It is singular that the Romans who had stereotypes, or printing immoveable types with which they stamped their pottery, should have failed to apply the invention to the literary works.

CONSECRATION OF A CATHOLIC BISHOP.

Liverpool, Monday Evening.

This day was signalised by the occurrence of an event the exemplar of which is not to be found in the records of northern England since the date of the reformation—the public consecration of a Catholic Bishop—the Vicar Apostolic of the countries of Chester and Lancaster. The ceremonial attracted a numerous auditory. Dr. G. Brown, the Bishop elect, was duly initiated at a ceremonial rendered especially imposing by the presence of Dr. Briggs, the late Bishop of this district; Dr. Walsh, of the Midland; Mr. Griffiths, of the London; and the Bishop of New-foundland, who attended with mitre and crosier. A prelate of the Catholic Church in Scotland delivered the sermon.—*Weekly Freeman's Journal, August 29.*

THE LATE BISHOP OF DERRY.

We have already announced the lamented demise of the Right Rev. Peter M'Laughlin, D. D., Catholic Bishop of the diocese of Derry, on the 18th instant, in the 84th year of his age, and the 38th of his episcopacy. We now extract from the *Londonderry Journal* the following brief but eloquent tribute to the many virtues that adorned the exemplary prelate whose descent to the tomb (though marked by so many years and hours) Catholic Ireland will long deplore:—

"In the Roman Catholic Church of Ireland there has, perhaps, never existed a more amiable man, a more spotless clergyman, a more religious and exemplary Christian—one in whom the highest qualities of the mind were more intimately or more gently united to the kindest dispositions of heart and most unaffected simplicity of manner. In the Irish community of Paris, where, in early life, he remained during nine years, preparing himself for the sacred ministry, the honoured name of the Right Rev. Doctor M'Laughlin was long, and is yet remembered as of one beloved by his fellow-students, esteemed and respected by his superiors, whose collegiate career was especially distinguished by uniform piety and zeal, untiring industry, and eminent talent. 'Midst the horrors of the revolution, himself a spectator of the storming of the Bastille, having witnessed the heads of the governor and his sons dripping in blood, he returned to Ireland in the year 1790; and, loyal from religion, from principle and feeling, as principal of the Diocesan Seminary, and pastor of Omagh, he instilled into the minds of his pupils and parishioners sound piety and true allegiance—thus staying, so far as he might, the progress of disaffection and rebellion; effectually exerting all the energies of his mind to preserve his countrymen from the evils of civil war, to protect their faith and morals from the irreligion and licentiousness which had defiled and desolated France. After twelve years of peaceful and laborious exertions as parish priest, he was unanimously elected by his clergymen of Raphoe, and consecrated Bishop of the diocese, 24th August, 1802.

"In the more enlarged sphere of duty, and loftier station to which he became elevated, his virtues shone forth more conspicuously, the character of a good Bishop, described in the sacred monition of St. Paul to Titus, being truly verified in him—'In all things showing himself an example of good works, in doctrine, integrity, in gravity, sound speech, un-

blamable, that he who is on the contrary part may be afraid, having no evil to say of him.' The unexampled progress of religion, the advancement of piety and learning in the diocese over which he presided for seventeen years, are the best evidence, as they will be the most lasting memorials of his virtues and his zeal. In the year 1819 he was at the earnest entreaty of the clergymen of his native diocese, translated to the See of Derry. Never was prelate more desirous to inculcate the doctrines of peace and charity, to establish, without distinction of creeds or parties, mutual forbearance, concord, and good will. His mind and cheerful disposition, his kind conciliating, and gentlemanly demeanor, his holy and unblemished life and conversation, elicited universal esteem and admiration; the most violent forgot their prejudices in his presence; and in the city which, during twenty-one years, he honoured with his residence, there did not, nor does there exist one individual who did not love and reverence the good and venerable Doctor M'Laughlin.

"Venerated by Protestants of every denomination, by those of his own communion he was regarded as a model of every Christian virtue. Most affectionate in his intercourse with the clergymen of his diocese, meek and paternal in his counsels, and beloved in return with devoted and filial attachment, their obedience was the heart's homage, the voluntary emanation of reverence and love.

"Learned without pretence, thoughtful, studious, and penetrating, his mind was richly stored with the treasures of every science; his information, solid rather than showy, more profound than shining, flowed not as the bubbling stream, which is ever sparkling and shallow, but like the quiet and unobtrusive river, confined within its proper channel, whose vastness and depth are alone indicated by its calmness and silence; and yet, he alone appeared unconscious of the importance and extent of his acquirements. An ardent patriot—a still more zealous Catholic, he loved his country much—his religion more. After many disappointments, the Catholic body had become listless and indifferent. A period arrived of difficulty and danger. The tardy boon of emancipation appeared at length within their grasp, on condition of conceding a *veto* in the appointment of the Bishops. Many were led into the snare; the interested and ambitious approved the measure; good men were deceived, wise men hesitated, and even the most virtuous faltered. In this crisis Dr. M'Laughlin rushed to the rescue, and by his judicious, prudent, firm, and high-minded resistance, mainly contributed to defeat the measure. In this imperfect sketch it may be permitted to point out as worthy of respectful imitation those benevolent traits which peculiarly characterised his life. The episcopal revenue of Derry is probably the most limited in Ireland; and yet he managed to expend nearly 2000 in the establishment of collegiate nurseries for the diocese of Derry and Raphoe. Hospitable, yet frugal, he had saved a few years since 500*l.*, which he was about to devote to an establishment for the sisters of charity; but a season of distress and unexpected famine intervened; and mindful of the inspired lesson 'reject not the petition of the afflicted, and turn not away thy face from the needy,' he relinquished his cherished project, and consulted with clergymen from different portions of the diocese on the wants of the poor, he distributed through them, in alleviation

of their wretchedness, the sum he had so carefully husbanded, exacting the single condition that those he had relieved should not be made acquainted with the name of their generous benefactor. We have been assured by a Rev. gentleman who had been for years his almoner, that 30s. weekly were handed to him by the venerable deceased for the relief of the poor of Londonderry alone. Although long prepared for death, when the melancholy event occurred, it was regarded as a public calamity. He was interred on the 21st instant. The hearse was preceded by above sixty Catholic clergymen wearing scarfs; the Right Rev. Dr. M'Gettigan, and the present Bishop of the diocese, with other clergymen and relatives, followed as mourners; after them the medical gentlemen and clergymen of different denominations, Sir Robert Fergusson, Bart., M. P., his worship the Mayor, &c. &c., accompanied by countless thousands. As the mournful procession passed along the different streets to the Roman Catholic Chapel, every house was closed, all creeds and classes appearing equally desirous of manifesting their respectful sorrow. Solemn high mass having been sung by the Rev. Mr. Bradley, the Rev. Messrs. Kelly, and M'Culloch assisting as deacon and sub-deacon, and an appropriate sermon preached by the Rev. Mr. M'Aleer, the body of the beloved prelate (the funeral service having been completed) was committed to the dust amidst the sincerest manifestations of real grief on the part of thousands who witnessed the solemn and affecting ceremony. In the death of their venerable senior the Roman Catholic Bishops of Ireland have lost their most eminent theologian—their most virtuous, judicious and experienced guide; society a courteous and most accomplished gentleman; Ireland an ardent lover of his country; the widow, the indigent, and the orphan, a munificent benefactor; the people under his jurisdiction an enlightened and amiable prelate; his congregation an edifying and beloved pastor; his fellow-citizens one who never failed to co-operate in every effort for conciliation—every work of pure benevolence and mercy; and the clergy an affectionate and truly venerated friend and father. The Right Rev. Dr. M'Laughlin, after he had laboured fifty years on the Irish Mission, died in apostolic poverty—*Requiescat in pace.*—*Ibid.*

THE ARCHBISHOP OF PARIS.

The ceremony of the consecration of the Archbishop of Paris took place on Thursday at the Church of Notre Dame. At as early an hour as seven o'clock the doors of the Church were opened to persons having tickets, and in a short time several thousands were present. The following personages, amongst others who had reserved seats, entered successively, viz.;—The Ministers of the Interior and Public Instruction, the Prefects of the Seine and Police, the Members of the Municipal Council, the Mayors and Deputy Mayors of the city of Paris, the Sub-Prefects of Saint Denis and Sceaux, the Members of the General Council. Hospices, the committees of various charitable establishments, &c. After the Cardinal Bishop of Arras had taken his seat as consecrator, attended by the Bishops of Meaux and Versailles, the Archbishop elect read a long formula of the oath taken on these occasions. The Cardinal then interrogated him in the usual

manner, and the Archbishop being clad in his proper robes, the service proceeded. While the litanies were chanted the Archbishop elect remained prostrated before the altar with his face on the ground, and then took his place at the feet of the Cardinal, who placed the gospels opened on the shoulders of the new Archbishop. The *Veni Creator* was then sung, which was followed by grand mass, and during this the formalities of the consecration commenced. These formalities over, the Archbishop received from the consecrating prelate the pontifical dress and the pallium. After the consecration and the prayers prescribed for the occasion the enthronement took place in the choir, and *Te Deum* was sung. On quitting the choir, the Archbishop, accompanied by all the metropolitan chapter, went to the great door of the Church, bestowing his benediction as he passed. He then returned to his seat, and received with all the congregation the pontifical benediction of the Cardinal consecrator. The clergy then quitted the places which they had occupied during the ceremony, and conducted the Archbishop in procession to the sacristy. The ceremony lasted altogether three hours. The prelates present, besides those mentioned above, were M. Geribaldi, Papal Intercuncio; the Bishop of Orleans; Dr. Murphy, Bishop of Cork; 12 Bishops elect of Valence and Quimper, the Archbishops of Chalcedonia, and the late Bishops of Beauvais and Dijon.—*Ibid.*

THE CATHOLIC CONVERT CLUB.

Kind and gentle reader,—whether thou be Catholic or Protestant, Puseyite, Evangelical, Presbyterian, Methodist, Shaker, Friend, or belonging to any other of the numerous and undefined cognate classes of *protesting* believers or unbelievers living in this happy land of religious liberty—thou must doubtless recollect of having read, some twelve months ago, if not in our pages, at least in the pages of those numerous daily and monthly periodicals which borrow from us, the very important, and, to the good folks of Exeter Hall, very alarming intelligence, that a club of converts to the one holy Catholic and Apostolic Faith, was to be established at the "West End" of the modern Babylon, or city of the seven hills, which hills (*vide* "Apocalypse," chap. xvii.) are Ludgate Hill, Snow Hill, Tower Hill, Saffron Hill, Fish-street Hill, Bennet's Hill, and St. Dunstan's Hill, as we intend to prove in a learned disquisition of nine hundred and ninety-nine folio pages.

One of the greatest obstacles, we believe, to the formation of this club, will be the difficulty of obtaining a convenient site, on which to raise a structure sufficiently capacious; for, as many of the leading aristocratic families may, at no very distant period, be expected, through the pious labours of the Oxford Divines, to renounce the errors of Protestantism (which have been, in part, already abjured by those learned teachers themselves) and embrace the ancient faith, planted in the soil of England by St. Augustine, under the auspices of St. Gregory the Great; it is evident that such diminutive buildings as the modern club-houses would soon become extremely inconvenient. Should the Carlton Club come into the market (as is most likely) we would advise our friends to look after it, as it might do well enough as a temporary circle. What a shock would such a beginning give to the *piety* of the Protestant Association!!

Meanwhile, we are happy to say that a few choice spirits, who have happily escaped from the trammels of private judgment—the greatest of all intellectual slaveries—have resolved to lead the way as a sort of pioneer corps; and at an inaugural meeting held within the range of what were once, alas! the limits of the two-penny post, the following rules, *inter alia*, were unanimously adopted for the interim government of the club.

1. That a club be now formed under the name of the Catholic Convert Club.

2. That the members of the club shall consist exclusively of converts to the Catholic faith of at least three years standing.

3. That the admission shall be by ballot, and that no candidate shall be admitted who has not a majority of four-fifths of the members present.

4. That Catholics, not converts, may be admitted as honorary members.

5. That any member may introduce a Protestant friend to the soirées of the club, provided that such Protestant shall give his word of honour that he has read "Bishop Milner's End of Religious Controversy," and all the tracts of the Catholic Institute.

And now, courteous reader, having laid before thee those rules of the club which may particularly interest thee, we shall give thee some account of the leading members of the club, whose characteristic traits will be more fully developed as they are each brought upon the stage in *propria persona*, for although we have suppressed the eloquent speeches which were delivered at the said inaugural meeting, it is our intention to chronicle, with as great exactitude as Boswell did the sayings of Johnson, every wise saw and sentence which may fall from the lips of our associated converts, during their conversational tête-à-têtes.

If precedence may be given to the most active and zealous member of the club, Mr. Raphael Ambrose is entitled to our first notice. His father, a painter of considerable celebrity, destined Raphael for his own profession, but the son preferred the sister art of sculpture, and after studying under some of the most skilful of our native artists, visited Rome, and passed a considerable time in the studio of Thorwaldsen. In his earlier years his education had been neglected, but he had, notwithstanding, laid the foundation of an excellent superstructure; and as his mental powers were peculiarly adapted for the acquisition of literary knowledge, he soon raised himself, by close application to books, to a respectable literary rank, and now enjoys the friendship of some of the ablest contributors to the metropolitan press. With the crowd, Mr. Raphael Ambrose professed Protestantism, and, like the crowd, he was ignorant of the why or wherefore; and no wonder, for like many professional men, he was, at heart, an infidel. This, however, was his misfortune, but not his fault, for he had long struggled to bring himself to believe in revelation; but his enquiries tended only to confirm him in his incredulity. His Protestant friends whom he consulted could afford him no solution of his doubts, for they one and all attempted to prove the inspiration of the Scriptures by a reference to the Scriptures themselves. It was his good fortune, at length, to get acquainted with a well-informed Catholic gentleman, to whom he suggested his difficulties on the subject of the inspired volume; he told this gentleman that his mind was still open to conviction, and that if the answers of his new friend

were in any shape satisfactory, he would instantly renounce his errors. The Catholic, after a few preliminary observations on the dispositions necessary for a sincere enquirer after truth, laid open the whole scheme of the Christian economy; and having demonstrated, by a train of the most irrefragable reasoning, the authority of the Church, he showed that by that authority we are bound to believe the inspiration of the Scriptures, and that but for the concurrent tradition of the Church, we could not have known the Scriptures to be the word of God. Mr. Ambrose was astonished at the clear exposition of his friend, which had almost removed the film from his eyes; but some misgivings still lurked in his mind, and he therefore sought for and obtained an interview with a learned disciple of Loyola, who dispelled his remaining doubts, and by whom Mr. Ambrose was received and admitted into the Church. Like most converts, Mr. Ambrose is very zealous in his endeavours to induce other Protestants to follow his example, and he has not been unsuccessful. His first interrogatory, at meeting a friend, is, "Well, any more conversions?" Though sanguine, he is far from credulous; yet we must not omit to state that his friends sometimes amuse themselves, at his expense, by exaggerating the number of converts. On one occasion, he skipped round the room, clapping his hands and exclaiming, "Thank God! thank God!" on being told that the whole inhabitants of a village in the North, had embraced the Catholic faith,—the fact merely being that they had sent for a priest to come and preach to them.

Mr. Athanasius Littleton, whom we are now to introduce to our readers, is a distinguished member of the English bar; who, if ministers can muster courage to raise a Catholic to the English bench, will soon exchange the stuff gown for the judicial ermine. With him *labor ipse voluptas*. He has but little time to spare from his professional avocations; yet he has contrived to go through most of the fathers of the Church; and there is scarcely a work on religious controversy with which he is not thoroughly acquainted. Mr. Littleton had for many years been a warm supporter of the Bible and other professedly religious Societies, as much from dread of "popery," as from a well-intended though misdirected religious feeling; and more than on one occasion has his graceful figure been exhibited on the platform of Exeter Hall, to the no small gratification of the ladies in quest of a husband, congregated in front. But unfortunately for these matrimonial speculators, the Lectures of the Rev. Dr. Wiseman fell into Mr. Littleton's hands, and ere long he became a Catholic. It is but doing an act of mere justice to say, that among the gentlemen of the long robe, there are many of a religious disposition; and it is doubtless owing to this circumstance, that a considerable proportion of the most eminent converts to Catholicism belong to the legal profession. How far the conversion of Mr. Littleton may have stimulated others to enquire, we do not pretend to determine.

Our next member is Mr. Alexis Bruce of an ancient Scots family, a branch of the royal stock of the hero of Bannockburn. Mr. Bruce's family, at an early period of the Scotch reformation, embraced the opinions of Calvin, as promulgated by Knox, and the head of that family was concerned in passing the famous or rather infamous Act of 1560, which abolished the national religion, substituted the heresy of Geneva in its stead, and enacted the penalty of death for the profession of the ancient

faith. Unlike the generality of the ancient Scottish families, who veered round to the profession of the thirty-nine articles, the Bruces adhered with pertinacity to the confession of 1560, and afterwards to that of the Westminster Divines; and during the troublous times of the solemn League and Covenant, they were among the first to denounce prelacy and all its supposed abominations. Mr. Bruce being a younger son, had little *real* property left to him, but he inherited an abundance of prejudice against Catholics and their religion, to which he gave full vent as soon as he was able to write his name, by signing five or six times every petition against the Catholic claims which came in his way, and inducing his school companions to follow his example. Yet strange to tell, Mr. Bruce, to the utter consternation of all his friends, embraced the Catholic faith at an early age, and at a time when openly to avow oneself a Catholic, required no small degree of moral courage. It may be unnecessary here to state the progress of ratiocination by which Mr. Bruce arrived at the knowledge of the truth, as he will probably give some account of it himself; but we have often heard him impute the ground of his conversion to the principle of *authority*, without which he was led to consider every argument for revealed religion as utterly baseless. Applying this principle to the various kinds of Protestantism, he found that the system itself, instead of being upheld by authority, was opposed to it, and that to use an expression of Edmund Burke, "Protestantism is a mere negation."

Mr. Obadiah Fox, a convert from the Society of Friends, now claims our notice. His father was a respectable manufacturer in the neighbourhood of Darlington, who amassed by honest industry a handsome fortune. He was desirous that his son Obadiah should succeed him in business; but our young Friend, who had received a highly finished education, relinquished the business, soon after his father's death, in favour of his younger brother George, and resolved to apply himself to the study of natural history, for which he had a very strong inclination, even from his boyhood; in proof of which, we may state that he had read Buffon several times over before he had attained his tenth year. He had long formed a resolution to enlarge his mind by travel, but his father was averse to his plan; and as Obadiah was strongly imbued with filial piety, he denied himself the proposed gratification during his father's lifetime. Indeed it was his rule never to contradict the wishes of his parent, (he had been deprived of his mother when a child), and in return, his father loved him with an affection truly parental. Shortly after relinquishing business, he made the necessary preparations to put his long-cherished project into execution; and within two years after his father's death, he had visited the greater part of continental Europe, explored Greece, and traversed Egypt and the Holy Land. Mr. Fox had been from his earliest days accustomed, like most of his countrymen, to regard the Catholics as a poor despised sect, somewhat akin to the Jews, who appear as aliens in their native land; but when he entered, as he frequently did, the continental churches, and beheld the imposing grandeur and magnificence of the worship, and contrasted it with the cold and lifeless forms of Protestantism, his illusion was dissipated, and he could not avoid exclaiming, "This *must* be the house of God!" But it was not till he had visited St. Peter's Church at Rome, that

his mind obtained its full expansion. As he walked with slow and solemn step up the nave, and viewed this holy of holies, his piety was enkindled; but when he stooped to survey and admire the magnificence which surrounded him, and the glories of the cupola, he felt an indescribable devotional sensation to which he had been hitherto a stranger. On his return to the vestibule of the Church, he turned to the portal from which he had issued, and with a fervency of feeling repeated the following lines of Byron:

"But thou, of temples old, or altars new,
Standest alone—With nothing like to thee;
Worthiest of God, the holy and the true.
Since Sion's desolation, when that he
Forsook his former city, what could be
Of earthly structures, in his honour piled,
Of a sublimer aspect? Majesty,
Power, glory, strength, and beauty, all are aisled
In this eternal ark of worship undefiled.
Enter: its grandeur overwhelms thee not,
And why? it is not lessened; but thy mind,
Expanded by the genius of the spot,
Has grown colossal, and can only find
A fit abode, wherein appear enshrined
Thy hopes of immortality; and thou
Shalt one day, if found worthy, so defined
See thy God, face to face, as thou dost now,
His Holy of Holies, nor be blasted by his brow."

On his return to England, Mr. Fox entered upon a course of religious enquiry, in which he was kindly assisted by a venerable Abbé, one of the few survivors of that estimable body of men who took refuge on our hospitable shores from the horrors of the French Revolution. The Abbé had admitted many Protestants into the Church, and it was his invariable practice to begin his instructions by the enforcement of this proposition, that as truth was unchangeable, variations of doctrine were sure signs of error. He illustrated his proposition by a reference to the dogma of transubstantiation, which was no sooner called in question by the reformers so called, than numerous opinions were broached all in opposition to that, till then, universally received article of faith; so numerous indeed, that within a few years after Luther's revolt, no less than eighty contrary expositions were promulgated as to the meaning of these express words of our Saviour: "This is my body, this is my blood." Mr. Fox was referred by the Abbé to Bossuet's *History of the Variations of the Protestant Churches*; by reading which, the pupil was convinced of the soundness of his tutor's views, and of the utter groundlessness of their pretensions to the truth. These men, the Reformers, pretend that the truths of Christianity were lost for a time to the world, and that they had discovered them, and yet they cannot agree among themselves what their truths are,—for they condemn one another for teaching erroneous doctrine. Nay, more, they are inconsistent with themselves, for they have modified, and in some instances entirely changed their belief; so that if you are able to guess at their creed to-day, you may not be able to recognize it to-morrow. These and similar cogitations crossed the mind of Mr. Fox, while perusing the celebrated work of the "Eagle of Meaux." But he did not stop here: he read with great care *Cardinal Bellarmine's Notes or Marks of the Church*, and some of the works of the old English Catholic controversialists; as *Harding's Answer to Jewell*, *Dr. Kellison's Survey of the new Religion*, *Floyd's Church Conquerant over Human Wit*, and the able treatise of Harwarden

on the Rule of Faith. He was particularly delighted to find that on this point the sect to which he belonged, and the Catholics, jointly agreed in repudiating the Protestant rule of faith, as may be seen by consulting the famous *Apology* of Robert Barclay. In fact, Barclay adopts the arguments of the Catholic controvertists, and enforces them with a logical precision quite irresistible. It was easy to foretell the result of the enquiry we have alluded to upon a mind so constituted as that of Mr. Fox—religious, enlarged, and open to conviction. He was baptised and received his first communion at Easter, 18—.

The name of Wesley Humphrey will probably at once suggest a convert from a very different class of religionists. Mr. Humphrey's grandfather was among the first disciples of John Wesley, and was distinguished as a field preacher. For a time he separated himself from the apostle of Methodism, and joined Whitefield, but he soon became dissatisfied with his new associates, and the taunts of some of his former friends accelerated his return to the Wesleyan fold. His son William, the father of our convert, was bred a solicitor, in which capacity he obtained considerable employment from the "faithful:" he was the custodian of all the title deeds of the chapels, most of which were indeed prepared by himself; he was a leading man at the conferences; and when many of the laity seceded from the connexion on account of the resolution to admit none but the preachers, Mr. William Humphrey was too wise to quarrel with his bread and butter by following their example. Old Humphrey hated "popery" as devoutly as John Wesley, and his son William thought himself in duty bound to be equally zealous against Catholics. He instilled into the minds of his children, six in number, a pious horror of the professors of the ancient faith, whom he depicted as demons in human form, with whom it was a crime in the sight of God to associate or even to hold the least communication; and such was the effect of his misrepresentations upon the mind of his second son Wesley, that the youth, while passing the houses of a few poor Catholics which lay in his way to school, took to his heels as if pursued by Antichrist and his host, to the no small amusement of his school-fellows. Sometimes, indeed, to avoid derision, he, like the school boy in Blair's *Grave*, attempted to pass the doors of the terrible "papists" at his ordinary pace, "whistling aloud to bear his courage up;" but like that pseudo hero, he would start and hear—or think he heard—"the sound of something purring at his heels;" and off he would scamper, and never look behind till he got himself fairly ensconced within the walls of the Seminary. On some occasion young Humphrey was really pursued—by some of the village curs, who amused themselves with nibbling at the lower extremities of his trousers, which, to his great annoyance, long bore palpable proofs of canine intrusion. Master Humphrey's misfortunes did not however end here; in his daily flights he sometimes fell and got bruised, and one fall was so serious as to threaten a suffusion of the brain. The mark of a severe contusion on his forehead, which a wag of the club has facetiously named "the mark of the beast," bears ocular testimony to the fact.

It may appear strange to the uninitiated in religious changes, that a man brought up in his boyish days with such strong prepossessions and prejudices against the professors of the ancient faith, should

shortly after entering on the stage of public life adopt the creed which of all others he was taught to despise; but there is really nothing extraordinary in this. If indeed the Catholic religion were what it is represented to be by its adversaries, a system of deceit, superstition and error,—then truly we should imagine the man insane who embraced it; but there is not a greater difference between light and darkness, than there is between the doctrines as really taught by the Catholic Church, and those hideous caricatures of her faith and practice, which, with mendacious effrontery, are palmed upon the world by the teachers in the schools of the new theology. It is, we believe, an undoubted fact, that more conversions to the Catholic faith have taken place from the discovery of these frauds of its antagonists, than from any other human cause; and with unsophisticated minds the result is quite natural. Up to the age of twenty-two, Mr. Wesley Humphrey had never seen a Catholic book; but one day, while going along Paternoster-row, he chanced to spy in a bookseller's window, a copy of *Gother's Papist misrepresented and represented*, the title of which was exhibited as if to court enquiry from the passer-by. "The papist misrepresented and represented, or a two-fold character of Popery;" the one containing a summary of the superstitions, idolatries, cruelties, treacheries, and wicked principles of that popery which hath disturbed this nation above one hundred and fifty years, filled it with fears and jealousies, and deserves the hatred of all good Christians: the other laying open that popery which the papists own and profess; with the chief articles of their faith, and some of the principal grounds and reasons which hold them in that religion." Such a title-page as this excited Mr. Humphrey's curiosity to look into the book itself, and before he reached his lodgings in Hatton Garden, he had glanced over some pages at the expense of a few hard words from a dustman, whom he upset, as he heedlessly passed down Skinner-street with his eyes fixed on the little work he had just purchased. Seating himself in the parlour, he continued eagerly his lecture, as he read the anathemas at the end, he could not restrain himself from repeating aloud amen at the end of each. And can it be, said he to himself, that what is here given, can be a real *representation* of the doctrine of those papists, whom I have been taught, even from my cradle, to regard as the most wicked, superstitious, anti-scriptural, and irreligious beings on the face of the earth. The *papist misrepresented* is just the sort of person I have always believed him to be; but the *papist represented*—I cannot, I will not, believe that the writer has given a correct exposition of the doctrines and principles of his Church; for who can believe that such doctrines and principles, if really held by the papists, could have been so distorted by men professing the Christian name, as they are here stated to have been? Yet if, upon full enquiry, I find that Gother is right in his *representation*, I shall not fail to avow my errors, and if I cannot embrace the Catholic creed, I shall at least cease to abuse it.

For some time Mr. Humphrey confined his inquiries to ascertaining the real tenets of Catholicism, and having satisfied himself of the truth of Gother's representation, he began to apply himself to the study of the differences between the Catholic Church and the separatists from her communion, in order to bring himself to the conviction,—for he had already begun to waver in his belief, and was afraid that his foundation was insecure,—that he might continue his con-

nexion with the Wesleyan body without danger; or if he saw reason to leave his sect, that he might make a nearer approach to the ancient Church, without actually entering it, by conforming to the law-established Church of England. Unfortunately for Methodism and Church-of-Englandism, Mr. Humphrey could not obtain the conviction he sought; and his faith, such as it was, was quite unshaken by Dr. Challoner's *Grounds of the Old Religion*, and Bossuet's *Exposition*, which had been lent him by a Catholic, whose acquaintance he had shortly before formed. In vain did he attempt to convince himself, by reading some of the ablest works of the Anglican Divines, that the Church of Cranmer was a pure branch of the Holy Catholic Apostolic Church; in vain did he endeavour to reconcile the statement that the ancient Church of England founded by St. Augustine, had not been changed but renovated, with the fact that the worship of that Church was abolished, and a new hierarchy established by the civil power; in vain did he try to persuade himself, that the claim set up by that Church to the apostolical succession, as derived through Matthew Parker, was well founded; the more he considered these and similar assumptions, the more fully did he become satisfied that there was no sure resting-place but Rome. He took his resolution accordingly, and was admitted into the bosom of the Church, by a school-companion of his father, who, from a class reader amongst the Methodists, had ended in being a priest.

The only other member of the club whom we shall, at present, introduce to our readers, is Mr. Hamilton Waterland, a disciple of Esculapius, who began his career of surgeon by obtaining an assistantcy in the army. He was attached to the — regiment, and was present at the battle of Viviera: he afterwards joined the army under Sir John Moore, shared in all the privations of the famous retreat of that skilful general, and witnessed his death-fall. Mr. Waterland, on his return, was made full surgeon, and was sent back to Spain along with the regiment to which he had been appointed. He gave so much satisfaction in the discharge of his duties to the medical chiefs, that he was soon advanced to the medical staff, in which he continued during the whole of the Peninsular War. In his new capacity, he had frequent opportunities of observing the unwearied attentions of those angels of mercy—the Sisters of Charity—to the wounded soldiers in the hospitals. Mr. Waterland was no bigot; he was a liberal, as well in religion as in politics, and if he indulged in an occasional sally against Catholics and their religion, it betokened more of easy indifference than innate antipathy. A philanthropist, not in name, but in deed, Mr. Waterland was particularly struck with the contrast between the hospitals abroad, and those in his own country;—those exhibiting religion and charity, practically exemplified, in all their beautiful affinities,—these, nothing but a continued succession of medical details; those, making the interests of the immortal soul the chief concern,—these, attending merely to the concerns of the body. The favourable impression made upon the mind of Mr. Waterland, by the conduct of the Sisters of Charity, was deepened by observing the Christian heroism with which, during a short stay he made at Paris, while the cholera was raging, they braved the dangers of that fatal disease, to impart spiritual consolation, and every temporal aid, to its unfortunate victims. His mind was further enlarged

for the reception of religious truth by another remarkable contrast, as exhibited in the religious economy of the Catholic Churches abroad, and that of the Churches in England. In the first, religion is an every day affair; divine service is daily performed; the Churches are never closed, except during the night, and at whatever hour you enter you will see persons in prayer before the altars. How different is the aspect of the last, during six days of the week, with their closed portals, as if forbidding ingress to the worshipper, and giving him a hint to reserve his devotion till Sunday! Entrance, indeed, you may obtain into the cathedrals, not to pray, but to gaze, provided always you satisfy some hungry functionary with a piece of silver, who, in return, will give you an account of things of which he is utterly ignorant.

By degrees, Mr. Waterland became familiar with the Catholic worship, and, for two or three years before his conversion, used regularly to attend divine service at St. Sulpice, and was occasionally to be seen, during the week, kneeling, in solemn contemplation, before one of the side altars. Hitherto he had paid little attention to religious controversy, and had regarded the contest about “modes of faith” as a mere logomachy; but a discourse which he heard delivered in the Church of St. Roch, by Abbé MacCarthy, on the authority of the Church, gave a new turn to his ideas, and he became desirous of obtaining an interview with that celebrated preacher. He was, accordingly, introduced to the Abbé by a friend to whom he had expressed his wish, and the result of this conference was a determination on his part to apply himself in the first instance to the consideration of that point which may be truly termed “the question of questions,” viz., the authority of the Church. He justly remarked to the Abbé, that he could see no real difference between the authority, as claimed by the Catholic Church, and infallibility,—for if that authority was divine, it was necessarily infallible. The only question, therefore, with him was, was the Church invested with this authority? If so, what need can there be for discussing particular points of doctrines? The Abbé recommended him to read the account of Bossuet's conference with Claude, in which the principle of authority is admirably handled by the respective champions: but, as Eustace has observed, “the contest was, by no means, equal between them; and after having been worsted in every onset, the elder at length sunk under the superiority of the Prelate.” It only remains to be told, that Mr. Waterland, soon after this conference, made his solemn abjuration of Protestantism, and his profession of the Catholic Faith, in the Church of Notre Dame des Victoires, in presence of a large and respectable assemblage.

Having thus given thee, kind reader, some idea of the materials of which our club is composed, we shall let thee occasionally know, if permitted, what passes within our social circle. We shall place before thee the opinions of our members on men and things, and the passing events of the day, and we trust that we shall not have to record any thing at which any just exception can be taken.—*London Catholic Magazine, July 1840.*

THE TIMES AND THE IRISH PRIESTS.

The *Times* of this morning impudently endeavours to shift the blame of the periodical famines of Ireland from the shoulders of the landlord to those

of—whom does the reader think?—the priests! “The priest robs them of his perpetually growing dues. * * We are called upon to replace in the pockets of the Irish poor the sums of which they have been inhumanly plundered by the priest who excommunicates,” &c. We never think of treating any of the thousand daily false assertions of the *Times* as other than wilful falsehoods. The *Times* lies too boldly not to know that it is lying. Our answer to this lie is short. It has never yet been asserted (even by the *Times*) that the priests generally receive from their flocks more than is sufficient barely to maintain them in a most homely manner. The late Archbishop Doyle, we believe, died with something like four pence in his pocket. Now there is in every country of modern Europe a certain fund of tithes, or other endowment, set apart by the piety of Catholic times for the instruction of rich and poor, of all classes in the state—set apart, we say, for the express purpose of relieving the poor and the needy from the alternative of either still further impoverishing themselves, by the support of their religious instructors, or else being wholly deprived of all kinds of religious instruction.

Whoever, therefore, deprives the poor of this endowment, and throws on him the burden of supporting his own pastor is the true robber of the poor; is the true cause—so far as this is a cause—of periodical famines; is the real curse and loathsome blotch upon the country's health and prosperity.

First of all, then, Protestant England, and the Protestant landlords of Ireland (who are the thieves) and, lastly, the Protestant parsons and Church dignitaries of Ireland (who are the receivers of the stolen goods), are the persons upon whose consciences all this enormous mass of misery must rest. They rob daily, and for a continuance of centuries have robbed the Catholic poor, for whose benefit tithes were appointed to be paid, and Church land was transferred. They have thrust the poor man into the alternative of either becoming still poorer, by the payment of “dues,” or remaining without any spiritual guidance whatever. At one fell swoop these plunderers and exterminators tore from the Catholic peasant his whole inheritance, and handed it over to lazy cormorants, who, as they do not *work* (except in the Rathcormac fashion), so neither should they *eat*.

As the *Times* knows, the priest must have wherewithal to live, or his function, by physical necessity ceases. Not the priests but the heartless extortioners who have thrown the priest upon the scanty earnings of the poor, are the true robbers of the poor.—*Tablet*, July 25.

JESUITS' CHURCH IN LONDON.

To the Editor of the Tablet.

Sir—As an admirer of the illustrious order of the Jesuits, I was much pleased to read the flattering terms in which they were alluded to by the Rev. T. Doyle, in the last number of your excellent journal. The reverend gentleman, however, has adopted the mistake of considering that their new Church is to be erected in the fashionable neighbourhood of Portman-square.

This, I have reason to believe, is not the case. The illustrious men, whose predecessors in the order have carried the glad tidings of the gospel through the wilds of America, and over the torrid regions of India, are anxious to share the common labour

wherever the glory of God can be most efficiently and in the most public manner promoted. The immediate neighbourhood of Portman-square may be too limited and fashionable, but that of Hackney is for the present at least too remote, and there must be many districts more eligible for a new Church than either of them. But I cannot but consider it as one of the pleasing signs of the revival of Catholicity that the clergy of all orders should be ready, as indicated in the letter of Mr. Doyle, to labour together for the glory of God and the promulgation of his truth.

I am, sir, your obedient servant,

August 28, 1840.

A CONSTANT READER.

THE EASTERN QUESTION.

The following document has been published by the *Morning Post* in French, and also with an English translation. We give the latter, together with the observations of the *Post*—surely an unprejudiced witness:—

“We are enabled this day to submit to the attention of our readers a document of the greatest importance, the precursor of other documents, which must soon see the light, on the all-absorbing Eastern question. It is the memorandum addressed by Lord Palmerston to the French ambassador on the day of the signing of the treaty of London.

“This valuable state paper will be perused with the deepest interest, as the manifesto of England, Austria, Russia, and Prussia, against the isolated policy of France.

“The political personage who has favoured us with this communication expresses his conviction that it must prove the disposition of the four signing powers to conciliate France, and establish that their policy is essentially pacific, and for the general advantage of Europe.

“LORD PALMERSTON TO M. GUIZOT.

Foreign Office, July 15, 1840.

“The French government has received during the whole course of the negotiations, which commenced in the autumn of last year, the most reiterated, manifest, and incontestable proofs not only of the desire of the courts of Austria, Great Britain, Prussia, and Russia, to come to an understanding with the French government on the necessary arrangements to effect the pacification of the Levant, but also of the great importance which these Courts have never ceased to attach to the moral effect that the union and concurrence of the five Powers would produce in an affair so seriously and intimately connected with the maintenance of European peace. The four Courts have seen with the deepest regret that all their efforts to attain their objects have been fruitless; and notwithstanding that even recently they have proposed to France to join them in the execution of an arrangement between the Sultan and Mehemet Ali, based on ideas denounced towards the end of last year by the French Ambassador in London, still the French government has not thought it could join in this arrangement, and has made its concurrence with the Powers dependant upon conditions which these Powers have considered incompatible with the maintenance of the independence and integrity of the Ottoman empire and with the future tranquility of Europe.

“In this state of things the four Courts had no other choice than to abandon to chance for the future the great affairs which they had engaged to arrange, and thus to prove their impotency, and to expose the peace of Europe to daily-increasing dangers, or, on the other hand, to adopt the resolution of proceeding without the co-operation of France, in order to bring about, by means of their united efforts, a solution of the Levant, in conformity with the engagements which the four Courts have contracted with the Sultan, and of a nature to ensure further peace.

“Placed between these two choices, and persuaded of the urgency of an immediate decision, and in conformity with the important interests involved therein, the four

Courts have thought it their duty to resort to the latter of the two alternatives; and they have consequently just concluded with the Sultan a convention destined to settle in a satisfactory manner the complications actually existing in the Levant.

"The four powers, in signing this convention, could not but feel the greatest regret to find themselves thus momentarily separated from France in an affair so essentially European; but this regret is diminished by the reiterated declarations which the French government has made to them that it has nothing to object to the arrangement which the four powers desire to make. Mehemet Ali accept, provided that Mehemet Ali consents to them; that in no case will France oppose the measures which the four Courts, in concert with the Sultan, might judge necessary to obtain the assent of the Pacha of Egypt; and that the only motive which has prevented France from uniting with the other Powers on this occasion is derived from considerations of various kinds, which rendered it impossible for the French government to take a part in coercive measures against Mehemet Ali.

"The four Courts entertain, then, the well-grounded hope that their separation from France on this subject will be only of short duration, and will not in any manner interfere with the relations of sincere friendship which they so earnestly desire to preserve with France; and, moreover, they anxiously address themselves to the French government, in order to obtain its moral support, notwithstanding they cannot hope for its material co-operation.

"The influence of the French government is powerful in Alexandria; and may not the four Courts hope and even demand of the friendship of the French government, that this influence be exercised with Mehemet Ali, with the view of inducing the Pacha to give his adhesion to the arrangements which are about to be proposed to him by the Sultan?

"If the French government could, by these means, efficaciously contribute to put an end to the complications of the Levant, this government would acquire fresh titles to the gratitude and esteem of all the friends of 'peace.'"

INTELLIGENCE.

IRELAND.

LOWER ARDS.—James Allen, Esq. of Nuns Quarter, has given a site at a nominal rent, in the neighbourhood of Ker Cubbin, for the erection of a Catholic Chapel.

ERREW MONASTERY.—James Hardiman, Esq., the historian of Galway, has granted ten acres of land on his property at Errew, in perpetuity to the Franciscans. The foundation stone of the new monastery will be laid in a few days.

The Rev. Thomas Goff, a clergyman of the established Church, in the diocese of Elphin, has completed a lease of thirteen acres for the use of the Catholic priest.

COLERAINE.—On Sunday the 14th June, the new Catholic Church of Coleraine was, under the invocation of St. Malachy, consecrated by the Right Rev. Dr. Denvir, bishop of Down and Connor.

MONAGHAN.—On the 26th May, at a meeting of the bishop and clergy of the diocese of Clogher, it was resolved to erect a diocesan seminary. The sum of £1800 was subscribed on the spot.

CLIFFONY.—Lord Palmerston has erected a Chapel here, and endowed the priest and his successor with a valuable glebe, free of rent.

FRANCE.

PARIS.—On the eve of Trinity Sunday, the Archbishop of Chaleodon held an ordination in the Church of St. Sulpice, at which were ordained thirty-six priests, thirty-four deacons, thirty-seven subdeacons, twenty-six for the minor orders, and sixty for the tonsure. It was the most-numerous ordination since 1830.

NANCY.—A society was formed here some months ago, having for its object the advancement of the

interests of religion and science (*foi et lumieres*), of which the Right Rev. Dr. Wiseman has been elected an honorary member. At a sitting in May, a letter from Dr. Wiseman was read, acknowledging the honor, addressed to M. Dumas, the president. The society (says the *Univers*), could not desire a more splendid suffrage, than that of the illustrious Anglo-Roman, whose universal knowledge has fixed on him the eyes of Europe, and this approbation seems to be of twofold value, at a moment when the illustrious controversialist is going to exchange the cap of the doctor for the mitre of the prelate, and to take his place among the new Augustines, whom a new Gregory sends forth to go and achieve a second time the conquest of England to religious truth.

CATHEDRAL CHURCH OF ST. CHAD'S BIRMINGHAM.—Various contributions have been received, during the week, in aid of this splendid Church. The most considerable was from the Catholic congregation of Wolverhampton, where a sermon was preached, on Sunday last, by the Rev. John Moore, one of the resident clergy of Birmingham. Our readers will have observed that one of the claims urged in support of the Church now in progress is, that it will contain a cenotaph, or sepulchral monument, to the memory of the late Rev. Dr. Milner. This prelate, as is well known, held his episcopal chair at Wolverhampton, and is buried under the Chapel of that place. Of these circumstances the rev. orator did not neglect to avail himself, and grounded upon them an appeal to the sympathies of the audience which he was addressing. The portion of the discourse alluded to was, in substance, as follows: "I cannot pass over one claim which we seem to have upon your assistance; namely that, the monument which we are erecting is to serve as an index of virtues and talents which have already illustrated, and will, as long as time lasts, throw a bright halo round the name of this town. I will not speak, however, of the living; but you will indulge me with one word on the subject of the dead. You have amongst you (and far from us be the attempt to rob you of so loved a treasure)—you have amongst you the remains of that illustrious prelate—that giant of learning—that pillar of the Church—to say all in one word, that devout servant of God, to whose enlightened piety, extensive erudition, and fervent prayers may be traced, by an easy chain of reasoning, the erection of the great Church, which we have now the happiness of raising to the honour of God. Peace be to his ashes! May angels ever guard them as they sleep silently beneath that pavement! You, my brethren, want no other monument of his genius and his virtues; his spirit still walks amongst you; so familiar was he to you that your eyes still seem to see him, and your words will leave on the minds of your children to the latest generations a lively impression of his worth. But, to the Catholics in other places, some more sensible testimony is wanting; and what spot could be fixed upon more appropriate for the purpose than the town which is the most frequented of any central town in England, or than a Church, which is the first complete triumph over the innovations of three centuries, the first masterpiece in its kind of Catholic art which it has been our good fortune to raise? That Church, my brethren, will be a monument to your immortal bishop; and I have too much confidence in the respect which you bear to his memory to doubt of the spirit with which you will enter into our views and intentions."

THE BENGAL CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

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[VOL. III.]

ONE TRUE RELIGION REVEALED BY GOD.

The aspiring Lucifer that once shone like the star of the morning, how low is he fallen ! He said : I will mount above the stars and sit on the sides of the North and I will be like to the most high amongst the sons of God. But lo ! his pride is humbled to the dust : his haughty neck is laid low : and he that would rule the heavens, is sunk to the lowest depths of hell. Proud Deist, the portrait of fallen Lucifer presents thy image. Thou hast made a God of thy reason ; confiding only in thyself and disdaining all lights from above, thou hast placed thyself on the throne of the Deity. But into what an abyss of errors art thou not fallen ! Into what a frightful gulf art thou not plunged and lost ! That God should have spoken otherwise to men than by the voice of reason ; that he should have manifested himself under sensible images and through the ministry of divinely-gifted men whom he sent to make known his will and his eternal thoughts, is a mystery which shocks thee. In thy notions, the Deity must lie dormant in heaven and take no trouble whatever to regulate our everlasting destiny. What blindness and depravity is this ! Does then the idea of a supernatural revelation contain any thing either impossible, or absurd, or unworthy of God and man ? Is it forsooth unworthy of God to impart to men the wholesome knowledge which reason denies ? Is it impossible or unworthy of man to receive either immediately from God himself or from his ambassadors such divine lights and maxims as may tend to increase his felicity and advance his perfection ? Can any thing on the contrary be more suitable to the goodness and wisdom of God, than that he should speak to man with a view of instructing him on his present and future destiny—of regulating his belief and conduct,

when reason weak, doubtful and obscure is fit only to lead him astray, and deceive him in the most interesting subject—the subject of Religion ? Reason herself alone, if the Deist would hearken to her voice, should convince him that she is unable to teach religion to man.

The true Religion ought to be revealed by God. The true Religion is nothing more than a holy intercourse between heaven and earth, in which God unites himself to man and man unites himself to God. God unites himself to man by manifesting his nature to him : man unites himself to God by paying suitable worship to him. God unites himself to man by tracing out for him the road which he must follow : man unites himself to God by following the road which he has traced out. God unites himself to man by the promises which he makes him : man unites himself to God by firmly believing in his promises. God unites himself to man by loading him with his gifts : man unites himself to God by the grateful acknowledgment and holy use which he makes of those gifts. Such is Religion contemplated in its twofold object, God and man. The true Religion therefore ought to be worthy of God and worthy of man. It ought then to be a light which shall illumine the understanding and a rule which shall correct and regulate the heart. It ought then to comprehend the theory and practice of whatever it may be necessary for man to believe—of whatever it may be necessary for him to perform. Hence follows another consequence, that the true Religion ought to be pure in its dogmas, august in its worship, and holy in its morality. But the fact is, that if there were no Divine revelation, natural Religion alone, the mere offspring of human reason, far from being worthy of God and man—far from en-

lightening the human intellect or correcting the human heart—would only plunge them into innumerable vicious errors on these three great points of dogma, worship and morality.

In the first place, the knowledge of Religion is equally necessary for all men; for the subject who obeys as well as for the king who commands; for the simple peasant doomed to humble toil, not less than for the lofty genius who dives into the profoundest speculations: because all are equally children of their celestial Father—all are equally bound to pay homage to him—and all equally should understand their respective obligations towards God, their neighbour and themselves. But if there were no Divine revelation; if these several duties were to be determined by the aid of reason alone, man then would be reduced to the necessity of taking up with some Religion which might chance to fall to his knowledge, or of forming a system of Religion for himself. Were he to follow a Religion by chance, there would be danger of his adopting a false creed, a defective and impure worship, a vicious system of morality, a Religion wild, extravagant and impious. Would God be honoured, or man enlightened and perfected by such a Religion? If it were necessary for him to form a system of Religion for himself, is it not evident that Religion would be beyond the reach of the great number of men? that want of instructive lights, turbulence of the passions, shortness of life, hurry and embarrassment of business would render three fourths of mankind altogether incapable of knowing its duties? And shall incomparably the larger portion of mankind be either dispensed from Religion, or condemned to take up blindly an absurd and sinful one?

In the remaining portion of the human race we discover a very small number of men, who favoured more by nature and fortune, blest with happier talents, with an easier condition, and a more tranquil life, are enabled to devote themselves to profound enquiries and pursue well-connected chains of reflections. But in what mazes of error and extravagance, in what doubt and obscurity do we not see them lost, if they refuse to guide themselves by the torch of revelation? Let the past throw light upon the present. Into what absurdities did not those great men—those bright luminaries of profane antiquity—fall, who ventured to rear religious systems of belief upon the loose and uncertain foundation of reason? Some denied the existence of a divinity distinct from visible nature, admitted no distinction whatever between vice and virtue, and acknowledged no other good, no other evil but the good and evil which are sensible and physical. Others admitting the existence of a God as the author of nature,

disfigured and dishonoured him in the por traits which they drew of him, by denying either his unity, or his foreknowledge, or his liberty, or his providence, or by ascribing to him a multiplicity of natures, or a necessary fatality in his actions, or the accumulation of their own bad passions in order that they might have the right of being vicious and corrupted after his example. All in fine, with regard to the divinity, had either no fixed principles of belief, or those only which were false and vicious.

With respect to Divine worship, was their reason more discreet? Alas! It was from Natural Religion ill understood, that the guilty extravagances of idolatry, the wild ravings of metempsychosis, the shocking impieties of magic and of superstition took their rise. Yes! Hence it was that the people of Tanrus learnt to shed the blood of their guests in honour of Diana; the unnatural parents of Palestine to sacrifice their tender offspring to the infamous Moloch; the Greeks and Romans to immolate in their temples the chastity of their daughters. Hence too the Indian learnt to bury the living with the dead, and the fanatic Mussulman to persecute to death all who should refuse to become a follower of his prophet.

Nor was the idea of Morality among the ancients more correct and sound. In the system of Epicurus the sole end of man is the enjoyment of corporeal pleasure. In the eyes of Zeno, virtue consists in a savage austerity of manner, in foolish pride, and senseless apathy. According to Plato, fornication and adultery are in certain cases allowable. The Wise men of Asia permitted polygamy and incest. In fine there was not a vice which in some country or another was not either raised into a divinity or held in honour and repute. Judea, whose religion was divine, was alone exempt from these errors; so widely from right reason did men go astray who had no divine light of revelation to conduct them.

Say then, proud Deist, what cause hast thou to boast of reason which so easily wanders from the path of truth? Look at yonder benighted traveller, unable to find his way through the thick forest which he wishes to cross, and bewildered every moment in suspense and doubt. At one time he finds himself entangled in jutting boughs; at another his course is stopped by rocks and precipices. Sometimes, starting at shadows, he sees or thinks he sees either a snake lying in his path, or a wild beast in the act of springing upon him, or a band of robbers gathering around him. Thus, fancies crowding fast one after another into his mind, he trembles as he treads—stumbles—feels his way with his feet—gropes with his hands—bends his ear to every sound—stops—changes his course—turns back

—but goes farther and farther still from the right road which would conduct him to his journey's end. Such is reason left to herself. The receptacle and sink of prejudice, falsehood, incertitude and of passion, she presents us commonly from her store with nothing but doubts, errors and vice. Turning into religion and worship what is only superstition and folly; making that a matter of duty which is not even lawful; honouring as a virtue what ought to be branded as a vice, she shows that while she admits the first leading principles of morality and worship, she can err in the most simple consequences which are deducible from them.

In endeavouring to shew that reason is apt only to lead men astray in their notions of God and of their moral obligations, we would not have our readers suppose that we wish to depreciate her value or make her appear of no worth and importance. No! reason is the noblest gift of the divinity to man. It is she who exalts him above the level of the brute and constitutes him the master of the earth. Her powers, whilst she acts in her proper sphere, are mighty and vast. But vast and mighty as they are, they are still limited; and it is only the Deist who makes her contemptible, by raising her into a sort of Divinity, supposing her all-sufficient without the aid of revelation, and attributing to her faculties which she is unable to exert. Let us not flatter ourselves. If there be so many physical truths which defy the powers of reason to explain them; if man be a mystery to himself; if every thing in nature, from the leaf which unfolds itself on its stem, to the stars which glitter above our heads, be in some point or other inexplicable and have the word "MYSTERY" stamped upon them, as if to show the all-mighty hand which wrought them; if in fine things which we see and feel and hear—the visible works of creation—be mysteries, is it to be expected that things which we do not see, or hear, or feel—things not subject at all to the senses—the secrets of another world—should be within the reach and compass of human thought and understanding? It is absurd to suppose it. God is unbounded and infinite in his perfections; man is limited and finite in his capacity. The sphere of knowledge, like the ocean, is immense; the human intellect, like the seaman's eye, is confined within a narrow compass; and as the seaman, however quick sighted, can take in but a small circle of the boundless deep, so the mind of man, however great and exalted its powers, can extend itself over but a very confined portion of the vast, immeasurable, infinite sea of knowledge. Let it exert itself as it may—let it stretch its powers to the utmost—it can never attain to more than to a

little imperfect knowledge; and this will be always restricted within the circle of nature:—above nature the mind unassisted can never soar. In the order even of nature, however much the mind may know, there will always be an infinite deal more which it does not know. In the investigation of natural phenomena, man loses himself in an atom. He is an inexplicable enigma to himself—incapable of understanding how he exists, acts, moves and exerts his other more intellectual and spiritual faculties. What unreasonable blindness then must it be to wish to submit all the incomprehensible abysses of the divinity, all the ineffable wonders of creation, all the operations of Providence, infinite in its counsels and inexhaustible in its resources, to the feeble lights of an intelligence, extremely limited—an intelligence which stumbles at a grain of sand and strives in vain to comprehend its nature.

Let the Deist by the sole aid of reason reconcile the infinite perfections of the all-perfect being whom he professes to believe and adore, before he attempt to reject the dogmas of revelation because they are above his understanding. His religion, jejune as it is, has its mysteries which are not less inexplicable, than those of the Trinity, Divinity of Christ, or the Real Presence. The province of reason is to examine, not the mysteries of revelation, but the grounds on which the revelation of the mysteries is proved. We may here remark, that the Protestant, who admits some mysteries of revelation, but denies others, because he cannot comprehend them, (for instance, the Real Presence,) acts with the same inconsistency as the Deist. We may further observe, that, like the Deist, he makes Reason his ruling Deity, when he claims the privilege of interpreting the Bible for himself. Man stands in need of one true revealed religion, and one true revealed religion has been given to him. As soon as he has discovered it from the motives of credibility on which it rests, its truths ought to be the object of faith, not the subject of discussion. Jesus Christ has revealed to us one true religion which will subsist for ever unchanged. It is our duty to believe the whole, not to dispute certain parts of it which please not our fancy. Protestantism, which varies according to each one's judgment, cannot certainly be the one true religion of Christ.

CHITTAGONG CHARITY SCHOOLS.—We beg to announce that a Collection will be made next Sunday at St. Xavier's College-Chapel for the benefit of the Rev. Mr. Goiran's Free Schools at Chittagong. We hope to be soon able to lay full particulars of the state of these schools, than which we cannot imagine any ob-

ject upon which the charity of pious individuals could be better bestowed, and we feel that we cannot too strongly recommend them to Catholic liberality. Our late lamented Bishop took a most lively interest in these schools as well as in the Chittagong Mission. The merits of the present Missionary are well known. We shall be most happy to take charge of the contributions of those who cannot attend the Chapel.

IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.

On the eighth of December, the Catholic Church yearly commemorates a festival in honour of the Conception of the Virgin Mother of God. It is impossible at the present time to trace back this festival to the date of its origin; undoubted proofs exist, that it was observed with great devotion in the eastern Churches in the early ages of Christianity. George, Bishop of Nicomedia, who lived in the reign of Heraclius in the beginning of the seventh century, calls it a feast of ancient date; and the calendar of Naples, engraved in the ninth age, demonstrates, that it was then kept in that city, and that Naples was the first city of the West, which adopted it in imitation of the Oriental Churches. Pope Sixtus IV., in 1483, commanded it to be kept a holiday, and as such it was long and devoutly celebrated throughout the Church. In England however and in some other unfortunate countries, at the period when the fair features of religion were spoiled by the rude hands of wasteful reformers, the difficulties and dangers incurred from the persecutions of their countrymen, rendered it impossible for the poor Catholics to assemble as frequently to assist at the divine sacrifice of the Mass, as their numerous holidays required. In consequence, the wisdom of the Holy See took off the obligation of hearing Mass on many of these days, and since that time the Conception of the Blessed Virgin is only kept as a festival of devotion.

It was doubtless the great piety of the early Christians to the mother of their Redeemer, and their high veneration for every thing connected with her, which gave rise to this festival in honour of her conception. In this glorious mystery, they beheld the joyful dawning of that bright day of mercy, on which the sun of justice, and day star of salvation should arise, and the orient from on high should visit us. They contemplated the first appearance, which the most glorious of all pure creatures made in the world, and they rejoiced for the moment when she received those first seeds of grace, which produced the most admirable fruits in her soul. They knew that it was incumbent on the Eternal Word of God, who was to be

conceived in the womb of this Virgin, to sanctify her, to enrich her with his choicest gifts, and to heap upon her the most distinguished favours with a profusion worthy of his omnipotence. It was then their belief, (and it is an undoubted truth in which all divines are agreed,) that she was sanctified in her mother's womb, freed from original sin and brought forth into this world in a perfect degree of holiness. And indeed what could be more reasonable than such a belief? Or how could the eternal word act otherwise in regard of her, for whom so sublime a dignity had been decreed, whom he had destined to honour with the august, the dear, the sacred, the venerable name of his Mother? When the Almighty commanded an ark to be made in which only the tables of his law were to be deposited, how costly, how pure were the materials! when a temple was to be erected to his honour in Jerusalem, what preparations did he not ordain; what purity in all the persons and things that were employed in it! What purifications, consecrations and rites did he not ordain to sanctify all parts of the building! what lustrations and ceremonies of expiation were not the Priests prescribed to perform, before they were allowed to approach the sanctuary, or to offer sacrifice to his adorable Majesty? And is it not reasonable to suppose that this infinite lover of sanctity who required such purity in the ark, the temple and the persons devoted to his service, would early sanctify her, in whose womb he intended to be conceived and remain personally for nine months? Is it not unreasonable to imagine that He, who would not accept sacrifice from an unclean hand, would draw the milk of life from the breast of her who had been defiled with sin before her birth? Some have thought it more consonant to the sacred oracles that she was thus sanctified only after her conception, and after the union of the rational soul with the body. But it is the belief of the generality of theologians, though not defined as an article of faith, that in her very conception she was immaculate, that is to say, she was by a particular privilege preserved undefiled even from the stain of original sin. Many Prelates and Catholic Universities have declared strongly in favour of this doctrine. Nay the University of Paris passed a decree in 1497, by which it was enacted, that no one should be admitted within its walls to the degree of Doctor of Divinity, who did not bind himself by oath to defend this point, and several popes have severely forbidden any one to impugn the same, or to write or dispute against it. This belief, however, is not allowed to be ranked among the articles of faith defined as such by the Church; nor is it lawful to censure those who *privately* hold the contrary.

It is not then positively wrong to maintain the opposite opinion, but for us who wish, like dutiful sons of the Church, and clients of Mary, to follow in all points what their holy mother directs, and what is most honourable to the glorious Queen of heaven, it is sufficient for us to know that the Church manifestly favours this opinion, and that it is grounded on the clear testimonies of the most illustrious of the fathers, on the decrees of several particular councils, and on the suffrages of most learned and eminent masters of the theological schools.

It may not be uninteresting here to allude to the Medal of the Immaculate Conception struck in Paris about ten years ago, which is commonly known by the name of the miraculous medal. Most of our readers are already acquainted with the origin of these medals of which above a million have been struck and spread through the different countries of the world, every where bringing signal favours on those who have worn them with proper devotion. The invocation "*O Mary conceived without sin pray for us who have recourse to you.*" circumscribed on the face of the medal, sufficiently indicates the object for which the medal itself was struck; and the numberless miracles performed in different countries on those who have devoutly recited this short prayer in the time of their necessity, miracles that are attested by thousands of witnesses, clearly prove that Almighty God is pleased with the devotion of those who honour his mother by the title "*Immaculate*;" and of course that such a devotion is solid and true. By the sanction which God gives to this devotion, he gives us to understand the exalted degree of favour in which he holds his mother. We behold her distinguished by a singular exemption from that common disgrace which is the inheritance of all the children of Adam. They are all born under the guilt of original sin, children of wrath, and subject to the sting of concupiscence; but Mary was conceived spotless and holy; she came into the world as the rising morn, fair as the moon, bright as the sun, and exempted from all inordinate love of creatures and proneness to evil—the wretched consequences of original sin.

The immaculate conception of the holy mother of God, says the pious *Alban Butler*,—is not only a glorious mystery in itself, but it is also a mystery of great joy to mankind. Certain glimmerings of the benefit of our redemption had gone before from the fall of Adam in several revelations, types and figures; in which the distant prospect of this wonderful mercy filled the Patriarchs and other Saints of the old law with comfort and holy joy. But the Conception of Mary displayed the first

rays of its approaching light like the morning star that ushers in the coming day. In this mystery, she appeared pure and glorious among the daughters of Adam, as a *lily among thorns*. To her from the moment of her conception God said; *thou art all beautiful, my love, and there is no spot in thee*. She was the enclosed garden which the serpent could never enter; and the *sealed fountain* which he never defiled. She was the Throne and the Tabernacle of the true Solomon, and the ark of the Testament to contain, not the corruptible Manna, but the Author of the incorruptible life of our souls. Saluting her with these epithets, in exultation and praise, let us sing with the Church; "This is the conception of the glorious Virgin Mary, of the seed of Abraham, sprung from the tribe of Juda, illustrious of the house of David, whose life, by its brightness, illustrates all Churches."

FEAST OF ST. FRANCIS XAVIER.

The Feast of St. Francis Xavier, the Patron of our Catholic College of Calcutta and of the Association of the Propagation of the Faith, was celebrated this year in the College Chapel with great devotion, and all the splendour of our imposing liturgy. A Novena had been performed in honor of the Saint. The Vigil was hallowed by the solemn chaunt of Vespers, into which were introduced the "*Beatus Vir*" of *Terziani*, and *Zingarelli's* beautiful "*Laudate Pueri*." The singing and execution were of the first order. The Vesper-service concluded with Benediction, sung to Spohr's "*Tantum Ergo*;" the Rev. Mr. Sumner presiding at the altar.

On Thursday morning the Chapel was again crowded with a respectable attendance, when the Rev. Mr. Sumner delivered a spirited and powerful panegyric on the Apostle of the Indies, displaying in a rapid flow of eloquence the mighty undertakings of the saint, the incredible labours and dangers which he underwent, the divine virtues which he exhibited, the stupendous miracles which he wrought and the innumerable souls whom he converted in his short but brilliant Apostolical career. The discourse was one of the most eloquent, interesting and edifying we have ever heard. This was followed by a solemn high Mass performed by the Rev. Rector of the College, assisted by Messrs. Cooper and Shea. The Mass chosen was *Haydn No. 3*. At the Offertory was sung the electrifying anthem, "*Justus ut Palma*." We forbear to speak in terms of eulogy of the singing, because we can convey no adequate idea of the divine strains which took our souls and lopped them in heaven. The so-

lemnity of the sacred scene tended undoubtedly to heighten the effect; yet we can say with truth that we never before felt so much the power of Church-music, or knew that the concord of sweet sounds could fire the soul with such warmth of devotion or lift her so high from the earth and all that belongs to it. In the evening the Blessed Sacrament was exposed and Benediction given by the Rev. Mr. Chadwick.

We regret that the splendid and devout service which we witnessed should be confined within the narrow limits of the College-Chapel. We trust that the day is not far distant when the Fathers of the College will have a Church worthy of themselves—or rather, worthy of the grand and imposing ceremonies which they know how to perform. It will be the dawn of a brighter day to the Catholic religion in India.

MADRAS.—We learn from the *Madras Examiner*, that on the 9th ultimo the Right Rev. Dr. Carew and the Clergy of Madras performed a solemn Requiem for the Right Rev. de Alcantara, late Vicar Apostolic of Bombay. The Venerable deceased Prelate is revered as the first Vicar Apostolic of Madras. In his seventy-first year, he made the journey from Bombay to Madras and remained at that Presidency until he gave up the care of the Capuchin Mission to the Right Rev. Dr. O'Connor.

THE ADVOCATE'S VERACITY.

To the Editor of the Bengal Catholic Expositor.

SIR,—The last number of the *Christian Advocate* (what misnomer!) fell accidentally into my hands, and the perusal of it left an impression on my mind, that its ravings will ultimately conduce to the advancement of the Catholic Religion. What must the candid Protestant think when he finds charges against the Catholic Religion which have been a thousand times advanced, and as often triumphantly refuted, brought forward again as if they had not been already proven to have no foundation in truth. Will he not suspect something rotten in the cause which needs the help of such expedients?

The *Advocate's* party seem to belong to that class of Protestants, mentioned by Hume the Historian, who hold that the truth ought not to be told of Catholics; not contented with

garbling and perverting the meaning of scarce Catholic books, which being hardly obtainable, their dishonesty is pretty safe from detection by the many, they have even the temerity to violate truth in regard to matters within common cognizance. For example, a writer in the *Advocate* says, "Behold the Jesuits of Calcutta; they dwell in a spacious and splendid edifice, and roll their pampered carcases in pompous equipages." I suppose it will be admitted that the Jesuits could not have a College in a hut, and as to their *pompous equipages* they exist only in the writer's own imagination, which furnishes him with a plentiful supply of Protestant fact against Popery. "Indeed" the writer continues "the poor humble life of Protestant dissenting ministers at least form a striking contrast with the pomp and luxury which distinguish the lives of the Catholic Clergy." I am persuaded that this bold assertion will startle even Protestants themselves. Let them examine into its truth. Protestants, says this veracious writer, have not yet learned to cheat a poor dying man of all his worldly substance. No. Neither have Catholics; nor have they, like Protestant Missionaries, learned to gull poor people in England out of their worldly substance by fictitious statements of the success of their Missions. Protestant poverty indeed!!! I verily believe that for every, even nominal, Convert the Protestant Missionaries have made in India, they have cost the dupes who support them at least a Lac of Rupees.

VERITAS.

We shall perhaps have a few words for the *Advocate* next week.—Ed. B. C. E.

CONVERSION AT KURNAUL.

To the Editor of the Bengal Catholic Expositor.

SIR,—I am happy to announce to you, that on the 18th October last, Mrs. Mary Troy made a public recantation of the Protestant tenets and embraced the Catholic Faith before the Rev. Father Francis de St. Etienne, officiating Priest at Kurnaul, and that the congregation, which was present at the sacred ceremony, magnified the Lord for the frequent conversions of our dissenting brethren.

I am, Sir,

Your obedient Servant,

A CORRESPONDENT.

Agra, November 9, 1840.

ST. PATRICK'S CHURCH IN AUSTRALIA.

THE CEREMONY OF LAYING THE FOUNDATION STONE.

This interesting function was performed on Tuesday. By ten o'clock, A. M., the cathedral of St. Mary was densely filled, the children and the members of the society occupying all the galleries. Amongst the close packed congregation in the body of the temple we observed a great number of the respectable members belonging to other religious communions. The Rev. F. Murphy, the president of the Society of St. Patrick, formed for the building of the new Church, celebrated high mass *coram Pontifice*, the Rev. Mr. O'Reilly, of Bathurst, officiating as deacon, the Rev. Mr. Rigny, of Wollongong, as sub-deacon, and the Rev. Mr. Gregory as master of ceremonies. The Lord Bishop was present on the pontifical throne, supported by his Vicar General, and six Priests stood assistant in surplice and stole. After the gospel had been chanted by the deacon, the Vicar General received the pontifical benediction and rose to preach. The Doctor, for his text, gave an abridgement of the first four chapters of the First Book of Esdras:—

"The Lord stirred up the spirit of the king; and he made a proclamation saying....the Lord the God of Heaven has given to me the kingdoms of the earth....Who is there among you of all your people? his God be with him. Let him go up to Jerusalem and build the house of the Lord, the God of Israel. And let all the rest, in all places wheresoever they dwell, help him, every man from his place, with silver and gold, and goods and cattle, besides that which they offer freely to the temple of God. Then rose up the chief of the fathers of Judah and of Benjamin, and the Priests and Levites, and every one whose spirit God hath raised up, to go up to build the temple of the Lord....And now the seventh month was come, and the people gathered themselves together as one man....And when the masons laid the foundations of the temple of the Lord, the priests stood in their ornaments....to praise God. And they sung together hymns and praise to God the Lord: because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, praising the Lord, because the foundations of the temple of the Lord were laid....But many of the ancients that had seen the former temple, when they had the foundations of this temple before their eyes, wept with a loud voice: and many, shouting with joy, lifted up their voice. So that we could not distinguish the voice of the shout of joy, from the noise of the weeping of the people: for one with another the people shouted with a loud shout, and the voice was heard afar off.

The preacher spoke in the words of the great pontiff St. Leo, "The ceremony is so long that my words must be short, nor need you many words since you have already much fervour." He would rather have mingled his silent feelings with theirs; profound emotions were mutually felt, but could not be uttered. When he looked round, and then looked back and considered the spot on which they now stood at the performance of a ceremony like that of to-day, some twenty years past, when the governor of this territory met the venerable missionary whose labours were first spread over this country; when he called to mind the erroneous predictions which at that time affected to foresee that so large a temple could never in the history of the colony be filled; when he considered that the Church they were now about commencing, however rapidly completed, would still be unable, even with this besides, to contain the multitude of faithful worshippers; and when he considered how the religious spirit had, in an equal degree with their numbers, been enlarged and brought nearer unto perfect good, he was filled and overflowed with gratitude. When he

called to mind the trial and persecution from which the faithful had just emerged on laying the foundation of that first temple, and the perfect enlargement of liberty they now enjoyed; when he looked back again to the ruins of those glorious temples which their fathers had raised in the land of their origin, and saw how every where the spirit which raised them was again every where emerging as if from a tomb; he called to mind the whole course of Divine Providence over his Church, and was forcibly carried back to those early periods when the foundations of the Church were deeply laid in suffering, and fortitude, and charity, the greater and the more profound from the greater trial of fortitude under oppression. He remembered those wondrous catacombs deeply buried within the bowels of the earth, where, amidst the bodies of the martyrs, shut out from the light of day, those mysteries which we are now performing were celebrated—the profound tranquillity only interrupted by the bearing in of the bodies of the martyrs from the scenes of their torture, which were then with a profound and mysterious sorrow of joy deposited in this place of rest, where we yet read upon the stones with which they enclosed them the simple and imperfect language of perfect feelings, as if of children, "*Bibas felice in Christo.*" "Happy is your rest in Christ." The Lord raised up the spirit of Constantine, and christianity emerged as if from a sepulchre, and became as visible and as free as the light of day, as the Lord raised up Cyrus the king, and beneath the protection and succour of the temporal power the children of Israel emerged from their captivity and degradation, and went up to build the temple of God; and, as we, after a similar deliverance, in happy confidence of mind, and in all the freedom of our devotion, proceed to found a temple unto our God, under the protection and the support of that temporal power which we cheerfully obey, and which God has placed over and inclined favourably towards us. It has pleased God in all times to lay the foundations of his Church in sufferings and obscurity; to bury the first stones of its erection deep downwards into the earth of humiliations. It is recorded of that great saint the Apostle of Ireland, in whose honour, or rather in the honour of those heavenly gifts which were received from God and manifested his power—it is said in his annals, that that humble and devout saint, when he first laid the foundations of the faith amongst that people who have ever since so faithfully preserved it, and brought it with them to these lands, that he built a Church of mud and clay—the humble means at his disposal in Connatia or Connaught. And now, from his seat of bliss, he contemplates the children of his spiritual children raising beautiful Churches of stone, with their sacrifices and devotions, and with a grateful remembrance of him who first brought them the precious inspiration of their faith and charity. The site to which they were about to proceed was already hallowed. It was of all places the most fitting for the foundation of this temple to the honour of God, and the memory of Ireland's apostle. The monument of our devotion is to rise upon the most remarkable scene of our trials. It is the Church, as it were, emerging from the catacomb, and covering its dark and solemn opening; for it was there, some twenty-two years ago, that the venerable Archdeacon O'Flinn, when the festival of Easter came, the authorities being in search of him, but not the laws, there secretly celebrated the divine mysteries to a

few of the faithful—trembling for fear of his discovery. It was there the most holy Eucharist remained so long, with no human, but with its own divine, omnipotent protection; and was the centre of the devotion of the people deprived of clerical aid. It was there the chaplains of the French discovery ships performed the divine service for the comfort and strengthening of the bereaved people; and there, also, that the first clergy recognized and established by the temporal power resided, and first performed their spiritual functions. Providence has watched and guarded the spot, and filled its possessor with blessings, and marked, and received it, as his own. The preacher then proceeded to develop the mystical significations of that material stone they were about to lay as representing Christ—"the chief foundation, the head of the corner, precious, elect—the rock was Christ;" the devotion of the faithful whose souls, represented by the stones of the superstructure, their gifts, were founded on Christ; the profound significance of the unity of harmony in variety, expressed in the form and aspirings of the entire structure, &c.; and then passed on to remind his hearers how their own souls were the first temple in which, God being sanctified, the expression of the operation of the Eternal Spirit in its immortal longings and aspirations become poured as it were upon inanimate stone, which rose up and spread, and aspired to heaven, as a living and lasting monument in which other spirits become formed and animate; and upon which he trusted we should look down with interest for innumerable generations, when our own spirits were at rest from their labours and sacrifices in Christ. We have not given the full development, but an outline of Dr. Ullathorne's discourse. The music was of the first order; the *Deus Meus*, sung by Mr. Bushelle, and the *Laudate Pueri* of Zingarelli, were particularly distinguished by their full and exalting effect.

At about half-past eleven the procession began to move. Preceded by two of the committee with gold-tipped wands, came six hundred children in uniform; the boys wearing knots and small scarfs, the girls caps and white dresses trimmed with green, the orphans in their own uniform dress. The standard borne before the boys represented the Emperor Constantine overpowered by the heavenly vision of the cross, with the inscription "In this shalt thou conquer." This banner was carried by Robert, an aboriginal native, belonging to the Yass tribe, baptized by the Reverend Mr. Brady. The girls, preceded by two of the committee, bore a banner, in which, painted in medallion, on white silk fringed with green, Christ was receiving and blessing little children, with the motto, "*Suffer little children to come unto me.*" Before the orphans the banner represented an orphan child kneeling alone on the bare ground, with no support except rays from the eye of Almighty Providence, with the motto, "*My father and mother have left me, the Lord hath taken me.*" After these the Rev. Mr. Platt, in surplice, as conductor of schools. Then came a corps of the committee, with wands; next the band; and following these the long line of the members of St. Patrick's Society, followed by another corps of the committee. The procession closed with the clergy in the costume of their especial and several offices in the ceremonies. First, the master of ceremonies, then the censor with thurible, six acolytes bearing implements on cushions, four divines bearing the mitre, crosier, and other

pontificalia, and twelve clergymen, the procession closing with the Rev. President of the Society, supported by the officiating deacon and sub-deacon. When the close of the procession were in the act of winding up Church-hill, the bishop's carriage drew up, preceded by four members of the committee with wands on horseback; the carriage was flanked and supported by H. O'Brien, Esq., and Captain Carter, on horse-back. The Lord Bishop, accompanied by his Vicar General, were robed in costumes appropriate to the functions they were about to perform. By the time the Bishop, received and preceded by the clergy, had, with some difficulty, owing to the pressure of so dense a mass of people, reached the stone, the assembled multitude had stretched its closely compacted masses in every direction, covering roofs and every quoin of vantage, and reaching unbroken the highest points of Church-hill, where a fringe of carriages completed the outline of this breathing mass of life.

The Bishop ascended the huge blocks of stone, and addressed the people, yet, though at his words the most profound stillness prevailed, the human voice could be heard but to a small part of so vast a congregation.—"Amidst the objects of vivid interest which at this moment, and from this place, press on my thoughts, almost too closely for utterance, there is one, lowly and unassuming, on which the eye of faith rests and becomes rivetted in its gaze. See that cottage. There, twenty years ago, was our religion cradled and concealed—there its mysteries worshipped; there was the brightness of the majesty of God centred, whilst desolation and gloom curtained the precincts; for religion was as an orphan, and her minister frowned upon, and made to eat the bread of sorrow—a proscribed man. In that cottage did that minister, the meek and saintly arch-priest, retire for rest, and to refresh his wearied soul in the presence of the Most Holy. There, we may imagine, that, like the fugitive Jacob, he was blessed with a vision of futurity. The mysterious ladder reached unto heaven, and the God of Jacob, of Isaac, and of Abraham, was seen reclining thereon; angels ascended to present the prayers of an afflicted people; and angels descended, to alleviate present tribulation and to bring a promise. That promise was accomplished when on the land distinguished by that vision angels descended to behold their God in the form of an infant, and to proclaim glory to God on high, and on the earth to men of good will peace. That promise was accomplished when angels ascended from the earth to make known through heaven and the realms of space that the sacrifice of Calvary had been offered, and the blood of an all-atoning Victim had redeemed the world. And Jacob in the meanwhile slept, to denote that this was the work of God and not of man. And the mysteries seemed to be of the present moment; for a thousand years are to the Lord as the passing instant. Oh! may we not go on further, and imagine how that good man, torn from his people and sent forth as an outcast, looked with tearful eyes towards this spot, for there was his treasure, and in fervent hope exclaimed, *Usquequo, Domine, usquequo!*—How long, O Lord, how long shall thy people be without an altar, without the sacrifice! Were he still amongst the living, so soon as the tidings of this joyful day might reach his expecting ear, would he not fly to the scene of his past labours; and, when he entered the portals which connect our inland sea (for such in its magnificence, is our harbour), and

saw the walls of the temple we are about to erect, and its tower and its spire, tears of joy would flow for that the Lord had visited his people and was dwelling amongst them. And to return to the story of Jacob. The land blessed by that vision was not deemed fit to receive the footsteps of the Redeemer until it had been purified, sanctified. Therein prophets preached, and preliminary sacrificial rites were performed, lustrations were repeated, and thus the land prepared. So, dear brethren, before this spot can be consecrated to its holy purpose; before the life-giving sacrifice can be offered thereon, and the fountains of salvation opened; prayers of emblematic sense are recited, lustrations sprinkled, that, according to the apostle, the creature may be delivered from the bondage under which it groans, having become sanctified by the word of God and prayer. This is the object, meaning, tendency, of the various prayers and ceremonies used on this occasion—beautiful in their simplicity, venerable in their antiquity, significant in their appropriate use. These, in their full amplitude, it will not be possible to perform on the present occasion, by reason of the pressure and pre-occupation of the ground. Let me therefore hasten to conclude, with an expression of my gratitude to God, who has given us to profess his holy name, free as the light and air we enjoy; and again to remind all present that we are assembled this day, not to perform an idle pageant, but to commemorate an act of religious worship—to dedicate a portion of that which in its entirety belongs to God; for is he not the head of all? And is it not delightful to behold this extended assemblage brought together for such a purpose! Is it requisite to bespeak your reverence, and devout demeanour? Oh! if these be fit dispositions under a roof which man has constructed, shall not our feelings receive the benign influence of this vast blue arch which now canopies us? Feel we not his presence, his goodness, and his majesty in that solid earth his own eternal hand has fixed beneath our feet? Oh, my friends! let all distinctions be lost in the one sense of humble dependence on that Great Being whom earth, and sky, and ocean all obey. *Reverence my sanctuary*, saith the Lord—wherever we are, when assembled for the worship of our Creator, there is the sanctuary to be revered—it is *here*. In faith, therefore, let us be present to consecrate the spot where the temple will arise which gratitude proposes, piety plans; for which charity provides the means, and zeal brings the materials; and, even as these inanimate substances coalesce into one, so, dear brethren, may this be the emblem of the living temple which shall arise amongst us all, having one mind and soul. And when my hand shall be extended to implore a blessing, may the Lord depute an angel to guard and protect this place; for here will be the throne of mercy, and the majesty of the Most High will pervade its precincts; for he has chosen it unto himself."

The ceremony then proceeded. Coins of the reign of her Majesty and of Gregory XVI. were deposited, together with a metal cross, beneath a brass plate bearing the following inscription:—

"Lapidem hunc primum Ecclesię,
Ad honorem Dei Altissimi,
Sub Patrocinio Sancti Patricii, erigendę
Posuit

Reverendissimus D. D. JOANNES BEDA, Episcopus
Hierosolymitanus.

Novę Hollandię et Insulę V. Diemen Vicarius Apostolicus,
Die XXV Augusti, Anno a salute reparata
MDCCCXXX:

Regnabat vero, summus in terra pontifex.
GREGORIUS XVI;
In Britannii
VICTORIA:
Cujus Vices, in hac regione gerebat,
GEORGIUS GIPPS, Armiger:
Quos Deus sospites felicesque
Diu conservet.
Incęptum Domine perfice, perfectum
Protege."

At this stage of the ceremony his Lordship was presented with a silver trowel, in the name of the committee of St. Patrick's Society, by Mr. M'Guigan. The trowel is of handsome workmanship, having engraved his Lordship's episcopal arms and the following inscription:—

"Presented,
By the Society of St. Patrick,
To the Right Reverend JOHN BEDE,
Bishop,

Vicar Apostolic of New Holland and Van Diemen's Land,
On the 25th day of August, 1840:
Reverend FRANCIS MURPHY, President.

In presenting this compliment to the Bishop, in the name of the society, Mr. M'Guigan expressed the hope that his Lordship would live to found many Churches with it.

The Bishop replied to the following effect:—"I receive with much gratification this token of respect and attachment from the president, committee, and members of the Society of St. Patrick. A circumstance that adds to the value of the gift is the sense of delicate propriety which placed it in the hands of a native of Australia for the purpose of presentation; for deeply as all my people are in my affections, I cannot but consider myself as called upon to cherish with peculiar parental love the native born of Australia. May Almighty God hear your pious wishes, and may you live long to witness the progress of religion, and to praise his holy name in the temples to which you have alluded."

This part of the ceremony having been gone through, the upper stone was lowered down, and the rite proceeded; the clerical choir chaunting the responses and the hymn *Veni Creator*, according to the old Gregorian note of the Pontifical. At the conclusion the Bishop, in mitre and with crosier, ascended and dispensed the episcopal benediction, in the name of the adorable Trinity, on every side over the people. The procession then commenced its return. The whole of Church-hill and George-street formed a living and moving mass of human beings, great numbers having come in from the country for the occasion; and the windows were filled with spectators, chiefly females. When the clerical part of the procession was rounding from George-street into King-street, the first banner was seen winding round St. James's Church, at the upper part of the street; and the whole ascent, a striking coup d'œil, was filled with the compact multitude. It was estimated by those who had no particular interest in the occasion, and who were accustomed to calculate numbers by the eye, that twenty thousand persons were present upon the occasion. The greatest respect was shewn, the greatest good order prevailed, and we are happy to add that not a single accident occurred. It had been the intention of the society to wear decorations bearing allusion to their patron saint and the land of which he was the apostle; but it having been represented that this might be misinterpreted, and their inoffensive intentions misconstrued, at an intimation of the Bishop to this effect, although the individuals of the society had expended large sums in these or-

parations, they were cheerfully put aside the moment the possibility was intimated that any single person might be hurt or take offence at what was so innocently intended.

As the procession re-entered the cathedral, the children formed in concentric circles round the sanctuary, and the building again filled. The children sung "Sound the loud timbrel," and the choir sung the Halleluiah Chorus. The people, who could not approach, from the denseness of the crowd, to deposit their offerings on the foundation stone towards the erection of the new Church, laid them now upon the book of the Gospels. The Bishop then briefly but impressively exhorted the people to continue the orderly and devout conduct they had evinced for the rest of the day, and to stain it with no act unbecoming their religion; and, after receiving his benediction, the crowd gradually dispersed.

[Our worthy contemporary of the Herald is an adept at reporting processions. We remember that on the occasion of laying the foundation of the Protestant Church (called, we believe,) of St. Lawrence, he reported that a grand procession had taken place, formed of such great men as the "High Sheriff," the "Civil Officers," (all Protestants of course) the "Lord Bishop of the Diocese," and God knows what all; which procession had no earthly existence, except on one side of a printed hand-bill previously circulated. In the same manner, our contemporary has doubtless heard that the Society of St. Patrick had prepared green scarfs for the procession of Tuesday; and, notwithstanding that they at once laid them aside at the request of the Lord Bishop, (who had been informed by some overtimid persons of the old school that offence might possibly be taken; as green, though a national, had been sometimes considered a party colour) the Herald cries out "Ribbounism," and appeals to the Attorney General, to Acts of Parliament, and to "Protestant feeling and dislike," against the harmless walk between the two buildings. For our part, we were convinced from the first, that, as a dozen respectable Protestants could not be found to object to the harmless national mode of honouring St. Patrick, so no sacrifice of the society would conciliate the few rabid bigots who carp at everything they can lay hold of; and we trust this will be a lesson to the Catholics of the colony in future to pursue the even tenor of their course, giving no rational ground of offence to their separated brethren, but sacrificing nothing to conciliate those few bigots who call to mind with delight our former prostration, and to whom unnecessary conciliation is but as pearls thrown to swine.]—*Australasian Chronicle*, Aug. 27.

MEETING OF MIDDLESEX MAGISTRATES.

PROPOSED APPOINTMENT OF A ROMAN CATHOLIC CHAPLAIN TO THE HOUSE OF CORRECTION.—On Thursday there was an extremely numerous meeting of the magistrates of the county of Middlesex, at the Session-house, Clerkenwell-green, by special adjournment, to take into consideration the propriety or expediency of assenting to a motion, of which due notice had been given by Mr. Tulk, for the appointment of a Roman Catholic chaplain to attend prisoners of that religious persuasion confined in the House of Correction.

Mr. Tulk, after some other business of the court had been disposed of, rose and said, that in the in-

troductio of the very important motion, of which he had given notice, he would beg, in the first instance, to direct the attention of the court to an extract from the minutes of the proceedings of the visiting justices of the House of Correction, by which it would be seen, that on the 24th of April, in the present year, a letter had been addressed to them by the Secretary of State for the Home Department, in which was inclosed a memorial from Dr. Griffiths, a Roman Catholic Bishop, making certain inquiries as to the facilities which were extended to prisoners confined within the walls of the House of Correction of obtaining the religious attendance of Catholic priests, and what the nature of any regulations which might exist with reference to that matter was. In a memorial it had been stated that the religion of Catholics strictly forbade that they should attend Protestant worship, even while the parties might be in prison, and then prayed that some provision might be made for enabling such persons to obtain the religious consolation to be derived from one of their priests. Having called the attention of the court to this memorial, he would at once demand whether it would not be considered by every Protestant wrong, that Protestant prisoners should be attended only by Roman Catholic priests. If then that was admitted, he contended it was no more than right or just that all Roman Catholic prisoners should have the advantage of receiving religious consolation from ministers of their own Church. Let the case, as it at present stood, be simply reversed, and no one could fail in seeing the gross injustice which resulted from the present system. It was perfectly true that Catholic prisoners, even now, that the power of requesting the attendance of a Roman Catholic priest at all remarkable times, but then they did not possess the power of ensuring that attendance. The Catholic priest, as in the case of a Protestant clergyman, had many duties to perform, and could not on all occasions comply with the request of a prisoner. If his attendance, however, were demanded by a prisoner, who was in a dying state, of course he would hold it to be his duty to go to him instantly, but cases of that description were of very rare occurrence. Dr. Griffiths had asked that the attendance of Roman Catholic priests should be secured to the prisoners, so that in that particular and important respect they might be on a footing of equality with their Protestant brethren. He must submit, and would even contend, that the Catholic was entitled to the same facilities of religious instruction and consolation as the Protestant prisoner. (Hear, hear.) One argument which was offered to his motion was, that it was necessary that the truth must be maintained. (Hear, hear.) Let him in reply to that argument state that the Roman Catholic Church rested her infallibility on her profession of the truth, and there was no set of men who had a right to assume sole possession of the truth. (Hear, hear.) It had been that principle which had kindled the fires of Smithfield in days of old. He denied that the slightest inconvenience could or would arise from the regular attendance of the Roman Catholic clergyman at the House of Correction. He would appeal to the sense of justice of other honourable magistrates, and having done so, would call on them to do unto others as they would wish to be done by. It was his ardent desire to impress on the minds of those present that he sought not to have a Roman Catholic clergyman appointed to the prison at the

expense of the county, but simply to have such provision made as should secure the regular attendance of a clergyman of that persuasion, it being distinctly understood that his attendance should be rigidly confined to prisoners entertaining the same principles as himself (hear, hear), and who at the same time had expressed a wish for his attendance. The hon. and worthy magistrate concluded by moving the following resolutions:—

"That this court is deeply impressed with the vital importance of affording frequent religious instruction, advice and consolation to every prisoner confined in the House of Correction. The court laments that, from the diversity of religious faith, the best kind of instruction cannot be afforded with equal advantage to all; and yet even in the case of prisoners condemned to punishment for crimes against society, the principles of Christianity, in their opinion, enjoin that the conscientious scruples of those who may have been brought up in a different faith from that established by law should be respected, while the principles of justice forbid the infliction of any punishment, whether of the mind or the body, beyond that which the sentence of the law distinctly justifies.

"That it appears to the court, from returns kept in the House of Correction, that considerable numbers of its prisoners are of the Roman Catholic persuasion, for whose spiritual improvement and consolation no such frequent instruction is provided as they can conscientiously receive. But the conscientious repugnance to violate what is conceived to be a religious duty, inasmuch as it may prove the surest foundation of future amendment, should never be weakened or destroyed. The court also believes that any system of proselytism, if carried on within the walls of a prison, is seriously objectionable; and so believing, they would not permit any Roman Catholic priest to have access to any Protestant prisoner, any more than they would sanction, unless controlled by the law, the instruction of a Roman Catholic prisoner by a Protestant minister. They are convinced that religious instruction by a Roman Catholic priest could as easily be limited to prisoners of his own faith, without injury to the discipline of the prison, as that of the Protestant chaplain's could be to Protestant prisoners. And as they hold that it would be more conducive to their spiritual welfare, and more agreeable to the eminently Christian duty of doing unto others as we would they should do unto us, the court resolve that it is both just and expedient, and agreeable to the principles of Christianity, that a Roman Catholic priest be appointed for the service of the Roman Catholic prisoners confined in the House of Correction."

Sir Charles Forbes briefly seconded the motion.

Mr. Strachan then rose to move, by way of amendment to these resolutions, to omit all the words after the word

"That," and to insert, in lieu thereof,—“according to the provisions of the 51st section of the Prison Act, 4 Geo. IV., cap. 64, it is an established rule in the House of Correction, that if any prisoner shall be of a religious persuasion differing from that of the established Church, a minister of such persuasion, at the special request of such prisoner, shall be allowed to visit him or her at proper and reasonable times.

"That in order to afford every reasonable facility to the prisoners not being members of the established Church, both to know their privilege of having the attendance of ministers of their own persuasion, and of obtaining the assistance of such ministers when desired, all prisoners upon their entrance into such gaol are informed of their right in this respect, and immediate attention is invariably given to the application of any prisoner for the attendance of a minister of his or her persuasion.

"That while the convenience of the existing arrangements for these purposes has been frequently acknowledged both by prisoners and the visiting ministers of different persuasions, any prisoner who evinces a conscientious desire to be excused from attending the established religious services of the prison, as conducted by the chaplain, is exempted from attending those services.

"That while all prisoners indiscriminately, who have not applied on conscientious grounds to be excused from those services, are required to attend them according to the rules of the prison—all being regarded as criminals

subject to those rules, and all alike needing the instruction and moral influence of religious services, irrespectively of diversity of creed—no instance of objection on the plea of conscience are known to have been made on the part of any who have attended the established services of the gaol (except Jews); on the contrary, instances occur from time to time of prisoners, not of the established Church, expressing satisfaction at the opportunity of attending those services, and thankfulness for the moral and spiritual benefit derived therefrom.

"That other propositions for the admission into this prison of stated Roman Catholic teachers have been refused by the visiting justices, and by the magistrates of the country, assembled in sessions, and also by the legislature; the proposal rejected by the visiting justices and by the magistrates in session being for the admission of gratuitous Roman Catholic female visitors, and that by the legislature being for paid Roman Catholic chaplains.

"That it is certain that inconvenience to the order and discipline of the prison would be occasioned by the appointment of a Roman Catholic chaplain, and that an additional establishment of officers would be necessary to conduct the various details incident to such a measure, whether the attendance of the Roman Catholic priest were in the way of separate visits to the prisoners, or by the establishment of the public services of his religion.

"That, for the reasons above stated, the court are of opinion that the appointment of a Roman Catholic chaplain to the House of Correction is unnecessary and inexpedient."

The worthy magistrate remarked, that in submitting this amendment to the court, he could not avoid offering a compliment to the hon. and worthy magistrate upon the calmness of temper and moderation which had characterised the speech with which he had brought his resolutions forward. There was, however, a point in which he had been in error—namely, that which had reference to the letter from the Secretary of State for the Home Department. (Hear, hear.) That document had been directed to the visiting justices of the House of Correction, to whom it had been left to consider the expediency or otherwise of the proposed measure, and four-fifths of that body had been of opinion that it was highly inexpedient that such a measure should be admitted. (Hear, hear.) That decision had he believed, met with the approbation of the Secretary of State, and, consequently, for all practical purpose, the question must be taken as being entirely at an end. (Cheers.) The matter was one which peculiarly belonged to the visiting magistrates. (Hear.) For one, he could not but at once object to the specious generalities which had been introduced into the resolutions. It was not his intention to raise an objection to the principle of the motion, but his objection was rather to the proposed method of applying that principle. (Hear, hear.) As the system at present existed there was no violence done to any prisoner's conscience. The true principles of religious toleration were asserted by the law laid down in that section of the Prison Act to which the amendment he had had the honor to propose had reference, "that if any prisoner shall be of a religious persuasion differing from that of the established Church, a minister of such persuasion, at the special request of such prisoner, shall be allowed to visit him or her at proper and reasonable times." The passing of that act, it would doubtless be recollected, had been owing to the exertions of a deceased nobleman (Lord Suffield), who on all occasions had manifested the greatest regard for the rights of conscience. That act granted to every prisoner all that he could reasonably desire, and it had thereupon become the duty of the magistrates to see that the provisions of the act were fully carried out in their

integrity. By that act, all prisoners who conscientiously differed from the established Church were permitted to have the attendance of a minister of their own persuasion. Let him then ask if, such being the state of things, there was any reasonable ground of complaint? (Hear, hear.) But if there were any cause of complaint, by whom would it naturally be expected that complaint should be made? Why, by the prisoners themselves. (Hear, hear.) But no such complaint had ever been made. (Hear, hear.) Well, then, were the magistrates of Middlesex, in the absence of any such complaint, unnecessarily to press forward for the purpose of patronising the Roman Catholic religion (hear), by appointing a minister of that persuasion to attend their country prison? (Hear, hear.) It had been said that it would not be productive of inconvenience if such an appointment were to be made. But what did the governor of the House of Correction say on the subject?—he took him to be the best judge. Why, he said the appointment would lead to great inconvenience. (Hear, hear.) He would, however, leave the question of convenience or inconvenience entirely out of the consideration or argument of the matter, and meet it as a point of principle. On that ground it was that he stood forward to oppose the motion. (Hear, hear.) Under any arrangement the appointment of another chapel to the House of Correction must be attended with considerable expense. In matters of that kind it was of the highest importance that facts should be ascertained instead of embarking on a discussion of theoretical or speculative propositions. (Hear, hear.) The honorable magistrate who had brought these propositions forward had stated that the question was one of justice. Let him now ask whether that honorable gentleman had shown that injustice had been done to any single person by the present system? (Hear.) The great body of Protestants believed that truth was with them, and therefore abstained from forcing their opinions on any individual; but with respect to the ruined and degraded prisoners who were committed to their gaols, it was impossible that they could conscientiously administer that kind of religious instruction which they conceived to be contrary to the truth. (Hear.) If any of those unfortunate individuals were desirous of having such instruction he had the opportunity of obtaining it by asking; but he trusted that instruction of that description would never be sanctioned by the magistrates of Middlesex. (Hear, hear.) The object in bringing forward this motion was with the view to the advancement of the interest of the Roman Catholic at the expense of the Protestant religion. (Hear, hear.) Once admit the present proposition, and the advocates of the plan would take care that every thing else should follow as a matter of course. (Hear, hear.) It was not in any way his desire to add to the number of disputable questions that came under discussion in that court, but in those days of deceptive legislation, when every thing was done that could be done to favour a religion which was the most intolerant on earth—(cries of "hear")—when measures of self-styled liberality were supported by arguments which were repudiated by the very individuals in whose favour they were advanced, by professions which those very persons abhorred, and supported too by statements which those parties did not scruple openly to deny, it was, he conceived, the imperative duty of every Protestant magistrate to come forward in support of the established religion of the country. (Cheers.) Believing then, as he did, that the provisions of the

Prison Act were fully observed in all the integrity of the act; that the carrying out of the proposed change, as contemplated by the original resolutions, would be inexpedient; and that if the plan suggested therein were to be adopted in the House of Correction, it would very quickly be followed by other prison committees, he entertained the opinion that the feeling of the visiting justices on the subject was one which ought to be concurred in. (Hear, hear.) Upon these grounds he would move the amendment with which he had commenced his address to the court. (Hear, hear.)

Mr. Laurie seconded the amendment, and observed that he objected to the original motion, as being speculative and theoretical, although the question to which it related was entirely a practical one. The bench of magistrates was not the proper body to discuss abstract principles relative to the religious instruction of prisoners. The speech of the mover of the original resolutions was very well adapted to the House of Commons, but not for that court; for it was the duty of the magistrates simply to carry out the law as they found it. The legislature assumed very properly as a principle that this was a Protestant country, and they appointed and paid Protestant chaplains to attend the different gaols, but, in the true spirit of liberality, allowed prisoners who differed from the established Church to be attended by ministers of their own persuasion; and the mover of the resolutions had not stated that any complaint had been made by any Roman Catholic or other prisoner, that an application to be allowed the attendance of a minister of his own persuasion had ever been refused. But in order to show what the fact was as regarded these kind of applications, he would read an account of the religions professed by the prisoners in the House of Correction, which had been put into his hands by Mr. Chesterton, the governor. It was as follows:—

"A Return of the various religious persuasions entertained by prisoners, according to their statements, from January 1st to June 30th, 1840.

Church of England.....	3,474
Ditto of Rome.....	1,146
Presbyterian.....	61
Baptist.....	8
Jewish.....	22
Wesleyan.....	9
Independent.....	4
Disenters unknown.....	75
No religion.....	110

Total number of prisoners... 4,889

But of the 1,146 Catholic prisoners how many did the magistrates suppose had requested to be attended by clergymen of their own persuasion? Why only ten. (Loud cries of "Hear, hear.") Ten out of 1,146 was all that requested such attendance. "Oh but (said Mr. Tulk) the priest can't always come when a prisoner may require his attendance, and therefore a Catholic chaplain should be appointed for the prison." He had but one answer to make to that statement, which was, that the Roman Catholic priests had invariably attended on every occasion when they had been sent for (hear,) and those Catholic prisoners who had not sent for a priest of their own persuasion had attended the Protestant worship of the prison without complaint, and he hoped with advantage to themselves. Doctor Griffiths said that their religion forbade them so to attend. Well, then, taking that rev. gentleman's own admission, what would be the consequence of allowing

the appointment of a Catholic chaplain to attend the prison? Why, the first thing he would do would be to prohibit the Catholic prisoners from attending Protestant worship (loud cries of "Hear"), and thus would the seeds of discord be at once introduced into the prison, and no one could tell what would be the result. It had been confidently reported that, as the proposed chaplain was not to receive a salary, the appointment could not be attended with any expense to the county. He doubted that. In the first place, a Roman Catholic chapel must be built in the prison for the celebration of mass. (No, no.) Gentlemen might cry "no, no," but he would put the Bishop against the laymen: the Bishop said they must. (Hear, hear.) It was a mockery to tell the Roman Catholic prisoner he was to have a chaplain of his own persuasion but no ministration. That he should have none of the consolations of that religion, or the performance of any of those rites to which he attached the highest importance. (Hear.) He hoped the motion would be negatived by such an overwhelming majority as would prevent its ever again being brought forward, calculated as it was to engender feelings which ought not to prevail on the magisterial bench. It had been said that the services of the Catholic chaplain would be gratuitous—so much the worse, as the magistrates would have no control over him. (Hear.) If they paid him, they could stop the supplies if they thought it necessary. (Hear.) But he would ask, whether they paid him or not, if they granted the present motion, how they could refuse a similar application from the nine Wesleyans and the eight Baptists (hear, hear,) who would, of course, ask for the appointment of a chaplain of their own persuasions. If the prisoners were to be separated into sects, they could not stop at the Catholics. (Hear.) Parliament had already decided against the appointment of Catholic chaplains to workhouses, and if they were appointed to prisons, and interfered rather more than they ought to do, and endeavoured to make proselytes, who was to prevent them? There was no fear of their not being sufficiently zealous. (Hear.) If Lord Normanby wished to take to himself the popularity attached to the proposed measure, let him take the responsibility of it also, and not attempt to throw it upon the magistrates. Let her majesty's ministers (he would not call them *her government*) bring in a bill for the purpose. He trusted the court would put a crushing negative upon the motion.

Mr. Witham, in support of the motion, said there would be no occasion to build a chapel in the prison, inasmuch as an altar could be erected in one of the large work rooms at a very trifling expense. (Loud cries of "oh.")

Sir J. S. Lillie supported the motion.

Mr. Wilson was astonished that magistrates, before they had come forward to advocate such a proposal as the present, had not recollected the purport of the oath they had taken on their appointment as justices of the peace. (Hear, hear.) Had they not sworn that they did from their hearts "detest and abhor the damnable doctrine of Popery." (Loud cries of "Hear.") That being the case, how could any man conscientiously vote in favour of a resolution the object of which was to give encouragement to Catholic doctrines. (Hear, hear.) He was determined to uphold, as far as he could, the Protestant faith. (Hear, hear.)

After a few words from Mr. Gibson and Mr. Hoare.

Mr. Tulk replied, and the court having divided, there appeared—

For the amendment	27
Against it	7

Majority..... 20

Some other country business was disposed of, and the court adjourned at late hour.

HOUSE OF COMMONS.

Friday, July 24.

The sum of 30,000*l.* was proposed for public education.

Mr. LANGDALE could not let this vote pass without alluding to the vast mass of destitute Roman Catholics in this country. He believed that in the metropolis alone there were not less than 100,000, the greater part of whom came from Ireland, and were of the poorest class, and entirely destitute of the means of instruction from public funds. The natural consequence of neglecting youth was to fill the gaols. What was the resolution which had been come to by the Middlesex magistrates, as it appears in the prints of the present day? In the last session he had proposed a measure to enable the Catholic clergy to receive a salary as chaplains of gaols, but it was objected to in another place. A memorial had been since presented to the Home Department, showing that nearly one-third of the persons in the metropolitan gaols were of the Roman Catholic religion, and praying that a minister might be appointed for those prisoners that were subjected to restrictions for the purpose of reformation. The same reason that had induced them to refuse the benefit of education to these unfortunate men in their infancy induced them also to refuse religious instruction to those in prison. If there was any remnant of good in these individuals, it was their adherence to the faith of their ancestors; and then, instead of availing themselves of the opportunity afforded of fostering this remnant of good, the first thing they made them do was to apostatize from their religion, and then they were surprised that they returned to society the same miserable individuals as they entered the gaols. (Cheers.) Upon the apprehension of death, these parties might send for a minister; but it could not be supposed that, under other circumstances, they would voluntarily send for him who was their dread. Instead of this course, they ought to give every facility for religious instruction. These were the grounds on which he felt it his duty, however painful it might be, to make these observations; he knew the opprobrium that was cast upon those with whom he was connected, and the petitions that had been presented against this grant last year had but one burden, and that was to attack the Roman Catholics (cheers), most undeservedly. He did not blame the Government for not doing more; he knew the fear, the danger, and the apprehension they had of the very name of Roman Catholics; but he did not wish it to go forth to the public that they were sharing in this bounty equally with others, and then that these very parties formed a great portion of that community which remained in the unfortunate situation already described. (Hear, hear.) Considering the situation in which a large class of the poorer portion of the community were placed, not only in the metropolis, but in the large manufacturing towns, he thought that something might be done. (Hear, hear.)

After a few words from Mr. Wm. ROCHE, Mr. BAINES, and others, the vote was agreed to.—*Ibid.*

IRELAND.

"Never, perhaps, at any period," says the Archbishop of Tuam, "did the Catholic Church exhibit a more interesting spectacle than at this moment, combated on all sides by open as well as insidious enemies, and still, wherever you turn your eyes, 'enlarging the place of its tents, and lengthening the cords, and strengthening the stakes of its tabernacle.' On the plains of Hindostan, the bloody victims of Juggernaut are giving way to the pure sacrifice foretold by Malachi, and the Missionaries of China are rivalling the heroism of the first martyrs. Carthage is awakening again to the sacred eloquence of St. Cyprian, and the sands of Africa are watered once more with the rich fountains of the Gospel. The Catholic religion is advancing fast amidst the young natives of America, and from Patagonia to the St. Laurence, the accents of salvation are heard throughout its vast regions. Nay, some of the nations of Europe, are now atoning for the apostasy of their ancestors. Scotland is beginning to revere the memory of St. Columbkille, the founder of its Christianity, rather than of John Knox, who was its ruthless destroyer. England is suffering from Ireland the generous retaliation of the Gospel; for by filling England with its industrious Catholic emigrants, our country is silently bringing that fine nation back to the yoke of the Gospel; and lost France itself, recovering from the lethargy of licentiousness into which it had sunk after a revolutionary frenzy, aspires once more to the glorious prerogative of the most Christian kingdom which it so long maintained. Yes, from its bosom are now coming forth some of the most zealous defenders of the Catholic Faith, and to its ancient city of Lyons are we ever indebted for the establishment of a society formed like the congregation of the Propaganda at Rome, for aiding pious Missionaries who devote their lives to the Propagation of the Faith all over the earth. Individuals of all nations of Europe are enrolling themselves under the banner of this society, and with their contributions have given such a strong impulse to the Propagation of the Gospel, that, with the Apostles, we may thank our God, 'The Faith of Rome is spoken of in the whole world.'"

INTELLIGENCE.

ITALY.

The rank of assistant bishops at the Papal throne, has been conferred upon the Right Rev. Dr. Wiseman, and the Right Rev. Dr. Laurent.

The festival of St. Aloysius was celebrated at the Roman college, where the saint died, and at the Church of the Roman Seminary. The room in which the saint lived, and the Chapel of our Lady, in which he took his vows, were visited on the eve and on the festival by an immense concourse of the faithful of every rank.

The festival of Corpus Christi, was distinguished by the gorgeous procession of the religious orders, bishops, prelates, cardinals, &c. The blessed Sacrament was carried by His Holiness.

Rome celebrated the feast of the glorious apostles, with the devotion and magnificence appropriate to the solemn and joyful occasion. First, Vespers were sung at the altar of the Confession, in the Vatican Basilica; and in the evening the colonnade, front, and dome were illuminated. The illumination con-

sists of two parts. In the first, the architectural lines, the cornices, the capitals, and the ribs of the dome, with the lantern and cross, are all marked by the subdued and equal light of many thousand lamps. As the clock strikes, many larger lights burst forth on every side with incredible rapidity, and the former illumination dwindles to a faint glimmer before the more splendid one succeeds.

On the following morning, His Holiness was borne in procession to the altar of St. Peter, where he celebrated High Mass. Vespers were sung as on the preceding evening.

The Subterranean Church was opened to the faithful, and among the ancient and venerable monuments brought from the Church above, the British visitor would not fail to remark the tomb of Hadrian IV., or of the unfortunate Stuarts, James, and his sons, Charles Edward and the Cardinal of York.

A decree has been published approving of the steps taken in the cause of the venerable Abbé La Salle, founder of the Ecoles Chrétiennes, and in the cause of the Martyrs in Tonquin, China and Cochin China. The names of Bishops Delgado and Henares, of Fathers Cornay, Marchand, and others, twenty-nine in all, are mentioned; Monsignor Cadolini, Secretary of Propaganda, is postulator of the cause in the name of that Congregation, of the Dominican order, and of the French Missionaries of Paris.

The causes of the venerable John Berchmans and of Father La Nuza of the Society of Jesus, are under examination before the congregation of Rites; and that of Bartholomew de Martyribus, Archbishop of Braga, of the order of St. Dominick, has been commenced by the petition of the members of the order.

A decree, dated 8th of May last, has been issued, in which are recited the causes which have led to the beatification and canonization of the venerable servant of God, Jean Baptiste de Laselle, founder of the brothers of the Christian schools.

A process of beatification is at present going on for the venerable Bartholomew, Archbishop of Braga, in Portugal. It was commenced at the request of father Angelo Ancarami, General of the Dominicans, to which order the illustrious bishop belonged. The archbishop was born at Lisbon in 1514, and assisted at the Council of Trent, in 1563, at which he distinguished himself by his zeal and his knowledge.

ENGLAND.

The Right Rev. Dr. Griffiths, Catholic bishop of the Cape of Good Hope, has arrived in London on the business of his mission.

The Right Rev. Dr. Collyer, new Vicar-Apostolic of the Mauritius, has come to London from Rome, previous to his departure for the mission.

G. H. F. St. George, Esq. of Tong Castle, and about twenty other Protestants, were lately admitted into the Church by the Right Rev. Dr. Walsh, bishop of the Midland district.

PRESTON.—Several sisters of charity from Ireland have settled here, and are about to commence their benevolent operations.

SOUTHSHIELDS.—A weekly subscription has been commenced for the erection of a Catholic school for poor children.—*Catholic Magazine*, August 1840.

THE
BENGAL
CATHOLIC EXPOSITOR.

‘One body and one spirit—one Lord, one faith, one baptism.’

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[VOL. III.]

THE “ADVOCATE’S” DECLARATION THAT THE CATHOLIC RELIGION IS NOT CHRISTIANITY, INVOLVES, IF TRUE, FATAL CONSEQUENCES TO HIS OWN RELIGION.

We have not of late paid much attention to the ravings of the *Advocate*; because we felt assured that his rabid invectives and absurd assertions against the Church of Christ, could only tend to excite pity among Catholics, disgust and derision among enlightened Protestants. Our readers will doubtless remember that at the outset of our editorial career, we invited him to fair and honourable controversy; and that he evaded our invitation: assertions and abuse appear to answer his purpose better than facts and arguments.

As he continually pretended to warrant his vile aspersions on our religion by appeals to Scripture, which he of course made to speak whatsoever he pleased against it, we thought it best to begin at the beginning by calling on him to show that the Scriptures alone, privately interpreted, were a sufficient rule of faith to Christians or were designed so to be by the Divine Founder of Christianity. But the *Advocate* did not, because, as we think, he could not, respond to our call.

Until however this point, the very foundation of Protestantism, be clearly established, it is obvious that to appeal to Scripture is but begging the whole question; it is gratuitously assuming a fact, and then arguing from it, as if it had been proved or granted. Such proceeding is manifestly illusive and disingenuous; but it is that which the *Advocate* has been constrained to pursue.

We say constrained because we cannot for a moment doubt that if he had felt himself able to make good this fundamental principle of Protestantism, which has already been productive of such shoals of sects and infidels, he would readily ay and gladly have undertaken the task; for he cannot but be himself conscious of the utter futility of his own interpretation of

Scripture until this point, the very essence and basis of Protestantism, is satisfactorily established.

Let us suppose that the Editor of the *Advocate* is endeavouring to convince an intelligent Hindoo of the truth of Christianity according to his own peculiar notions of it; he appeals to the Scripture, having no other authority, for proof of the Trinity, the Divine Incarnation or any other point of Christian belief; might not the Hindoo say to him:—“You maintain that that Book which you call the Scriptures was written under the immediate inspiration of God—that its contents are, as understood by each individual, the word of God—a sufficient, nay, the sole authority in all matters of Faith. It is however incumbent on you to prove this as otherwise the Scripture can have no authority with me. You cannot surely expect me to admit upon your mere assertion a fact which involves the whole question at issue between us. You must first prove the authority of Scripture itself before you can adduce it as an authority for any thing else. Until you have done this it would be folly and waste of time for you to proceed a step further; it would be as futile as to endeavour to draw conclusions before the premises are established, or to raise the superstructure before the foundation is laid.”

“It seems to me indeed to be self-evident that Scripture itself cannot prove its own inspiration; nor can I find that it any where says that it is, as privately understood, the rule of Faith. On the contrary it says, that it is not of private interpretation, and that many wrest it to their own perdition. Again when I consider that there are several hundred sects of Christians all differing and all drawing their very *differences* from the Scriptures, I cannot

help thinking, that if Christ intended the Scriptures to be the sole guide to his religion, he could hardly have left one to his followers more calculated to bewilder and distract them; a conclusion which would be incompatible with his wisdom and goodness."

"That the Divinity of a writing cannot be known by itself alone, but by some extrinsic authority, is a fact fully admitted by learned Protestants. The great Chillingworth says, that it need not be proved, for that no wise man ever denied it; and he further says (Religion of Protestants Chap. 2.) "The question whether such or such a book be canonical Scripture, tho' it may be decided *negatively* out of Scripture, by showing apparent and irreconcilable contradictions between it and some other books confessedly canonical; yet, affirmatively, it cannot be decided but only by the testimony of the ancient Churches." The learned Hooker says (Eccles. Pol. 4. l. i. Sec. 14.) "Of things necessary the very chiefest is, to know what books we are to esteem holy, which point is confessedly impossible for the Scripture itself to teach." The same learned Protestant elsewhere observes, that, "it is not the word of God which doth or can possibly assure us that we do well to think it his word. For if any one book of Scripture did give testimony of all, yet still that Scripture which giveth testimony to the rest, would require another Scripture to give credit unto it. Neither could we come to any pause whereon to rest, unless besides Scripture there were something which might assure us."—Much more might be adduced from other Protestant authorities to the same effect. It is true that some of them endeavour to prove the authenticity and canonicity of the Scripture by the continuous authority of the Church, but that must be the Romish Church, for your Protestant Churches are but of yesterday. Indeed Bishop Walker of the Scottish Episcopal communion distinctly maintains "that her testimony (that of the Church of Rome) is essential in the successive links of evidence by which we make up with certainty the evidence of that Faith once delivered to the Saints." But you declare that the Church of Rome is no part of the Christian Church—you say that you have too long admitted that Popery is Christianity. "We believe," you observe, "that as Christians, we have as much to do in reclaiming Popish idolaters as we have in reclaiming the idolatrous heathen, and much prejudice to clear away from the native mind induced by the idolatrous practices of the Romanists; and the only way in which we can disabuse their minds is by fully and most markedly, not only disavowing all connection with Popery, but in distinctly stating it to be our belief not only that it is not Christianity but that

which God himself has classed among the most potent of all heresies."* Thus by your own showing the testimony of the Church of Rome can have no *fort* for you in proving the Divine inspiration of the Scriptures, on the contrary, if your assertions respecting her be true, they involve conclusions which militate against Christianity itself."

"For whatever you may think of the Religion of Catholics, it is incontestibly that of the early successors of the Apostles. So that, if what you say of it be true, Christ had scarcely left the earth when the Church to which he had made the magnificent promises, contained in the Scriptures, failed. For what end, then, did "the mighty God, the equal of the Father, the Lord of all things, both in heaven and earth," assume the lowly nature of man, suffer the disgraceful death of the cross, and atone for the sins of mankind? Was it merely to scatter the seeds of a pure and celestial religion among the nations, to watch over its increase till it had spread through the Roman empire, and then to suffer it to wither away and die? Was it to establish, "not a glorious Church, without spot or wrinkle, holy and without stain," but a Church which should speedily revive the superstition and idolatry which he had so much laboured to extinguish? Was it to offer to his Father not "a chosen generation, a royal priesthood, a holy nation, a purchased people who should shew forth his praises," but a race of men, enemies to the purity of his worship, in a word, gross idolaters. If this be the fact, and it must be so if there be any truth in what you assert, where may I ask are the promises of Christ that his Church should be built upon a rock, and that the gates of hell should not prevail against her? Can any one think that it was to establish a Church, such as you describe that of Rome to be, that the Saviour of mankind, as stated in the Scriptures, suffered on the cross? Can it be believed that the Eternal God would descend upon earth, submit to the infirmities of human nature, and undergo the most painful and disgraceful death, that he might leave behind him a race of men who instead of serving him in spirit and truth would contaminate his worship by carnal observances and falsehood; and who worse than the very Pagans that knew him not, should pretend to serve him, while they worshipped idols; and should in reality deny the efficacy of his passion, while they pretended to place in it their only hope of salvation? Can it be believed that after so many magnificent promises, after doing and suffering so much for the accomplishment of the great object he had in view, he would

* See *Christian Advocate* of the 28th Nov.

entirely abandon it during so many centuries, and reserve the regeneration of mankind to the piety of Henry the Eighth and the persecuting policy of the virgin Queen, his daughter Elizabeth."

"Thus it appears to me," we will suppose the Hindoo to continue, "altogether impossible to reconcile your charges against the Church of Rome with the avowed object of Christ's Mission or the alleged nature of the Gospel dispensation. To me it is indeed quite clear; either that your disinterested zeal for the cause of protestantism has transported you into the regions of fiction for your description of the religion of Catholics, or that your Scripture is nothing more than a beautiful fable. For if the Church became, and that too so soon, such a sink of idolatry, what becomes of the magnificent promises of Scripture and what credence can I attach to it since its promises have thus been so completely falsified?"

"But supposing I admitted the Divine inspiration of the Scripture, still the essential point that they were, as understood by each individual, intended to be the sole rule of Christian faith, would remain to be proved."

"Now to say nothing of the insufficiency of Scripture as a rule of faith to such as are unable to read, and before the invention of the art of printing, these formed the great bulk of the human race, that cannot surely be deemed a safe guide which leads to so many different and contradictory results, for there is scarcely a vagary of the human mind, for which scriptural authority has not been adduced. In fact Bible Christians find in Scripture precisely what they wish and no more. For instance Bishop Wilson finds Episcopacy in the Scriptures—Dr. Charles sees nothing in them but Presbytery—the Rev. Mr. Boaz finds neither the one nor the other—the Rev. Mr. Yates finds no authority in them for Infant Baptism—the Rev. Mr. Adam finds no authority in them for the Divinity of Christ, and so on. Will you then in the face of this tell me that that is a safe and sufficient guide for the multitude which conducts the learned to such contrary and conflicting results? The very idea is preposterous."

"I am aware," the Hindoo goes on, "that in this country you find it expedient and your interest, to slur over the importance of these differences, to pretend that they are of no essential consequence; but I must tell you that in your controversies among yourselves in Europe, you hold very different language with respect to your differences, which, though so trivial and unimportant here, are there deemed to be of the most vital and fundamental importance. Hear what the Protestant conductors of the British Critic say in reference to the Protestant preachers in this country:—

"Are then the differences between those who believe that Christ is 'very God of very God,' and such as contend that he was a mere man, the son of Joseph as well as Mary; between those who believe that 'his soul was made an offering for sin,' and such as contend that he died only to bear testimony to the truth of his doctrine; between those who believe that he died for the sins of the whole world, and such as contend that he died only for a chosen few; are these differences so very insignificant, that a converted Hindoo (*or any man*) cannot well understand them? Nay, is it a matter of so little importance that such a convert cannot contemplate it, whether the Sacraments of its institution, which appear from Holy Scripture to be *generally* necessary to salvation, be administered by those who derive authority for such administration from Christ himself, or from a congregation of mere believers? It is a matter of indifference whether the glad tidings of the Gospel be first carried to heathen nations (*or to our own people*) by those who on every important article of faith and practice, 'all speak the same thing, and having no divisions among themselves, are all perfectly joined together in the same faith, and in the same judgment;' or by those who, on almost every article of faith, speak different things, and represent the Gospel as a farrago of contradictions, and therefore unworthy of the acceptance of those to whom it is preached."

"Our heterogeneous Missionaries may indeed in India live together as friends, for fear of the heathen powers by whom they are surrounded, and carefully avoid all discussions which might endanger the public peace, and with it their own individual lives; but in that case they must conceal from the natives every topic about which they differ among themselves, and thus, if they be sincere in their respective opinions, they must be aware that they are 'handling the word of God deceitfully.'"

The *Advocate* could give no answer to this train of reasoning by a Hindoo; because he could not prove the truth and Divine inspiration of the Scripture without at the same time, and by precisely the same process of reasoning, proving the truth, continuity and infallibility of the Catholic Church. So true it is that the same principle which leads to Christianity leads also to Catholicity. The *Advocate* has however too much bigotry to perceive this, or that, by his gross and rabid denunciations of the old Church, he libels the veracity of our ever blessed Saviour, nullifies the authority of Scripture and saps the foundations of Christianity.

* British Critic, vol. XXXVIII. p. 534.

A BISHOP EN ROUTE TO INDIA.—A Correspondent of the *Bombay Times*, writing from Cairo, 5th October last, states that "A Sicilian Bishop under French protection, has had a firmau from Mahomed Ali for his free passage to Suez, there to embark,—he is on route for India."

CATHOLIC INSTITUTE.—At the monthly Committee Meeting of the Branch Catholic Institute, held yesterday, Robert James Loughnan, Esq. of the Bengal Civil Service and P. MacDonald, Esq. of Kishnagore, were elected members of the Committee.

DR. O'CONNOR.—The Madras papers have published a list of passengers who were to proceed by the *Cleopatra* Steamer to Suez on the 1st instant, and among the names we observe that of the Right Rev. Dr. Daniel O'Connor, Vicar Apostolic of Madras. We heartily wish His Lordship a pleasant passage, and may his health be renovated 'ere he reaches his native land.

THE REV. MR. GOIRAN AND THE CHITTAGONG CHARITY SCHOOLS.

It was with great pleasure that we inserted in our last number a short Notification of this excellent charity. The object is so deserving and the case so urgent, that we cannot refrain from saying a few words in further recommendation of it.

It is now nearly seven years since the Students of the College of Propaganda lamented the departure of one, who was the edification as well as the ornament of that establishment. It is nearly as long since the guardian angel of India blessed the small band of Missionaries which then entered this land of infidelity and smiled upon the future Apostle of Chittagong. Since that time, the Rev. Augustus Goiran has given ample proofs how well he deserved the high eulogium of the sacred congregation of Propaganda, which honored him with the character of a Missioner 'of the best hopes'—Calcutta, Hazareebaugh and Chittagong have in succession been excited by his fervent zeal; and his name has been carried to the most distant parts of India, ay to the shores of Chusan, borne in the grateful breasts of the Irish Military enwreathed with the flowers of those virtues which his zeal implanted in them. During his stay in Calcutta, his time being totally engrossed in the arduous task of at once acquiring the English and Native languages, his light shone to but few; here however as elsewhere his memory is cherished by all who knew him, and with whom he treat-

ed during his first lessons of Apostolic ministry. That disinterested charity which was known to but few in Calcutta, became conspicuous to all immediately after his appointment to Hazareebaugh; and never was it more so, than when after the burning of his quarters, he was forced to lodge in tents with common soldiers. Unaccustomed as he then was to the hardships and privations of an apostolic life, he was first seized with fever, then with liver-complaint, which however, although it deprived him during six months of the comfort of celebrating Mass, yet never caused him to remit his assiduous attendance on the sick in the hospitals.

So much charity and disinterestedness could not fail to gain him the esteem of all. So well were his merits known and his services among the Military appreciated by the authorities, that the noble minded Commanding Officer of the 49th, not content with allotting a portion of ground for a Catholic Chapel and with subscribing 250 Co.'s Rs. towards its erection, engaged most of his fellow-officers to follow the liberal example which he had set them—a fact which while it reflects the highest credit upon the gallant Officers of that regiment, affords the strongest proofs of the esteem in which the Rev. A. Goiran was held. What wonder then that 9,600 Rs. were subscribed, and one of the finest Churches in this part of India, at present adorns the station.

An interesting story is told of him at Hazareebaugh, which by the bye was looked upon as something remarkable. In the long drought that afflicted a great part of India a few years back, when hundreds were seen dead or dying by the parched tanks, and all the wells in the cantonment and adjacent country were dried up, the Priest's well alone was full as ever, and supplied all the regiment, Officers and mess. Folks shook their heads and suspected holy water at the bottom of it, however be that as it may, the Priest and his well were blessed by hundreds, may be by the Parson himself. Called to the assistance of the destitute Mission of Chittagong, much to the regret of the regiment, as it to this day testifies, his first care was the establishment of free schools and the erection of a Chapel sufficiently capacious for his encreasing congregation. With the help of some friends (his poor people could do nothing for him), and relying on the assistance which our late Bishop promised to give him as soon as he should have received the charity he expected from the Institution for the Propagation of the Faith, he commenced the work; the expected assistance has however never arrived, and the Rev. A. Goiran, bereft of all the assistance which he expected from ecclesiastical Superiors, is left in the greatest difficulties, des-

titute not only of the means of perfecting the good work he had begun, but of meeting demands for expenses already incurred and of maintaining his charity schools. This then being made known to our readers, need we say any thing to urge our petition in his behalf—can we suppose that there is one among them, or the charitable public who will refuse to make some sacrifice for the relief of this excellent Missionary. Will the Catholics of Calcutta, of India, be slow in coming forward to his immediate assistance, and that of the poor children of his schools, who having begun to taste the sweet fruit of instruction, fear to see themselves deprived of it. Oh give it to them, and comfort to the heart of the zealous, the disinterested labourer who planted and watered it.

You who peruse these lines, reclining amidst the affluence of wealth, with every want, aye every comfort abundantly supplied, whose table groans beneath whatever luxury, nature or art can supply, turn to the poor chamber, view the meagre repast from which this zealous Missionary retrenches every comfort, saving every pice for his charity schools; behold him after the painful labours of the day, stinting himself of what *he* deems the comforts, *you* the necessities of life, stretching every point to preserve from ruin those schools which his disinterested exertions have provided for the poor; see one who has left his country, his family, his all, for the cause of charity, “for the most divine of all divine things, namely to co-operate with God in the salvation of souls,” now himself in want, without a helping hand to assist him, without an earthly hope save in your charity—and will you be deaf to his appeal! Will you refuse to sacrifice some of your luxuries for his assistance, and in the cause in which he has so generously sacrificed all that was near, all that was dear to him? You cannot, we are sure you will not! No! already we behold comfort restored to his heart, and the numerous plants which he reared, raising their drooping heads beneath the genial warmth of your charity now beaming upon them. Yes “charity is kind.” The weekly alms received in St. Xavier’s Chapel are by announcement to be appropriated to this good work until further notice is given. To those whom the smallness of the present College-Chapel permits entrance, we will in conclusion address the words of St. Paul to the Corinthians, “Now concerning the collections that are made for the Saints (alms for the repose of the souls of the faithful departed) as I have given order to the Churches of Galatia, so do ye also. On the first day of the week let every one of you put apart with himself laying up what it shall well please him that when I come, collection be not then to be made.”

Others who are not in the habit of attending the College-Chapel may send their subscriptions to the Rev. Rector of St. Xavier’s College, who we understand has been requested by the Rev. Aug. Goiran to receive and forward them to Chittagong. Parties in the country desirous of contributing, may, if they think proper, adopt the same channel of communication. We hope ’ere long to present a list of donations which will do credit to the charity of India. We are authorized to state that the Collection made last Sunday in the College Chapel amounted to 150 Co.’s Rs.

We hear that the Vicar General Fre Antonio de Sta. Maria, has commanded the reverend Gentlemen of St. Xavier’s College to discontinue their visits to the Soldiers of the Fort, and their wonted attendance upon the sick and dying in the Hospital. No reasons are assigned for this extraordinary proceeding. The poor soldiers will feel most severely the loss of their kind Clergy who were ever ready at any hour of the day or night to fly to their assistance. There is besides, another distressing hardship in this: the Portuguese Church in the Moorhyhuttah is distant at least three miles from the Hospitals, and many a poor patient may have to give his last gasp in despair of the clergyman’s arrival; as it has happened during the last week. We hope that the suffering sick will be vigilant to give timely notice to the clergymen; and that their assiduity will render the hardship as light as possible; until our revered Pastors who have been unaccountably superseded, though sent out by the Pope and recognised by the Government, shall be allowed to resume those duties which we have all had sufficient experience to say they are the best able and most active to discharge.

SUSPENSION OF CLERGYMEN.

To the Editor of the Bengal Catholic Expositor.

SIR,—We hear great talk in the town about suspension of Clergymen. I don’t well know what it means, and should be very glad to be informed by you upon this matter. Is it a sentence of the Inquisition-Court? Who has right to inflict it, and what are the offences that make us liable to it? Can any body be *suspended* besides thieves? Do Mr. Editor enlighten

A READER.

Calcutta Dec. 10, 1840.

We will say a few words on the subject in our next issue.
—Ed. B. C. E.

THE CATHOLIC CHURCH AT AGRA.

FALSE CONCLUSIONS OF THE ADVOCATE.

To the Editor of the *Bengal Catholic Expositor*.

SIR,—Having observed in the *Calcutta Christian Advocate* of date the 31st Oct. last, No. 26, page 208, a letter under the signature of "A Neutral Party," I beg to be permitted to offer an explanation to the same, through your inestimable weekly *Expositor*, in order to rebut the calumnious assertions of the writer.

To the 1st paragraph I beg to state, that my young sister, whose conversion was announced in your valuable *Expositor* of the 26th September last, No. 13, attended the weekly Prayer Meetings of the Anabaptists, not only at this station, but at *Allahabad*, from so far back as her *tenth* year, from the year 1835, during her residence there with one of our brothers-in-law, a member of that sect. So much for the veracity of "A Neutral Party!"

As regards the 2d paragraph of "A Neutral Party's" letter to which I advert, wherein he has made certain invidious assertions against me, I beg to inform you, that there is not a word of truth in the whole statement contained therein. But I can state, for his consolation, that the appointment he alludes to at Gwalior, was conferred on me by Captain M. Smith, and not by the Catholic Bishop here, who did not interfere in its distribution as "A Neutral Party" would insinuate. Moreover; I was not a Catholic at the time of my succession to the appointment of Tutor to Captain Smith's nephew, neither was there any prejudice manifested against me, as my predecessors there were of different sects! My conversion arose from the perusal of two celebrated books, *pro* and *con*, of controversy on Religion, from which I perceived the *falsity* of the numerous sectarian tenets. I consequently felt a great desire to join the communion of the Catholic Church, from my firm conviction of the truth of the Apostolic Faith, which I saw was *no* where to be found *but* in the *Roman Catholic Church*! and after *further* study and upon *mature* conviction, I was admitted, of *my own* free will and anxious desire, into her fold, by the illustrious and Right Rev. Vicar Apostolic. It would be much better for "A Neutral Party" to search for the true Church, as I have done, and follow *my* example, rather than remain *unbaptized* in his mature age, and say the things that are not.

I am Mr. Editor,

Your faithful servant in Christ,

R. H. BEATSON.

Agra, Dec. 1, 1840.

ORIGINAL POETRY.

"Who can say: My heart is clean;
I am pure from sin?"

Prov. 20 c. 9 v.

Yet there have been, and still are, those who call
Themselves elect; the chosen ones of Heaven;
The only ones since our first parent's fall
To whom th' Almighty's saving grace is given;
Yes, there are some who impiously dare,
To claim, as if by right, a seat of bliss
In Heaven:—Yet deem it needless to prepare
For such a change, by holy works in this!—
For faith alone will save them. Such a creed
Is easy;—quite enough, a few short prayers,—
Pure, or impure it matters not;—the deed
Evil, or good, salvation *must* be theirs!
Bersabee's patriarch, when he rear'd the pile (1)
On high Moriah, and prepar'd the knife,
Tho' anguish wrung his hope-fraught soul the while,
Would, in obedience, sacrifice the life
Of his belov'd long promis'd one;—but they
Will say 'twas faith that to the action led;—
Yet, why should he his first, his dearest slay
If faith required not to be perfected? (2)
All, save themselves are damn'd; the chosen few,
Self-chosen, and self-styl'd the pure elect;
And none election's blessings ever knew
Beyond the pale of their own *saintly* sect.
Dreadful exclusion! but to those who kneel
At images of saints, all hope is fled,
They shall be made unnumber'd woes to feel,
"Poor things!—they call the Pope the Church's
head,
And pay him reverence!—what could they do worse?
They are not of the remnant. Verily,
They do not pray as we do:—let us curse,
And ban them for their want of purity!"

But who is pure? Alas!—Oh! who would not
Sigh that mortality is born so frail,
Since none can boast a free and happy lot,
Whom Vice, with its attendant woes assail?
Who would not weep with tears of bitterness,
To think that Sin, thro' disobedience, flung
Weak Man from Paradise, and happiness,
To wander forth, care's thorny scenes among.
Sweet Eden! once within thy peaceful bowers,
Blest with the knowledge of his God alone;
How happy must have pass'd the sunny hours,
Before the Serpent's wily arts were known!
Blessing and blest, our great progenitor
In holy communings would pass the day;
And when mild Evening dawn'd, to rove with her
His treasure—thro' bright scenes, his flowery
way.

Oh! these were days of real happiness,
Both worshipping the power that plac'd them
there;
And God was pleas'd, and rais'd his voice to bless,
And smile upon the work he made so fair!
But Sin, entail'd upon his hapless race,
Drove him from all that made life bright and
dear;
And forth he wander'd with young Eve, to face
The world, mid scenes both desolate and drear!
There's none on earth who sinneth not. (3) Not one,
Of all the race of Man:—Since he, the first
And purest, could not of himself alone,
Preserve that purity. His race is curst
With woes innumerable, since the day
He fell, 'mid bowers of innocence, secure;
Oh! learn, weak, erring mortal, while you may,
This truth severe—On earth there's no one pure.

T. CASSIDY.

Secrole Benares, Nov. 6, 1840.

(1) Genesis 22 c. 9 v.

(2) James 2 c. 21 v

(3) 3d Kings 8 c. 46 v.

ANGEL GUARDIAN.

(Written at the age of fifteen.)

Holy Angel faithful guardian,
Listen to this song of praise,
Smiling on thy client's efforts
While he tunes his grateful lays.

How shall I proclaim thy merits,
How can they be e'er repaid,
Language fails me when I ponder
On thy never ceasing aid.

Wheresoe'er my steps may wander,
Thou art always by my side,
Thy protecting hand conducts me,
Ever constant faithful guide.

Oft amid some lurking danger,
'Mid some scene of youthful strife,
Thy attentive care has saved me,
Guarding anxiously my life.

If perchance some wayward trouble
Frets and gnaws my inward soul,
Thy instructions, soothing spirit,
Teach me reason's mild controul.

Vainly, storms and raging tempests
Seek to reign within my breast;
By thy secret inspirations
Thou restorest peace and rest.

When the demon's foul temptations
Fill my anxious mind with fear,
Then dost thou, celestial guardian
Kindly at my side appear.

Sheltered under thy protection
From the foe's envenomed dart,
I proceed midst lurking dangers
With a light confiding heart.

When, beneath the solemn altar
Bending down in humble prayer,
I prefer my frail petition,
Then, my Angel, thou art there.

Thou art there to aid my weakness,
To present my prayers on high,
Then thou joinest my thanksgiving
With thy heavenly minstrelsy.

When the light of day retiring
Bids me sink upon my bed,
Thy attention, guardian spirit,
Lulls in sleep my restless head.

But when morning breaks my slumbers
And unseals my sleeping eye,
Thy suggestions raise my spirit
To the throne of Majesty.

When the hand of sickness hastens
To enroll me with the dead,
Holy Angel still continue,
To extend thy friendly aid:

Still continue thy protection,
And defend me from the fiend;
Guard me from his utmost malice,
And preserve me to the end.

When the sleep that knows no waking
Weights upon my languid eyes,
Then triumphant bear me forward
To the land of extacies.

J. N.

Selections.

MADRAS.

*Ceremony of Laying the Foundation of a Church
on the Burial Ground appointed by Government
for the Catholic Soldiers at Madras.*

On Wednesday the 25th instant, the above mentioned ceremony was performed in presence of a numerous assemblage of spectators.—Some of the Soldiers of H. M. 57th Regt. having learned that the Foundation of the New Oratory was to be laid by their Commanding Officer, obtained permission to attend, and showed by their demeanour the great interest they took in the solemnity and their warm gratitude towards their gallant Commander.

In addition to his kindness and liberality in assisting on the occasion, we understand Major Hunt has given a donation towards the erection of the Building.

As soon as the prescribed religious service was celebrated, Major Hunt, at the request of Bishop Carew, proceeded to lay the First Stone of the proposed edifice—Previously, however, a vase containing some British and Indian pieces of Coin and also a copy of the *Madras Examiner*, was deposited in a place prepared for its reception—In the vase together with the pieces of Coin and the *Examiner*, a leaf of parchment was inclosed, on which the following inscription was printed.

Anno Reparatae Salutis
MDCCCXL.

Novembris XXV.

Victoria Regina Feliciter Regnante.
Viro Nobilissimo Joanne Elphinston
Madraspatanum Gubernante.

Præsentibus et Faventibus
Reverendissimo Episcopo Carew
Sex Sacerdotibus

Magnaque Fidelium Multitudine
Ecclesiae, Deo uno et Trino
Sub Tutela Sti. Patricii
Hiberniae Apostoli Dicandæ
Fundamenta Jenit
Dux Armis Inclytus

Regiae Cohortis 57mo.

In Arce Sti. George Stationem tunc Habentis
Præfetus, Eximia Laude Clarus
Dominus Dominus Hunt.

TRANSLATION OF THE INSCRIPTION.

In the year of Redemption 1840, On the 25th of November: In the happy reign of Queen Victoria and during the Governorship of John Lord Elphinstone, in the presence and with the approbation of the Right Rev. Bishop Carew—of six Priests—and of a great Number of the Faithful: D. D. Hunt, the gallant and distinguished Commanding Officer of H. M. 57th Regt. stationed in Fort St. George, laid the Foundation stone of this Church which is to be dedicated

TO THE ONE TRIUNE GOD.

Under the Patronage of St. Patrick, Apostle of Ireland.

An Instruction, explanatory of the rites and prayers in which they had been just engaged, and of the dispositions with which persons should assist at such a solemnity, was then addressed by Bishop Carew to the audience. Towards the close of the discourse his Lordship thanked Major Hunt for his courtesy in attending on this occasion and expressed his earnest hope, that the Catholic Soldiers of the 57th

Regt. would evince by their uniform good conduct the respect and gratitude which they owed on so many titles to their distinguished Commander. We subjoin an abstract of the discourse delivered by Doctor Carew, for the satisfaction of those who had not an opportunity of hearing the very impressive and useful instruction of his Lordship.

"Mankind universally admit, that it is proper to celebrate with solemnity the Foundation of any Institution from which society expects to derive advantage—It follows hence, that we ought to solemnize in a becoming manner the Foundation of a Temple to the Living God—For, without religion, what would Society be? What would Man be?—The only solid Foundation on which Society rests would be taken away, and Man, instead of looking upon himself as a moral and accountable being to his Creator would seek only to gratify his worst passions and place in this indulgence his greatest happiness. It is not necessary to go back into history to prove this assertion—Its truth is stamped on the heart. Which of you is the important concerns of life would be at ease, if he had to do with a man who openly avowed his disregard of God and his disbelief in those truths on which all morality depends?—In a thousand instances in which domestic peace is vitally concerned, and in which the Civil Laws, however well administered cannot protect us, we must rely wholly on the influence of those sublime principles which Religion inculcates. Without the salutary influence of religion what will the Master or the Superior be but a being who will be the sport of every caprice and passion—One who, in his intercourse with his subjects, will regulate his conduct not by that charitable kind concern for his neighbour which religion alone inspires, but by those maxims which may be most pleasing to his pride, to his avarice or to his sensuality. He will never know how to moderate his impetuosity by the thoughts of eternity, he will be for ever a stranger to the meekness and patience, which the Cross—the emblem of our religion—so strongly inculcates—And without Religion, what will he be who is placed in a subordinate station in society?—Instead of recognizing the hand of Divine Providence in the dispensation which has fixed him in his present humble state, instead of viewing his present condition as one appointed for his probation in time, and on the faithful discharge of which his hopes of a happy eternity must rest, he will murmur at what he regards as his hard fate—he will pass his life in discontent, and if he be not a rebel against those who are over him, it is not because he is not disposed to be so, but because he has not the ability to execute the bad designs which his heart fosters—Thus, without religion, Master and Servant, Officer and Soldier, Monarch and Subject will be as it were placed in a permanent state of hostility to one another and will have no bond of connection to make them solicitious for each others welfare. Reverse this supposition and consider those several persons I have described under the firm belief that their respective states in society have been assigned to them by an All-Wise superintending Providence—That the present order of things is to be succeeded by another, in which virtue alone will be deemed worthy of honor and the inequalities that now exist have place no longer—That the several grades which now exist have been established in order that all society should be firmly linked together—that those in power should protect and che-

rish the weak and receive in return from their inferiors a rational service—That the violation of these relations, with whatever impunity it may escape here below, will be assuredly punished hereafter—contemplate, I say, all orders of Society regulated in their conduct by these exalted sentiments, and in place of the morbid feelings before described, you will have all classes animated by sentiments of kindness and of mutual forbearance; all deeply convinced of the necessity of order and subordination in every department of the State. It is beautifully said in the sacred writings "That unless the Lord build the House, they who build it, shall have laboured in vain."—Recognising the full force of this inspired admonition we have assembled together on this occasion, to implore the Divine Blessing on the undertaking which has been just commenced—In the words of Solomon we pray that the eyes of the Lord may be upon this house night and day—That he may hearken to the supplication of his people and hear them in the place of his dwelling in Heaven. The Apostle commands, that in the assemblies of the faithful prayers be offered up for all that are in high station, that we may lead quiet and peaceable lives—If this be a duty of religion towards all in authority, it is moreover an obligation of gratitude towards those to whom we are indebted for the favours we have received from them. You, my Catholic Brethren, and especially those of you who belong to the British Army, will, I am confident, remember the obligation which the courteous and liberal conduct of Major Hunt has this day imposed upon you—You, above all who are under the command of that gentleman will I trust prove your gratitude by your uniform, orderly and peaceful conduct—You will thus do honour to your Commander and to the gallant Corps to which you belong, and you will leave it in my power, when you shall have been removed to some other station, to encourage your successors in Fort St. George to virtue, by appealing to your example."

At the conclusion of the address the *Right Rev. Bishop Carew* presented a copy of the Inscription in a rich frame to *Major Hunt*, expressing at the same time his acknowledgments to that gentleman. In return the gallant Officer observed, that he received it with feelings of pride and gratification, and would preserve it for his children, in whose bosoms it would enkindle kindred sentiments, as it would remind them of the interesting ceremony which had been just performed.—*Madras Examiner*, Nov. 26.

Captain Sheil. This gentleman left the Presidency for Nagpore on Tuesday last, previous to his departure he presented to the *Rev. Mr. Kelly*, the sum of *One Hundred Rupees* to be applied for the following purposes, viz.

Military Oratory at the Catholic Burial	
Ground	Rs. 50
Military Orphan Asylum	" 30
The Catholic Mission Fund	" 20
	(<i>Ibid.</i>)

MISSIONS OF ASIA.

SACRED GEOGRAPHY OF INDO-CHINA.

It seems to us that the geographical investigations to which we again direct the attention of our readers, in the present number of the *Annals*, offers, to a religious mind much and varied interest. For, in the first place, gratitude requires of us to visit, at

east in thought, the magnificent dwelling which the Almighty hath been pleased to prepare for us, as a pious son would examine the different apartments of a splendid mansion fitted up for his residence by the solicitude of a tender parent. And then much instruction, no doubt, may be derived from the spectacle of that unequal distribution of the treasures of nature under different climates, which tends so much to link man together—of that admirable arrangement of mountains and rivers, the one serving as boundaries to separate different people from each other, the others as so many roads to facilitate communications between them—of that wonderful *ensemble*, in a word, in which may be read, in indelible characters, the great events which Providence designed to bring about in the history of man. But it is when we contemplate the earth as the conquest of human strength and intelligence, as the field rendered fruitful by the sweat of the sons of Adam, that we follow with a feeling of fraternal curiosity the traces of their labours, count with satisfaction the deserts which their industry reclaimed, the cities which they founded, and the fields of battle covered with their bones. Nor is this all: the globe we inhabit is the arena in which the struggle takes place between good and evil, the theatre of the most august of mysteries, the altar chosen for the sacrifice of a God. The scene which Calvary was witness to, has never ceased to be renewed in the triumphs and sufferings of the universal Church; to the blood shed there, has been added that of Christians of both Continents; so that the path of the Cross has now made the circuit of the world. However distant then be the country to which our attention is directed, we must feel something of that emotion which we should experience upon hearing a narrative of the Holy Land; for we shall be always sure to find there the remembrance of the Saviour's passion, renewed in the persons of his martyrs. This is a feeling which we cannot suppress when about to describe countries where the ashes of our brethren who died for the faith are not yet cold, and where the stakes at which they suffered are still standing, to serve as marks to direct our researches. The following notice comprises under the name of Indo-China, the missions of the Birman empire, of Siam, Cochinchina, and Tong-King.

At the southern extremity of Asia, and parallel with India properly so called, lies a vast peninsula, extending from the nineteenth to the hundred and ninth degree of east longitude, and from the tropic of Cancer to the Equator. Bounded on the north by China, Tibet, Bootan, and Bengal, and on the other three sides by the sea, it is almost encircled by the Andaman islands, Sumatra, Borneo, and the Philippines. Whilst its indented shores are rounded towards the east, it forms almost a straight line on the west, terminating in the peninsula of Malacca to the south. A chain of mountains connected with the Himalayan range, reaches from the frontiers of China to the Straits of Singapore, dividing the country into two parts, and giving rise to rivers which flow from their sides to the right and left. The Song-ka, Me-kon, and Me-nam, discharge themselves into the sea of China; whilst the Salouen, the Irawaddi, and Brahma-pootra, flow into the Bay of Bengal.

These rapid outlines of the general aspect of the country indicate the different races which ought to constitute its population, which, in consequence of the insalubrity of the climate, amounts only to

twenty-five millions. Numerous tribes, whose origin though enveloped in obscurity is to be derived no doubt from Upper Asia, overspread the northern provinces, which are still inaccessible to the curiosity of travellers. The southern shores are covered with colonies of Malays, a warlike people, who have also over-run the neighbouring islands. But there are two distinct nations in particular, who divide between them the empire of the peninsula. On the shores next India, the manners, language, and doctrines of that country, are clearly discernible. The kingdom of Assam preserves the distinction of castes; and even the name of Birmans, in the progress of time corrupted in its pronunciation, indicates a nation originally subject to the law of Brahmin. The cities of Rattapora, Mangalagora, Amarapura, Lokabadga, Singhapora, Trinegano, point out their origin by the Sanscrit etymology of their names.* On the contrary, the Annamite empire, which is on the frontiers of China, and is tributary to that country, borrows from it its military and civil constitution, its worship of Confucius, its language of monosyllables, and its writing, which is the expression, not of words, but of ideas. This double resemblance, which constitutes the most striking character of those countries, seems to us sufficient to warrant the title by which it is long since distinguished, of Indo-Chinese peninsula.

However, notwithstanding the differences we have pointed out, those countries are united in the profession of the same religious errors. For many ages have the people, from the banks of the Irawaddi to those of Song-ka, ground under the iron yoke of Boudhism. On another occasion we shall speak of the principal dogmas, the origin and development of that powerful sect, which taking its rise in India as a reform of Brahmanism, successively overspread Indo-China, Tibet, China, Tartary, and subjected a third of the human race to the same moral and intellectual servitude. The law of Mahomet, introduced in the thirteenth century into the Sunda island, passed over to the neighbouring continent with their adventurous inhabitants, and is established on some points of the peninsula of Malacca. But the proselytism of the Malays did not go farther than their arms; for it is the fate of the Alcoran never to extend its conquests beyond those of the sword.

It is not known whether the light of the Gospel, introduced into India by the Apostle St. Thomas, reached the opposite shore. It is very likely that the Christian fishermen of Cape Cormorin, driven by storms to the coast of Tenasserim, took up their abode there, and that Christ was adored in their humble cabins. It was when the Portuguese navigators touched at Malacca in 1511, that Catholicism appeared in all its majesty; the voice of St. Francis Xavier was heard, and as early as the year 1557, an episcopal see was erected. A succession of events, which we have already detailed transferred to England the conquest of Portugal, whilst the right of patronage exercised by the latter on the bishopric of Malacca, impeded the progress of the faith by the disastrous and incorrigible abuse to which it gave rise. Letters apostolic, of the 24th of April 1838, suppressed therefore a title which had become worse than useless, and the entire peninsula is at present divided between the five Vicariates

* Rattapora, the City of Jewels; Singhapora (Singapore), the City of Lions.

Apostolics of Ava and Pegu, Siam, Cochin-China, western and eastern Tong-King: we shall give a short account of the period at which they were founded, the limits of their territory, and the present state of the Christian congregations they contain.

The word of God was heard for the first time in the empire of Annam about the year 1627; and such was its efficacy, that in a short space of time two hundred thousand were converted. Two Vicars Apostolic, MM. de la Mothe-Lambert and Pallu, were dispatched together in this abundant harvest, but before setting out they prepared the means for obtaining a numerous supply of fellow-labourers, by founding at Paris the Society of Foreign Missions, destined one day to win so many bloody palms in those distant countries. A pontifical decision of 1679 divided Tong-King into two new Vicariates, one in the east, and the other in the west. The first soon passed into the hands of the Spanish Dominicans; the second, together with the Vicariate of Cochin-China, was entrusted to the French Society of Foreign Missions. From that period religion pursued her course through the ordinary succession of calm and persecution which has been witnessed at every age of the Church. A new era of peace and prosperity seemed to commence when the illustrious Bishop of Adran was called to the councils of the prince, and entrusted with the education of the heir to the throne; twenty years after the death of that virtuous prelate, the remembrance of his services still secured protection for the Annamite Christians. But the ascent of Minh-Menh to the throne cruelly disappointed those flattering hopes: the Asiatic tyrant is ambitious of the sad honour to which Diocletian aspired, and aims at effacing within the limits of his empire even the name of Christianity, *nomine Christianorum debto*. The sketch we give of the three Vicariates refers to the state in which they were found previously to the late persecution; for at present, alas! we have only ruins and tombs to count over.

1. The Vicariate Apostolic of Eastern Tong-King, is bounded on the north and east by China, on the south by the sea, and on the west by the river Song-Ka. It comprises the entire of five provinces, and the half of four others,* and is divided into forty districts, in each of which there are twenty to thirty Christian congregations. The number of faithful amounts to more than one hundred and sixty thousand, who are entrusted to the Dominicans of the province of the Philippine islands, by whom six religions of their order used to be kept there, seconded by about fifty native priests. The Vicar Apostolic, Mgr. Ignatius Delgado, Bishop of Melipotamos, was raised to that dignity on the 10th of February 1794, and had for coadjutor

* The following are the names of the thirteen provinces of Tong-King, beginning with the north: Yen-Quang, Xu-Lang, Xu-Thai, Xu-Tuyen, Xu-Hung, Xu-Dongs, Xu-Bue, Xu-Doai, Xu-Nam-Thuong, Xu-Nam-Ha, Xu-Thanh-Ngoai, Xu-Than-Noi, Xu-Nghe. To this denomination in the vulgar tongue, another corresponds in the official language, which is Chinese. According to the latter, there are but eleven provinces: Yen-Quang, Lang-Bac, Thai-Nguyen, Tuyen-Quang, Hung-Hoa, Hui-Duong, Kinh-Bach, Son-Tay, Son-Nam, which comprises Nam-Thuong and Nam-Ha; Thonh-Hoa, which includes Thang-Ngoai and Than-Noi, and lastly, Nghe-An. The capital of Tong-King is called Ke-cho, that is, the *Great Market*; it is also named Thang-Long Thanh—the city of the *Yellow Dragon*.

tor Mgr. Dominic Henares, named Bishop of Fesceite on the 9th of September 1800. Those two venerable bishops, the deans of the episcopacy, have worthily ended their long career, and have had their grey hairs encircled with the crown of martyrdom. Two colleges, which contained nearly a hundred pupils, with twenty-one convents, in which about four hundred female religious lived in community, completed the ecclesiastical organization of the country.

2. The half of four provinces, administered in part by Spanish religious, and the whole of four other provinces, constitute the Vicariate apostolic of Western Tong-King, which extends from the river Song-Ka to the frontiers of Cochin-China. Eight French priests, from the Seminary of Foreign Missions, with eighty native ecclesiastics, exercise there the functions of the holy ministry, under the authority of Mgr. Havard, Bishop of Castoria, consecrated in 1829; he died in 1838, a victim of the persecution. The episcopal residence was Ke-Vinh; two colleges existed at Tho-Ki and at Ke-Nap; forty convents of females, and twelve hundred chapels, gave evidence of the ardent piety of the Christian population, which was estimated at one hundred and eighty thousand souls.

3. Cochin-China, separated from Tong-King by the river Song-Gianh, forms with Tsiam-Pa, Can-Cao, and Camboge,* a Vicariate, which is administered by the Society of Foreign Missions. Ten priests belonging to it, with thirty natives, announced the word of God to eighty thousand Christians. The Vicar apostolic, Mgr. Taberd, consecrated Bishop of Isaurapolis in 1830, was obliged to retire in order to escape the rigorous search with which he was pursued: his coadjutor, Mgr. Cuenot, Bishop of Metellopolis, since 1835 has remained in his neighbouring residence of Tauranne; he lately made some efforts to collect together the scattered elements of his college; four hundred chapels and twenty convents have in part been destroyed by the persecution. But though the axe and the hammer may sacrifice many lives and overturn some walls, they cannot stifle the faith of half a million of men: the reign of Minh-Menh will pass over like a storm, and ere long, perhaps, the children of the saints whom he immolated will be permitted to enjoy in peace the glory of their fathers—will raise up again their prostrate altars, and will have the consolation to see the multitude flock around them, convinced of the truth of a religion which was able to arise victorious from so severe and so protracted trials.

4. The Vicariate Apostolic of Siam was erected in 1673, in favour of the same society of French priests who carried the Faith into two neighbouring kingdoms. Under the ministry of the celebrated mandarin Constance (Constantin Faulkon, of Greek origin, and who died in 1688) Christianity was greatly favoured, and took deep root in the country. Mgr. Courvez, consecrated in 1833 Bishop of Bida

* Cochin-China is divided into fifteen provinces, the names of which are as follows: Upper Cochin-China: Dinh-Ngoi, Quang-Binh, Dinh-Cat, Hue or Quang-Trí, Cham or Quang-Ham.—Central Cochin-China: Quang-Nagai, Qui-Thon, Phu-Yen.—Lower Cochin-China: Dong-Nai, Sai-gou Mitho, Long-Ho. The capital is Phu-Xuan, in the province of Hue. The dependencies of the Annamite empire are the principality of Can-Cao, Camboge, a part of which has been conquered by the Siamese, and Laos, which is composed of various small states, some of which acknowledge the authority of Siam, China, and the Birmanas.

in partibus, and the last of a succession of ten Bishops, unites under his jurisdiction the greater part of the peninsula of Malacca and the coast of Tenasserim: Singapore is his ordinary place of residence. Mgr. J. B. Pallegoix, consecrated Bishop of Mallos in 1838, resides in the royal city of Bang-Kok. Twelve Missionaries and four native priests, are labouring to add to the number of Christians, who do not yet exceed the small amount of seven thousand. Twelve Churches, four convents, and college, form the religious establishments of the country, to which must be added the Seminary of the Foreign Missions at Pulo-Penang near the city of Tandjong (George Town).

5. Ava and Pegu remained for a long time under the spiritual administration of the Bishop of Meliapore; Vicars Apostolic and Missionaries were appointed for the first time by the Propaganda in 1742 and 1768. Mgr. Frederic Cao, consecrated Bishop of Lama, took possession of the Vicariate in 1832: three Italian priests, of the order of Barnabites, share with him the care of about three thousand Christians, scattered over the country from the boundaries of Bengal to those of the Birman empire. The ancient episcopal city of Malacca, with a population of one thousand five hundred Catholics, is also subject to his authority. Three new Missionaries have been added to this Mission, who will be able to labour in the conversion of the numerous nation of the Kavianis, whose favourable dispositions would seem to facilitate the introduction of Christian civilization amongst them.

THE CATHOLIC CONVERT CLUB.

CONVERSAZIONE I.

Canada.—The Thirty-Nine Articles.

Littleton. Well, gentlemen, the parliamentary session is about to close, and, thanks to the *Obstructives*, things remain almost *in statu quo*.

Ambrose. True; but if Lord Stanley's bill for disfranchising Catholic Ireland had passed, the march of good government would soon have been checked, and Tory misrule again become triumphant.

Humphrey. The Ministry must then have resigned; and, I confess, I should not be displeased to see them out of office—for a few months.

Littleton. Their best friends have often deeply regretted their want of firmness; but it is to be hoped that they will next session take up that position, which, as a reform government, they should have assumed long ago.

Fox. I am particularly displeased with them on the subject of the Canada Clergy Reserves. They should at once have grappled with the difficulty, and come to the determination to apply the proceeds for the benefit of all religious denominations in proportion to their numbers, instead of submitting to a compromise which allows the Anglican sect and its Presbyterian sister to carry off four-fifths of the proceeds.

Ambrose. Never mind, never mind, my dear Fox; the measure is merely temporary, as all such things are. All Canada will soon be Catholic, and then—

Fox. But injustice is injustice, however short it may last; and I shall always enter my protest against it, by whomsoever committed. Although I do not *now* consider myself bound in conscience to refuse to pay any *legal* exaction, yet I shall never fail to protest against the iniquity of being compelled

to support a Church of the tenets of which I disapprove.

Waterland. So says that great legislator, the Member for the University of Oxford; but the conscience of Sir Robert Inglis resembles the crooked justice,—it is all on one side. His conscience will permit him to rob the Catholic and Dissenter under the pretence of religion, while it will not allow him to vote a single shilling for Maynooth.

Fox. I am astonished at the cool impudence of the man, who could gravely come forward, and ask for a sum of money to build Churches for the exclusive use of a sect which has for three centuries fattened on the spoils of the Catholic Church. Like the horse-leech, the Established Church is never satisfied. I look upon Church extension as a gross attempt at fraud.

Ambrose. And yet the motion was negatived by only a small majority of the people's representatives. Should the question be mooted next session, the Catholics must bestir themselves, and make the table of the House of Commons groan under the weight of their petitions.

Bruce. To return to Canada, it appears to me, gentlemen, that the question about the Clergy Reserves is of little comparative importance with that of the union of the two provinces of Upper and Lower Canada. It has been found an evil to have two separate legislatures, it will probably be found another evil to have only one, and having only a choice of evils, Ministers have pitched upon what they conceive to be the least of the two—a united legislature. In my opinion, the experiment is hazardous; and I really wish that the measure had been so framed as to have avoided the appearance of swamping the Lower Province. It is true that each province is to return an equal number of members to the Assembly; but Lower Canada should have had a greater share in the representation, as being by far more populous than the Upper Province.

Littleton. The misfortune of our legislation is that our government, whether Whig or Tory, always acts in a sectarian spirit. The act repealing the Test and Corporation Act, and the Catholic Emancipation Act, were intended to place Catholics, and Dissenters from the Established Church, on a footing of perfect civil equality with the members of that Church; yet the spirit of our legislation, ever since the passing of those acts, has been to regard the interests of that Church as paramount to every other consideration. Witness the Canada Clergy Reserves Act; and what has led to the proposed unequal representation in the United Assembly of the two provinces, but, using the emphatic expression of the late Mr. Froude, to uphold "that odious Protestantism" which "sticks in people's gizzards?"

If our government be desirous, as it certainly must, to preserve the connexion between Great Britain and her Colonies, it must mete out the measure of equal justice to all religious denominations.

Bruce. But Ministers had many difficulties to grapple with in any plan they had to devise for quieting Canada; and it is but fair to them to say, that all circumstances considered, they have done all they could well do, short of allowing matters to remain as they were.

Ambrose. What a glorious discussion was that in the House of Lords on the 27th May, upon the petition presented by Dr. Whately, archbishop of Dublin, from certain clerical and lay members of

the Church of England, praying for an alteration in the Liturgy and Articles.

For. That discussion should be printed in letters of gold, *ad perpetuam rei memoriam*.

Humphrey. And hung up in all Churches, for the admiration of the advocates of the right of private judgment.

Ambrose. That discussion has tended more than any other thing, which has happened for years, to open the eyes of the public to the true nature of the authority which the Established Church enjoys as a creation of the legislature. Her liturgy,—her articles,—her homilies,—every thing in doctrine and discipline,—she received from that power which brought her into existence; and, without the permission of the legislature, the whole body of her clergy, even in convocation assembled, cannot alter one iota of their creed. The petitioners, knowing this, accordingly prayed Lord Melbourne, the Duke of Wellington, Lord Lyndhurst, Lord Brougham, &c. &c. to take such measures as to their lordships should seem fit, to make the letter of the Prayer-Book and the subscription to the Articles, more consistent with the practice of the clergy and the acknowledged meaning of the Church.

Littleton. The Archbishop of Canterbury was indignant at the imputation thus thrown upon the clergy, and declared, that if there had been a bill before the House instead of a petition, he would certainly move as an amendment, that their lordships should consider the best means of making the practice of the clergy more consistent with the Prayer Book and Articles.

Ambrose. The Bishop of Norwich put the question of subscription to the Thirty-Nine Articles on a *comprehensive* footing. Dr. Stanley's only anxiety is "to raise the Church in the estimation of the public;" and he thinks that as the Church has "a sort of elasticity" about it, it may be so shaped as to meet the views of many who may dissent from its articles and liturgy, and thereby secure that enviable estimation in public opinion which it stands so much in need of. But, lest I may wrong his lordship, I shall read the greater part of his speech, as it is reported in the *Morning Chronicle*. •

Ambrose reads:—

"How stood the question of subscription? He did not pretend to enter into all the particulars and considerations; let it suffice to say, that there were apparent difficulties—mind, he only said apparent—about the subscription; if it were understood in the literal, most strict, and most stringent way, there were difficulties which weighed heavily upon scrupulous and tender consciences, and by continuing the difficulties, they might leave the way open only for consciences that had no scruples, to enter the Church for objects which referred only to the secular views as to profits which they might entertain. But there was an answer to this objection. The Church had a sort of elasticity, which allowed and graduated the differences that existed. Those, who accomplished the Reformation were placed in very difficult circumstances—they had to satisfy a body that included persons of very different feelings. The articles of the Church, therefore, were framed on a reference to the opinions of a very wide body, that differed on many points. There was a sanction for this opinion in the speech of a noble lord, a distinguished statesman, with which their lordships were familiar, who had said that the Church of England had a Calvinistick creed, and an Arminian clergy. And there were those who would infer from the

same evidence, that to Armenians the creed was sufficiently satisfactory, and that it allowed the admission of a Calvinistick clergy. In fact, the Church was so constituted, that it was calculated for all who agreed in the broad distinguishing features, and in the salutary doctrines of the Christian Church. This being taken for granted, what ought they to do? He would recommend that they should honestly and boldly meet the difficulties, not only because the Church was founded upon liberty of conscience and the right of private judgment, but because it gave the greatest—he would not say latitude—but, privilege of private judgment. Therefore, in extending the subscription, he was persuaded that they would be granting a boon and a benefit to many scrupulous and tender consciences that were amongst the brightest ornaments of the establishment. He had, indeed, heard a right reverend prelate, then sitting before him, instance a case in his own diocese, in which a clergyman, in the possession of a valuable living, of high character, and of unquestionable orthodoxy, who had wished to resign his preferment because he had scruples which he could not satisfy. He might refer also to the case of an individual, whose name had been mentioned by the right rev. prelate (the Bishop of Lincoln). Let one, who knew him well, bear testimony to his valuable services; of his character as a clergyman, and as a man, it was impossible to speak too highly, and yet, who had shown scruples, of conscience which increased the respect due to him for his attainments and his character, and who had set an example, which he (the Bishop of Norwich) hoped to see followed by every member of the establishment, and which, if conscientiously followed with the same high sense of unimpeachable honour, the Church of England would have fewer enemies and a vast accession of valuable friends. It was never pretended that the clergy agreed in every part and every iota of that to which they subscribed at their ordination. And the fact was, that as the different minds were constituted differently, every one must be allowed a certain latitude, and all that the petitioners asked was, that what was assented to privately should be the acknowledged sentiments of the Church at large. The petition contained nothing new; there was nothing that did not find a place in the bill of 1689, which was sanctioned by the crown; the plan and the petition were almost *verbatim et literatim*. The monarch of that day proposed this plan, because he conceived that it was necessary for the safety of the Church; and archbishops and bishops, with professors of high degree, and dignitaries of the Church in numbers, agreed in a petition which was similar to that which the most reverend prelate had, that evening, brought before them. How came that measure to fall? He would blush to give the details of the intrigues by which it was quashed. The house might remember them, but, out of a regard to the interests of the Church, he would not mention them. There was, however, a catch-word used—a popular cry was raised, unworthy of those who had recourse to it, but it served to show the value of appeals *ad captandum vulgus*—that cry was '*nolumus leges Angliæ mutari*;' as if we were the Medes and the Persians, and allowed not our laws to be changed; as if the laws of the heptarchy, or of the Norman conquerors, were still to remain for our guidance without any alteration. Why did they sit there, if the laws of England were not to be changed, and timed, and circumstanced, as often as it was necessary? He was perfectly aware that there were difficulties, and stu-

pendous difficulties, in the way of any arrangement; but were they to shrink from grappling with the question because there were difficulties? The right reverend prelate on his left, had said, the other day, that when there were difficulties, men were inclined to say that there is a lion in the way, and, therefore, shrink from averting pending evils. He did not advocate this or that change; above all, he did not desire any alteration which would be acquiesced in by the public at large; but he said that it was their duty to encounter and to sift the difficulties, and so to argue, and so to legislate, as to provide those remedies which the change of time and of circumstances imperatively demanded. Let him not be misunderstood—he had not addressed the house without hesitation; and he was only anxious to raise the Church in the estimation of the public; and with that wish, he would remove every stone which might be cast at it, and so take away every obstacle in the way of subscription, which pressed on tender and scrupulous consciences, and which did differently affect the minds of men of honourable and high feelings. It was true, that they were not an assembly that could legislate for the Church (hear hear); but he was anxious and willing that the two most reverend prelates would take the question into their serious consideration, for he was confident that, in their most private movements, they would see the propriety of giving relief to those who were among the brightest ornaments of our Church. There was only one more point which he would mention before he concluded. He was persuaded, that the time would come, when this alteration—he would not use the word latitude, but, for the relief of tender consciences—would be demanded. It was in the hands of the Church to meet the difficulty, and remove the cause, because, if they did not, the day might arrive when, under other powers, and urged on by a strong pressure, they might be compelled—not as they could now do, quietly consider the question—to adopt a measure opposed to their feelings, and which they might all deplore.”

For. I suppose *elasticity* must now be reckoned as one of the marks of the Church of England.

Bruce. It is, in fact, her *only* mark. But as a Church claiming the attributes of a true Church or a *portion* of the true Church, (shade of Bellarmine, what a solecism in the mouth of a subscriber to the Thirty-nine articles!) she must be tried by the four marks laid down in the Nicene creed, which she herself acknowledges.

Humphrey. And a sorry figure the Church of Cranmer would cut, if tried by these Marks.

Bruce. She is *one*, that is all her ministers subscribe the Thirty-nine articles, “with a sigh or a smile;” she is holy, that is, she robbed the patrimony of the poor; she is Catholic, for she is only three hundred years old, and is professed by a few millions of Englishmen; and she is apostolical, having no succession from the apostles, and deriving her only title from an act of Parliament.

For. But there is a negative mark, which, to my mind, is fatal *per se* to her claims as a true Church, the mark of *separation* from the centre of Catholic unity, to which, for nine hundred years, the Church in England had yielded spiritual obedience before the Reformation (I use the term, of course, ironically) had a being or a name.

Littleton. I cannot but admire the candour of Dr. Stanley, in admitting that it was never pretend-

ed that the Anglican clergy, in subscribing the Thirty-nine articles, agreed in every part and every iota of them. Charles Butler, in his “Book of the Roman Catholic Church,” makes a similar statement, and for doing so, drew down upon himself the wrath of Dr. Bloomfield when bishop of Chester. Addressing Mr. Southey, Mr. Butler observed:

“From ‘the Book of the Church,’ I conclude that *you* are a sincere believer in the doctrines of the established Church of England, as they are expressed in the Thirty-nine articles;—the authentic formulæ of her faith. *You* therefore believe all that the Roman Catholic Church believes respecting the Trinity, the Incarnation, the Divinity of Christ and the Atonement; but are these doctrines seriously and sincerely believed by the great body of the present English clergy? or by the great body of the present English laity? Do not the former, to use Mr. Gibbon’s expression, sign the Thirty-nine articles *with a sigh, or a smile*. Is a sincere and conscientious belief of the doctrines expressed in them, considered by the laity to be a condition for salvation. Indifference to the Thirty-nine articles being thus universal, or at least very general, among those who profess themselves members of the established Church, must not *you* who deem so highly of them admit &c.”

What was Dr. Blomfield’s answer?

“Permit me, sir, to ask whether there be in any part of Dr. Southey’s book, a grosser attack, a more groundless and gratuitous calumny, than that which is contained in this extract from your Answer. You assume as a matter of notoriety, that the great body of the English clergy, ten or twelve thousand ministers of the gospel, many of them not less learned, nor less sagacious than yourself, are hypocrites and liars; that for the sake of preferment, no necessity compelling them, they set their solemn attestation to that, which they do not believe to be true, and place their souls in jeopardy. I know not what answer can be given to such insinuations as these, except a positive and indignant denial.”—*Letter to Charles Butler, Esq. pp. 7, 8.*

Mr. Butler denied explicitly, that his words should be construed in the sense put upon them by Dr. Blomfield. He, however, shewed, by reference to the censure passed upon bishop Burnet’s exposition of the Thirty-nine articles by the lower House of Convocation, to bishop Conybear’s sermon in the *Enchiridion Ecclesiasticum*, published at Oxford, and to the *Elements of Theology*, by the bishop of Winchester, that it was intended originally that these articles were to be understood and subscribed in the plain and obvious sense of the words. 2. He shewed most explicitly that the articles are now subscribed in a latitudinarian sense. And lastly, as to the *sigh* and the *smile*.

“As to the *sigh*, (said Mr. Butler) did not two hundred and fifty clergymen of the established Church, and several gentlemen belonging to the professions of the civil law and medicine, (all members of the establishment) present in 1772 a petition to the house of Commons against subscription to the Thirty-nine articles?—Did they not state in it, that it was one of the great principles of the Protestant religion, that every thing necessary to salvation was fully and sufficiently contained in the holy Scriptures?—That ‘Christians have an inherent right, which they hold from God only, to make a full use of their private judgment in the interpretation of the Scriptures?’—That subscription to the Thirty-nine

articles deprives them of this invaluable right, by obliging them to acknowledge that certain articles and confessions of faith and doctrine, drawn up by fallible men, were all, and every one of them, agreeable to the Scriptures?—Did they not particularly complain, that ‘at the first admission or matriculation, as it is termed, of scholars in the universities, they are obliged, at an age too immature for disquisitions and discussions of such moment, to subscribe their unfeigned assent to a variety of theological propositions, which they have not judgment to comprehend; and upon which it is impossible for them to form a just opinion?’

“As to the *smile*,—does not bishop Burnet, in what has been termed his ‘Golden Legacy’—the conclusion of his last history,—inform us, that the greater part of the clergy subscribe the articles ‘*without examining them*,’ and that others do it because they *must* do it, though they can *hardly satisfy their consciences* about some things in them.”—*Letter to Dr. Blomfield*, 3rd. Edit. pp. 21-22.

Waterland. Dr. Blomfield appears to be as great a stickler for the Thirty-nine articles as ever, for he designated the speech of his brother of Norwich as “little less than a libel on the Church.” He repudiated Dr Stanley’s view that “the church was founded upon liberty of conscience,” for he had always understood that all the Catholic Church was founded on truth, that the Church was the authorised interpreter of the words of truth.” Dr. Blomfield thus treats the *expansive* principle of bishop Stanley

“What was the expansion that was required? It was this—that when a clergyman declared *ex animo*, he should be understood as declaring only in what sense he pleased. This was expansion with a vengeance—an expansion which did not partake of that prudent elasticity which, though always ready to accommodate itself to the peculiarities of our infirm and imperfect nature, would never stretch beyond the line of truth, nor sacrifice that which was just and true to meet the maudlin scruples of any conscience whatever, [hear, hear]. As to the existence of scruples in the Church, he (the Bishop of London) maintained, without reservation, that the great body of the clergy signed the articles with a full belief of their truth. He had never had the misfortune—for a misfortune he should consider it—of meeting with one single clergyman who did not express his readiness to subscribe the whole of the articles. He, for one, should think he was eating the bread of the Church unworthily, if he were to subscribe any articles which he did not implicitly believe. If the articles were not scriptural—if they were calculated to do more mischief than good, let them be abandoned; but do not interfere with the terms of subscription; do not, for the sake of the tender consciences and nice scruples of some, adopt a mode of subscription which would leave the door open to the most unscrupulous [hear, hear, hear]. He confessed he did not see any thing of the hardship that was complained of in this matter. Prior to ordination, was not every man so conversant with what he was required to do, that when he came to do it, he ought to do so with a clear conscience, or else not do it at all [hear]? That he thought was a complete answer to the application for an expansion of the terms of subscription. As he had already stated, he believed that the great body of the Church were indisposed to any alteration of the formulary of the Church. If an alteration were to be made for one tender conscience, an alteration ought to be made for another

tender conscience. Where then was the system of perpetual change to be stayed [hear]? If their lordships were to set out upon the principle of satisfying all, they would soon have no peculiarity of doctrine, no articles, no liturgy, but would reduce the Church to a mere naked *caput mortuum*, neither satisfying the consciences of men here, nor offering a sound foundation on which to base their hopes of hereafter [hear]. Therefore he strongly deprecated their lordships’ tampering in any degree with matters of this kind. At the same time he was fully prepared to admit, with the most reverend prelate who presented the petition, that it was extremely desirable that there should be some deliberative, if not legislative assembly, in the Church, by whom such questions as the present might be determined [hear, hear].”

Ambrose. I suppose that an attempt will be made to revive the Convocation.

Littleton. Take my word for it, that body will never again meet in “merry England.”—*London Catholic Magazine*, August 1840.

INTELLIGENCE.

IRELAND.

Miss Purcell, daughter of Thomas Purcell, Esq. of Broad-street, Limerick, has entered the Community of Mercy, at Peter’s Cell, Limerick.

On the feast of SS. Peter and Paul, the Right Rev. Dr. Foran consecrated the new parish Church of Killorenby, County Waterford.

On July 2nd, Miss McArdle made her solemn religious profession in the Convent of St. Clare, Harold’s Cross, Dublin.

The Rev. Mr. Bogue is about to erect a diocesan seminary at Clogher, near the town of Monaghan.

On the 5th ult. the new Catholic Church at Omagh, was dedicated by the Right Rev. Dr. McLoughlin, assisted by the Primate, the most Rev. Dr. Crolly, who delivered an impressive discourse on the occasion. The Collection amounted to nearly £150.

FRANCE.

On the 13th June, the curé of St. Roch, received into the Church, M. Sclinski, M.D. a Jew, a native of Poland, aged 33 years. He was baptized by the name of Joseph.

The nomination of Mgr. Affre, coadjutor to the bishop of Strasbourg, to the archbishopric of Paris, has excited considerable sensation in France, particularly amongst the legitimists, or ex-Bourbon party, who are displeased at his appointment, on no other ground that we know of, except that he is not opposed to the existing dynasty and government. It would thus seem, that these legitimists would much rather see the archiepiscopal see of Paris remain vacant for an indefinite period, than that it should be filled by a man who thinks that the interests of religion are not necessarily dependant upon the restoration of Henry V. It is now full time that the French clergy should cease to be politicians, and we are happy to learn that there is a growing disposition on the part of that excellent body, to shake off the trammels of party, and to devote their undivided attention to their spiritual duties.

M. Rossal, curé of the cathedral of Lyons, has been nominated bishop of Gap. It is stated, that the see of Perigeaux is destined for the abbé Georges, nephew of the late cardinal Cheverus, and the coadjutorship of Strasbourg for M. Raess of that diocese, formerly superior of the great seminary, and one of the principal collaborateurs of the *Catholic of Spire*s.

THE

BENGAL

CATHOLIC EXPOSITOR.

‘One body and one spirit—one Lord, one faith, one baptism.’

No. XXV.]

DECEMBER 19, 1840.

[VOL. III.]

FESTIVAL OF CHRISTMAS.

We are now on the eve of the solemn Festival of Christmas, and we take this opportunity to express our sincere wishes that all our readers may enjoy a happy one. The time of Christmas is a time of rejoicing, a time both of spiritual and corporal gladness; nor, through all ages of the Church, and in every country where our Holy Religion has been received, is there a day more joyfully welcomed, or more solemnly celebrated than that day, on which the Saviour of mankind was born into the world. The coming of this day was the object of the sighs and ardent longings of the Patriarchs and Prophets of the old law. “*Drop down dew ye heavens from above,*” they exclaimed, “*and let the clouds rain the just one. Let the earth be opened and bud forth a Saviour,*” Isaiah xlv. “*Come O Lord and do not delay; would that thou wouldst come and save us.*” Such was the language of the holy men of the Jewish law, who groaned under an accumulation of spiritual miseries, and sighed for the day which we behold. This festival is first in the order of the great feasts of the Church, and was the first that was publicly celebrated in honour of the Redeemer. On the very morning on which the happy mystery of the Nativity took place, the angels of heaven began to celebrate it with songs of praise and joy, and appearing soon after to the shepherds who were keeping the night watch over their flocks near to the town of Bethlehem, “*Fear not*” said one of them, “*for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born unto you a Saviour, who is Christ the Lord in the city of David.*” St. Luke ii. 12. And suddenly, continues the Evangelist, *there was with the angel a multitude of the heavenly army, praising God and saying, glory to God in the highest; and on earth peace to men of*

good will. These simple and devout men, on hearing these words, repaired with haste to Bethlehem, where they found Mary, and Joseph, and the Infant lying in a manger. They contemplated their new born Saviour with feelings of joy, and they returned glorifying and praising God, for all that they had seen and heard. The Sages from the East coming to pay their homage to the infant Messiah, caught the same spirit of gladness, which, on their return home, they doubtless imparted to their countrymen, together with the tidings of what they had witnessed. It is needless to dwell on the motives which we have to rejoice on this day; the words of the great St. Bernard in his sermon on the Nativity express all that could be desired on this subject. “*Hear ye heavens,*” exclaims this eloquent Father in the transports of his joy, “*and lend your ears O earth. Stand in raptures of astonishment and praise, O you whole creation, but chiefly thou O man; for whom on this day, Jesus Christ, the Son of the living God, was born in Bethlehem of Juda.*”

The Catholic Church, which so admirably adapts her service to the spirit of festival, endeavours to excite suitable feelings of joy in the bosoms of her members on this occasion, by the gayness of the ornaments which deck her temples, by enjoining each of her ministers to offer thrice on this day the oblation of praise, the sacrifice of thanksgiving, which is always pleasing to the Divine Majesty; and by the sublime chaunts and holy hymns which are sung during the Octave of Christmas, and which vividly bring to our minds the recollection of the mysteries, that are commemorated.

In the good olden days, before England’s griefs began, when all her subjects had but one heart amongst themselves, and one faith with the rest of the Christian world, our fore-

fathers distinguished the festival of Christmas in their own devout, hospitable and substantial manner. Not like the puritanical fanatics of modern days, who imagine the holiness of the season to be profaned even by a temperate indulgence in lawful mirth and innocent amusement, and who would limit all the joy and hilarity of the occasion to the cold service of their own meeting-houses, or the singing of psalms at private parties for tea; not like some nominal, and more wretched Catholics of our times, who make of this holy season a time of licentiousness and riot, to the scandal of their religion; who incur heavy expenses and debt in the vanities of dress, to the loss of their families; who have no ambition but to be noticed and admired, to the ruin of their soul; unlike such men as these in every respect, our ancestors had a perfectly different way of keeping the solemnity of Christmas; they had a way that was religious yet productive of sociality and good feeling, innocent yet filled with mirth, and festivity; they had a way which made them better men, and happier subjects; a way the loss of which is a calamity to their descendants, the regret of all honest men and the shame of those who have substituted other things in its stead. With our Catholic ancestors, the vigil or eve of Christmas-day was always kept a solemn fast; that is to say, all flesh meat was forbidden and only one full meal allowed, which might not be taken before mid-day. Thus the blessing of God was solicited for the time; and in order more effectually to secure this blessing, the food which was retrenched from the wonted number and quality of meals, (or its equivalent) was given to the poor, the representatives of Christ, who has expressly promised, that if we "*give, it shall be given unto us.*" Luke vi. 38. But yet, though the vigil was a day of fasting, it was not a day of sorrow. The ceremonies that took place, were of the most pleasing character, and together with the anticipations of the morrow, served to enliven both young and old, in the dreary season of mid-winter. Whilst the matron of every house was busily engaged in providing a store of good cheer for the family, the younger members were bringing in loads of evergreens, to deck the several apartments of the cottage. The preparations at the baronial hall were on a grander scale. The stalled ox was slain; more than one fat hog was pierced with the butcher's knife; the oven was filled with wholesome cakes, and abundance of cheering wassail was got ready. A huge log of wood, called in the language of the day, the yule clog, was brought into the hall with stately pomp, and having been laid on the fire, was kept alight all the day following, and even

longer, warming the whole room, and enlivening the snug chimney corner, wherein the family were seated round at their sports and glees. The bells of the neighbouring monastery were kept ringing; all the day long: the windows, niches and organ of the Church were plentifully decorated with boughs of holly, ivy and yew; and before every statue or picture of the Virgin and the Child, the wakeful lamp was freshly supplied with oil. At the hour of midnight, the great bell was solemnly tolled to invite the congregation to midnight Mass; the Sanctuary was splendidly illumined with tapers, and the monks in the choir began the beautiful hymn *Adeste fideles*. Nothing could be more imposing, or produce more devout impressions, than such a happy combination of all that is solemn and beautiful.

The altar lighted up with a profusion of candles, and on which Christ was truly present under the sacramental veils, gave a lively representation of the manger of Bethlehem illumined by the glory which emanated from the person of the Infant Saviour, wrapped in swaddling clothes and laid upon a bed of straw. The rural ornaments gave an idea of the rusticity of the place, where the mystery of the Nativity occurred. The lights and music of the choir were emblematic of the brightness and singing of the angels, that stood over the grot where the holy family were tarrying; and the darkness of midnight, and the deep silence of all things around, were indicative of that stillness which held all nature when the Omnipotent Word of God came down from his Royal Throne. If we could transport ourselves back in imagination to those happy times, when faith was strong and charity was warm in every heart, what an affecting scene would it be, to witness the reverence and attention, with which all present, young and old, rich and poor, assisted at the august sacrifice, wherein the *Word-made-man* was again present on the altar, as he was in the crib of Bethlehem? How consoling to the pious beholder, how grateful to the heart of Jesus Christ, to mark the respect, and modesty, with which the different classes of the assembled multitude rose from their places and approached the Holy Table at the time of Communion. The baron and his lady, the knight and his esquire, the man at arms, the serf and the humble maid, all were seen to receive with devotion their Saviour into their breast; and wretched, degraded would he have been held, whose cold heart would not on this day welcome the Infant of Bethlehem with an embrace. For such people as these, there was little need of beadles and truncheoners to enforce silence and order; no necessity of closing the Church doors to hinder the indevout throng

Dom rushing tumultuously out before service was ended. The priest from the sanctuary, and the people from the Church were not in such a hurry to get out from the holy place, and to engage themselves in idle talk, in admiring and shewing off their dresses or in profane amusements. Mindful of the great guest who still remained in their bosom, both priest and people sedulously employed themselves for a considerable time after communion in holy acts of thanksgiving, praise, adoration and love, they presented their earnest petitions to the throne of mercy, nor would they quit the presence and remembrance of their Saviour, until like Jacob, they had secured the blessing of their heavenly visitor, not only for themselves, and for their families, but for their country, and all Christian people. This blessing was the source of that joy and of that happiness, which characterized the feast of Christmas among our forefathers. It was from such attention to religious duties, from such a celebration of festivals, that they became a united, a powerful and a happy nation; the conquerors of all that opposed them, the admiration and envy of Europe.

At day break another Mass was celebrated in the Church, and a third when the day was somewhat advanced; from which, though there was no obligation to be present, the piety of a religious people would not suffer them to be absent. Having a lively faith in, and a sincere love for Him, whose birth they commemorated, and whom they had so lately received, they were desirous of making him the best acknowledgment they were able; and as this was the only day in the year, when the same Priest was permitted thrice to offer up the sacred victim of praise and propitiation, they thought it incumbent in them, to celebrate this festival by a more lengthened attendance than usual. The mystical meaning of the three Masses offered on Christmas day had been explained to all in their childhood. They were to represent to us that Christ by his birth came into the world to save, 1st, those who were before the law; 2nd, those who were under the law; 3dly, those under the Gospel. By these three Masses the Church likewise honours a threefold Nativity of Christ, 1st, His eternal generation and Nativity, born from all eternity and before all time of his Father. 2dly, His nativity and generation in time according to his human nature, being born of the Blessed Virgin Mary: 3rd, His spiritual birth by grace in the soul of the just. When the service of the Church was concluded, and every one had been allowed time to satisfy his religious duties, the temporal festivities commenced, and the long dark night both of that and the succeeding days were spent in mirth and good cheer. The doors of the baron's

hall were opened wide, and the vassal, the tenant, and the poor man were freely admitted to share of its hospitable board. The lord himself would serve the guests with a liberal hand, nor would his lady disdain to replenish their cups from her tankard of smoking was-sail. There was no lack of songs, music and sports to give variety to the entertainment, and when the canonical hour for complin had been sounded at the neighbouring priory, the company delayed not to retire, gratified, contented, and happy to their homes. Well, exceedingly well would it be for Christians now a days, if the festival of Christmas was observed in this truly religious, simple, innocent and hearty way. Christmas is a festival both of spiritual and temporal rejoicing, but it ought not to be made a time distinguished from all others only by greater excesses in expenditures on dress, and greater licentiousness in revelling. We do not pretend to preach, but as a religious journalist, we take the liberty of concluding in the words of St. Paul to his disciple, which we recommend to the consideration of our readers. "*The grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself an acceptable people, a pursuer of good works. These things speak and exhort in Christ Jesus our Lord.*"—Titus ii. Ep. Chap. v.

ON THE SUSPENSION OF CLERGYMEN.

We promised in our last week's issue, to say a few words in answer to the queries of *A Reader*. On considering the nature of our engagement, we hardly know whether we have reason to rejoice, or regret for the promise which we then made. On the one hand, the good opportunity, which now presents itself of giving to the public the requisite information on this subject, is a cause of satisfaction; and on the other, the apprehension of giving offence to certain persons of excessively delicate susceptibilities, would almost impose silence upon the present occasion. Consulting however the wishes of our correspondents and readers, rather than our own private feelings, we offer the following brief notice on the subject, by which we trust the obligation of our promise will be fulfilled.

Suspension is an Ecclesiastical Censure, by which a Clergyman is deprived of the use of

some ecclesiastical faculties. Suspension does not destroy in the individual who incurs it, the power of his sacred orders, nor the right to his ecclesiastical benefice; but it debars him only from the enjoyment of both, either for a time, or for ever. There are many kinds of suspension. The *first* is that, by which a clergyman is deprived of the exercise of his order, and of jurisdiction; by the *second* he is deprived of his benefice; the *third* takes away the enjoyment of his order, of jurisdiction, and of his benefice altogether; by the *fourth* the use of his order is taken from him; and by the *fifth*, he is prevented from the use of his jurisdiction.

The three last kinds of suspension may be either total and universal or merely partial. A suspension may be absolute or conditional; in either case the words of the sentence determine its extent and sense. However, as is the case in all penal matters, the words of the law or precept ought to be interpreted in their strict sense.

Suspension being an ecclesiastical censure, a sentence of this sort can be pronounced only by a person, who in virtue of holy order, or of some delegated power, possesses spiritual jurisdiction: for instance, by the Pope, or by an œcumenical Council with the consent and approbation of the Pope for all Catholic Churches; by Archbishops and Bishops, and Vicars General for their respective dioceses; and by the Superiors of religious orders, or of Convents, according to their institute, for the religious persons who live under their authority. The clergyman who has received the delegated power of pronouncing this censure, can exercise it over those only who have been assigned to him by lawful superiors. Charity, justice and the ecclesiastical laws prevent a man so authorized as we here suppose, from making an arbitrary use of his power. The reasonableness of this is clear. For, an ecclesiastical punishment, heavy as is that of suspension, cannot be inflicted without sufficient cause. Hence the *great* suspension cannot be incurred, but for faults, which have the following characters. 1st, Such faults must be grievous either in themselves, or from the accompanying circumstances, or from the importance of the precept.

2nd, The outward act must be such as may involve the guilt of mortal sin.

3rd, The fault must be absolutely complete in its moral species, and contain the perfect degree of malice for which it had been forbidden under the pain of censure; and the effect, which the legislator intended to prevent must be completed, unless the contrary be expressed in the law itself.

4th, The faults must be committed against the ecclesiastical precept, and with a certain

contumacy; i. e. with the knowledge of the law which imposed the suspension: but the simple virtual or interpretative contempt of such an ecclesiastical law is sufficient to constitute this contumacy.

From this doctrine it follows, that a mortal sin against the natural or divine law is not sufficient to incur this censure; there is also required the violation of an ecclesiastical precept, which orders something to be done or omitted under pain of suspension. 2nd, No censure is incurred for internal sin. 3rd, No censure can be inflicted for other people's faults on those who have not co-operated in the fault, in one of the ways for which the censure was ordained not only on the author of the fault, but also on co-operators, counsellors, &c.; thus an entire community cannot be suspended for the offence of one of its members. 4th, No censure can or ought to be inflicted for passed crimes, except when they have some tendency to a future sin; as if, for instance, the guilty person will not correct his delinquency, or repair the scandal he had caused. If the suspension be inflicted merely for a passed crime, it will be rather a punishment than a censure.

5th, Suspension can only be incurred by ecclesiastical persons. This pain however is not incurred where no fault exists: all clergymen are subject to the ecclesiastical suspension imposed by their respective Superiors. It is proper to remark here, that Regular Clergymen living in communities enjoy the privilege of exemption from the jurisdiction of the Bishops, because all Regular Prelates or Superiors have in their Churches and Convents, the jurisdiction of a Bishop as it were, as well over the persons as the place belonging to them. Neither can they renounce this privilege, because such a renunciation would turn to the detriment of Religion, and for this reason, no contrary custom can prevail in this regard. In virtue of this privilege, Regulars are exempted from the criminal procedures of Bishops against them, except in three cases, viz; 1st, when a Regular should remain out of his convent without the permission of his Superior; or 2nd, at such a distance from his Superior, that he could not be punished until after a very long time; and 3rd, wherever the Bishop having advised a Regular Prelate to correct a guilty subject, his admonition should have been neglected; and even in this last case, there are conditions which are to be attended to and observed.

There are four cases expressed in the law, for which Regulars incur suspension, and eleven for Secular clergymen. Among the last of these the following cases are specified: 1st, he who excommunicates, suspends or interdicts without the solemnities assigned by In-

nocent IV., is suspended for a month from entering the Church, unless he be a Regular Prelate. 2nd, Clergymen, choosing knowingly a Bishop or a Parish Priest, who is unworthy, are suspended from their benefices for two years. 3rd, those are suspended, who seize on the goods, or rents of a Church, of benefice, or of any other pious institution.

4th. An ecclesiastical Judge (not Bishop) who offends against justice, and against the conscience of one or two litigating parties, incurs suspension. Besides the cases expressed in the general law, ecclesiastical Superiors can create others by a temporary or transitory precept for particular persons. There are some differences between the censure or suspension inflicted by the general law, and that which is inflicted by ecclesiastical Superiors: but it is sufficient to note now, that the suspension is unjust and unlawful, whenever it is inflicted without having previously given three separate admonitions, to the guilty person at the interval of two or three days from each other. However if there is danger in the delay, only one admonition, expressing at the same time, that it serves for the second and third, will be sufficient. A censure, which is unjust and unlawful, from the circumstance of the Judge having omitted some condition not essential, or because it had been inflicted from some motive of passion, of hatred, or revenge, is notwithstanding valid when it is inflicted for a true and grievous fault. Whatever excuses from mortal sin, and from the obligation of the precept of the Church, excuses also from censure; as also the ignorance of the law and of the fact.

Again no censure is incurred, whenever it is inflicted unjustly. Thus the censure is null and invalid; 1st, Whenever there is a want of jurisdiction in him, who inflicts it. 2nd, When the case is referred to a superior authority, provided at the same time, the sentence has not been pronounced with the other conditions necessary for its validity. 3rd, In defect of a mortal sin, for which alone censure can commonly be inflicted. 4th, Whenever the forms prescribed by the ecclesiastical law, have not been observed, and particularly, when no admonition has been given, and the action is not otherwise censurable.

PROTESTANT RULE OF FAITH.

We dare say that the principles maintained in our pages are not altogether palatable to the self-sufficiency of those who exercise the glorious gospel-liberty of accommodating themselves with a religion, adapted to individual taste and inclination, out of the Bible; and then passing off their own phantasies as the

Word of God. Indeed we are free to confess that, so far from appreciating this glorious Magna Charta of gospel-liberty, we prefer doctrine which has been handed down to us step by step, link by link, without break or interruption from the time of the Apostles to the present day, to any, which we could cobble up for ourselves out of the Scriptures.

Besides this popish bias on our part in favor of the old religion, there are many considerations which deter us from embracing this glorious prerogative of gospel-liberty, the exercise of which is so flattering to human pride.

We have had too much experience of the frailty of our own judgment in matters of comparatively little difficulty or importance to trust to its unaided dictates in a matter of the greatest difficulty and most awful consequence involving as it does, our happiness or misery for eternity.

We see that among those who profess to gather their religion, by the light of their own judgment, out of the Scriptures, there is nothing but disagreements, dissensions and contradictions regarding essential points of faith. Hence it is self-evident that much falsehood is passed off as the word of God, and horrible to say, all alleged to be grounded on the clear testimony of Scripture.

Moreover we contend that the Scriptures themselves contain inherent refutation of the doctrine that they are, as privately understood a sufficient guide to all Christians in matters of religion; and we would beg to refer such of our *Bible Christian* readers as may be curious to know what constitutes this refutation to an article, written by a Convert, and which will be found among our selections.

REV. DR. ST. LEGER.—We are accused by a Correspondent of the *Englishman* of having accorded "great credit to the Chaplain and to the gallant Officers of Her Majesty's 49th Regiment," while not a syllable of praise was bestowed upon the Rev. Dr. St. Leger, who had contributed, as the writer says, no less than Rs. 1,630 towards the erection, &c. of the Catholic Chapel at Hazareebaugh. We should deem it a dereliction of our duty were we designedly to conceal any good done by "our first Vicar Apostolic," for whom we have always cherished the highest respect, but we see no reason, why we should go out of our subject in order to force it on the attention of the public.

Our object in stating the sum subscribed by the 49th, was to show the esteem in which the Rev. Mr. Goiran was held at Hazareebaugh by the officers and men. The money which

he received from Dr. St. Leger was the pecuniary assistance given by the Superior of a Mission to one of his Missionaries toiling for the benefit of the Mission. What had this to do with the question?

NOVENA.—The Confraternity of *Nossa Senhora do Rozario* attached to the Principal Catholic Church has been celebrating a Novena since Thursday week, in honor of their Patroness. Vespers will commence this evening at six o'clock and a solemn Mass will be performed tomorrow morning, at half past seven.

CATHOLIC CHARITY SCHOOLS.—The examination of the boys and girls belonging to the Charity schools of Moorgyhatta and Bow-Bazar, will be held in the boys' School at the Principal Catholic Church on Tuesday the 22d instant, at ten o'clock. It is hoped that the friends of the charity and of education will honor the examination with their presence.

To the Editor of the Bengal Catholic Expositor.

DEAR SIR,—Will you kindly insert the accompanying Petition in the *Expositor*, and oblige,

Your obedient Servant,
T. M'ENEMEY.

Dec. 16, 1840.

N. B.—The Original has been sent to the Vicar General, on the afternoon of the 14th instant.

TO THE REV. F. E. ANTONIO SANTA MARIA,
Vicar of Murgyhatta and
Vicar General of Bengal.

The humble Petition of the undersigned
Roman Catholics.

Most respectfully Sheweth,

That for a period of two years and upwards, we have experienced great kindness in a religious point of view, thro' the zeal and vigilance of the Clergy of St. Xavier's College. Their attention to the General Hospital and Fort William is unquestionable; their readiness to console, and attend to the wants of the sick in the former, and meet the desires of the worn-out Invalids, and prepare them for the land that gave them birth, which duties to our certain knowledge were not omitted.

It having been noticed by your Petitioners, that your Reverence has suspended these Rev. Gentlemen from the above duties, we most humbly beg your Holiness to withdraw such suspension and allow them to continue their duties as heretofore.

It may be set forth, that the Clergy of the Murgyhatta Chapel, can supply the wants of

the two mentioned places, but we respectfully trust your Reverence will coincide with us, the paucity of Clergy in the Murgyhatta, and the sole attention of one being directed to Dum-Dum: the groans of the sick in the General Hospital call aloud to your Holiness for a revision of the order alluded to.

In conclusion, we further beg you will observe the adjacency of St. Xavier's College, the numerous and sudden deaths that occur amongst Military men, say for example, that dreadful disease, the Cholera, the great distance from the General Hospital to the Murgyhatta: were we depending on the Clergy of the latter place, we are of opinion, that many poor souls will finish their earthly career, without the rights of the Roman Catholic Church.

Hoping your Reverence will comply with our humble request, as in duty bound we will ever pray.

*The above Petition is signed
by more than Fifty Roman Catholics.*

Fort William, Dec. 14, 1840.

Selections.

ROBBERY OF POOR SCHOLARS SINCE THE REFORMATION.—"Frequently each would have but one pupil, and they were inmates of the same chamber. The junior performed menial offices for his senior, and slept on a truckle-bed beside his; in return for which the fellow superintended not only his studies but his whole life. This was indeed a very different state of things from ours; but there was then no degradation in it. Similarly, in Knight's families, the young aspirants to chivalry were lodged and treated, and the poor scholar had no need to think shame of his lot. Our times are more delicate—but is it for the better or the worse? What turn has our delicacy taken? Has it raised the position, increased the means and the comforts of the poor scholar, and enabled him to hold up his head as honestly among those who think shame of the old plan as he did of old among those who pursued it? This were indeed a worthy delicacy—a manly delicacy—a Christian delicacy! Truly, if this were so, one would rejoice that the days of truckle-beds and shoe cleaning were gone for ever. But what is to be said if, along with the truckle-beds and shoe cleaning, the poor scholars themselves are also in great part gone? If this be so, as too much we fear it is, then, after all, we cannot but mourn over the real good of the past, of the good-for-nothing affectations of the present. Our delicacy is too often of that superfine kind which will not endeavour to improve the poor scholar's lot for fear of hurting his feelings, and which will not permit the poor scholar to lay bare his poverty for fear of being sneered at! And yet we wonder at the blindness of the Pharisees! *This same 'delicacy' has gone nigh to obliterate from our universities the entire class of poor and deserving scholars, the very class for which the colleges, at least, were especially founded.*"—*Tablet*

ARGUMENTS AGAINST THE PROTESTANT RULE OF FAITH AND JUDGE IN CONTROVERSIES.

1. If the Scripture alone, as interpreted by every private Christian for himself, were the whole rule of Christian faith, and only judge in religious controversies, without taking along with it the traditions of the apostles and the interpretation of the Church, this very thing ought to have been *clearly expressed* in Scripture; it being of the utmost consequence for every Christian to know by what *rule* he is to steer in matters of faith, and to what *judge* he is to have recourse for the decision of such controversies. Now there is not one text in the whole Scripture that clearly and expressly affirms, that the Scripture alone is the *whole rule* of Christian faith, and *only judge* in religious controversy: much less is there any text that clearly affirms that the scripture, as interpreted by every private Christian, is such a *rule* or such a *judge*. Therefore the Protestant system of religion is a building without a foundation; their very rule of faith having no grounds for it in Scripture.

If they shall here allege, Isa. viii. 20. 'To the law, and to the testimony; or the words of Christ to the Jews, St. John v. v. 39. Search the Scripture for in them ye think you have eternal life; or what is said in commendation of the Bereans, Acts xvii. v. 2. for their searching the Scripture; or what St. Paul writes, 1 Tim. iii. v. 15, 16. of the holy Scriptures, which Timothy had known from a child, that they are able through faith in Jesus Christ to make him wise unto salvation; and that all Scripture is profitable for doctrine, &c.' All this falls infinitely short of proving that the Scripture alone is the *whole rule* of Christian faith, and the *sole judge* of controversies. First, Because not one of these texts speaks home to the point which ought to be proved, much less is clear and express for it. 2dly, Because it is visible, that all these texts speak of the Scriptures then extant, that is, of the Old Testament only; which none of our adversaries will pretend to be the *whole rule* of Christian faith. 3dly, Because what is said in these texts no ways excludes the interpretation of the Church, or authorises any man to prefer his own private interpretation to that of the Church of God. On the contrary, the Scripture itself expressly tells us, 2 Pet. i. v. 20. 'That no prophesy of the Scripture is of private interpretation.' And 2 Pet. iii. v. 16, 'That in the Scriptures are things hard to be understood, which the unlearned and the unstable wrest to their own destruction.'

2. The Scripture alone cannot be the *whole rule* of Christian faith. Because one great article of Christian faith, is, to believe that these books are *Divine Scripture*: now this we could never have known but by the tradition and declaration of the Church. For the Scripture itself no where gives us a catalogue of the canonical books: it no where affirms, that all and every one of those books which are contained in the Protestant Bible or Testament, are the infallible word of God. Our adversaries therefore are very unhappy in their choice of a *rule of faith*, which is not only without any foundation from the Scripture, but even excludes the Scripture from being *any part of their faith*, as not coming under their *only rule*, by which they pretend to steer in matters of faith.

3. As by the Scripture alone they could never certainly know what books are canonical and what

not; so by the Scripture alone they could never certainly tell that those books which they now have are the same as those which were written so long ago by the prophets and apostles. For what text of Scripture assures them of this? Nay, by the Scripture alone they cannot be assured that there is so much as one verse in their whole Bible and Testament which has not been corrupted. How then can the Bible and Testament, which they now have, without having recourse to the tradition and authority of the Catholic Church, be the *whole rule* of Christian faith?

4. By the Scripture alone they can never know, at least with absolute certainty, what is the true meaning of the written word in points controverted among Christians: for if in these they will not allow the whole Church of God, or her general councils to be infallible in their interpretations, how much less can they themselves pretend to be infallibly certain of that sense which they put upon the Scripture: especially when their interpretation contradicts that of all other Christians, and even the plain and obvious meaning of the words themselves; as in the case of this controversial text, St. Mat. xxvi. v. 26. *This is my body*. How then can the Scripture alone be the proper judge of such controversies, or afford them any certainty of faith in these matters when at the very most they can have no more than an *uncertain opinion*, that their interpretation is better than that of other Christians?

5. In all our controversies of religion, the meaning of the Scripture is the very thing in debate, and the main subject of the controversy: how then can the Scripture alone be the proper judge to decide the controversy?

6. It is the office of a judge to hear both sides; and then to come to a definitive sentence, so clear, that both parties must plainly understand on which side sentence is given. Does the Scripture do this in our controversies? or what controversy was ever ended by Scripture alone?

7. Many things *necessary* to be known by all Christians, or at least by their pastors and teachers, are not *plain* in Scripture, and the controversies, which have risen about these things among Christians, cannot be clearly decided by Scripture alone. Therefore there must be some other rule of Christian faith, and some other judge of our controversies. For example, all Christians, or at least pastors and parents, ought to know whether infant baptism be valid or no: whether it be a duty incumbent upon them to procure and administer it, or whether it be a sacrilege to attempt it? And yet where is the *clear* text of Scripture that decides this great controversy? All Christians are obliged to know the *sabbath*, which by the divine law they are obliged to keep: and yet where is the clear text of Scripture that informs them that the Christian *sabbath* ought to be the *Sunday*, and not the *Saturday*? All Christians, or at least the pastors of the Church, are obliged to know in what manner baptism is to be administered, in order to the validity of the performance; whether *sprinkling* may suffice, or whether *immersion* or *dipping*, which was certainly used by the apostles, be necessary? Whether baptism given by heretics be valid or no: that so they may know in what manner to receive into the Church such as have been baptized by them? Whether ministers only, or laymen also, may baptize or consecrate. Whether Christians may lawfully go to war? May swear before a magis-

trate? May go to law, &c. Now not one of these things can be *clearly* made out by Scripture alone.

8. Scripture was not the *first rule* of Christian faith, but the *unwritten word* of Christ, preached and delivered by the living voice of the pastors of the Church, before the *New Testament* was written: How came this *first rule* to lose its authority? The apostles in their writings refer to their *unwritten word*: This they command the faithful to stand to, 2 *Thesal.* ii. v. 15. And they pronounce an *anathema* against all those that shall presume to alter it, *Gal.* I. v. 8, 9. How then comes the *written word* to be the *whole rule* of Christian faith?

9. *Faith comes* (not by reading but) by *hearing*, according to the apostle, *Rom.* x. v. 17. Therefore the *word of God*, which is the rule of Christian faith, is the *word* which is *preached*, and not barely the *written word*.

10. We do not find in Scripture or tradition, that our Lord ever commanded his disciples to write, but to preach. We do not find that the apostles took any care to translate the Scriptures into the vulgar languages of the people whom they converted to the faith. Therefore it is not probable, that either our Lord designed that the Scripture should be the *whole rule* of Christian faith, or that the apostles ever believed to be such.

11. This system, by which the Scripture is made the *whole rule* of Christian faith, and the *only judge* in all controversies of religion, sets all both ancient and modern heretics out of the reach of church-authority; and abolishes all possible means of suppressing *heresy*, or restoring *unity* to the Church, which can never be hoped for, as long as every private Christian is authorised to prefer his own comments on Scripture to the judgment of the whole Church, and may, nay ought, like *Luther* to stand alone by his own interpretations, against all that dissent from them, though it should be the whole Church of God of all ages, and of all nations.

12. This system, whilst it pretends to reverence the Scripture, is indeed highly injurious to it, by prostituting it to the caprice of every fanatic or enthusiast, and authorising him to interpret it according to his own private fancy, and to father the maggots of his own brain, (as we daily see many do) upon the sacred word of God. The further consequences of which is, that amongst those that acknowledge no other *rule*, no other *judge*, but Scripture alone, there are almost as many religions as men; according to the infinite variety of their whimsical comments upon the word of God, and this without any prospect of their ever coming to any agreement.

13. This way of thinking has set open hell's gates, and brought back from thence almost all the old condemned heresies, and given rise to innumerable new ones; there being no sentiment in religion so absurd or abominable, but some or other of these Scripture-mongers have maintained it for the pure word of God, by virtue of this rule of *Scripture alone*, explained by their own private interpretation.

14. As all, both old and new heresies, are justly fathered upon this principle, which gave birth to them all; so all, both ancient and modern sectaries, that steer by this *truly Protestant* rule, must be acknowledged to be *true Protestants*, let their other principles, in religion be what they will; nay, though there were not two men amongst them all that agreed in any one single article, except this, of taking the *Bible alone*, as interpreted by themselves

for the rule of their faith; now whether the taking in all these sects by virtue of this common rule of their faith, be any honour to the rule or to the reformation, let Protestant themselves judge.

15. Nothing can be more irreconcilable with Christian *humility*, than for a private man to make himself wiser than the Church of God, and to presume to prefer his own interpretation of the Scripture, before that of all the most learned and the most holy men in the world. Therefore, that system of religion, which authorises a man to be thus presumptuous, can never be from God, who resists the proud, and gives his grace to the humble.

16. The Church of God, from the very beginning, never allowed private Christians to steer in matters of religion by the Bible, as interpreted by themselves; or to appeal from her decisions, to their own interpretations of the Scripture: of which there needs no other proof, than her condemning all ancient heresies by the Scripture as she understood it. Therefore the Protestant rule of Scripture alone, as interpreted by themselves, is not the apostolical rule of the primitive Christians.

17. In every well ordered kingdom or commonwealth, let the law be ever so perfect, it is always found necessary, that besides the letter of the law, there should be courts of judicature, or judges, to decide all controversies which may arise, without which precaution there could be no end of law-suits and contentions. And it would be justly looked upon as the greatest of all extravagancies, for any lawgiver to make a set of laws, and then to ordain, that in all disputes which might afterwards arise, these laws should be the only *judges* to decide the matters in debate, and that each one of the contending parties should be obliged to stand to no other judgment than his own interpretation of the law. Such a regulation as this, would, I say, be justly looked upon as highly extravagant; because the necessary consequence of it would be the filling the whole kingdom with endless jars, disorder, and confusion. What then can it be less than impeaching the wisdom of Christ, to imagine that he has left no living judges in his Church, no court of judicature to decide our religious controversies, but only the letter of the law, that is, of the Scripture, as interpreted by each one for himself? From which what else could follow, but that instead of *truth* and *unity*, we must be, without remedy, exposed to endless contentions and errors?

18. It cannot be denied, but that God, who is *truth* itself, and can approve of nothing but *the truth*, has a sincere will that *all men should come to the knowledge of the truth*, 1. *Tim.* ii. v. 4. And that these endless jars, this multitude of sects, this total breach of communion amongst Christians can never be agreeable to him, who above all things has recommended *unity* to his followers, and earnestly prayed for their perpetual continuance in perfect *unity*, *St. John* xiii. and xvii. Hence we cannot reasonably question, but that in his infinite wisdom and boundless goodness he has appointed the most proper means to bring all to the *truth*, and maintain them in *unity*. Now both reason and experience convince us, the Scripture alone, as interpreted by every private Christian, is not proper for these ends; but on the contrary, that the interpretation of Scripture by private authority is the source of all errors and schisms. Therefore God never designed that the Scripture, thus interpreted, should be our *whole rule* of faith and *only judge* in controversies.

But here our sectaries may say, could not God then speak so plain by the Scriptures, as to leave no room or necessity for any other *rule*, or any other *judge*? He most certainly could if he would; and would, if it had been his intention that the Scripture alone should be the *whole rule* of christian faith, and *only judge* of our controversies. But as it is, it is visible he has not spoken so plain: which is an evident proof that he has appointed some other means for the resolution of our doubts, and the decision of our disputes, *viz.* by leaving to us besides the dead letter of the Scripture, a *living judge*, to be the perpetual guardian, and authentic interpreter of the Scripture: a *judge* divinely recommended, and divinely assisted; whose voice all might hear and understand; on whom the most unlearned might securely rely; and to whom the most learned should be obliged to submit; whose sentence should be clear and decisive; and from whose sentence there should be no appeal. Now this ever *living judge* is the ever living Church of God?—*Dr. Challoner's Grounds of the Old Religion.*

CHRISTIAN FRIENDSHIP.

Amongst the many extraordinary things that have been adduced, from time to time, since the learning of Porphyry, the scoffs of Celsus, or the imperial attacks of Julian, in the endeavour to tarnish the beauty of Christian ethics, it has been asserted that *friendship* is no where inculcated by the Gospel, as a moral precept, nor any where discernible among the results of a religion which professes not only to improve our nature but to promote the general happiness of mankind; nor was so singular and minute an objection reserved for the microscopic eye of scepticism, or the ingenious scrutiny of malignant hate but is gravely thus propounded by a professed advocate of that beauteous scheme,—one, at least, who was willing to test even the *truth* of the whole by the “internal evidence” of its holiness and wisdom.

“Friendship, likewise,” says he, after speaking of patriotism, “although more congenial to (with) the principle of Christianity, arising from more tender and amiable dispositions, could never gain admittance among her benevolent precepts for the same reason, because it is too narrow and confined and appropriates that benevolence to a single object which is here commanded to be extended over all,—where friendships arise from similarity of sentiment and disinterested affection, they are advantageous, agreeable, and innocent, but have little pretension to merit; for it is justly observed, ‘If ye love those who love you, what thanks have ye, for sinners also love those who love them?’—(Luke vi. 32.) But if they are formed from alliance in parties, fashions, or interests,—the usual parents of what is called friendship among mankind—they are then both mischievous and criminal, and consequently forbidden; but, in their utmost purity, deserve no recommendation from this religion.”—*Soame Jenyns.*

There is much fallacy both in this position itself and in the manner in which it is announced. It is true that friendship may not be any where directly commanded, or even defined, in the Gospel; but this is very different from the assertion, that it “could not gain admittance amongst the benevolent precepts of Christianity, because it is too narrow and confined a principle, and may proceed from worthless or even criminal motives,—and that even in its utmost purity it can deserve no recommendation from this religion.”

The fact is (an observation important to bear in mind through the study of the whole sacred writings of the New Testament) this, like other *affections* of our nature, (not one of which the Gospel came to eradicate, but only to moderate and sanctify) it is taken for granted as a component part of Christian ethics, nor ever even mentioned, when the *practical result*, the great object of all Christian teaching, has been elsewhere or otherwise inculcated. If the absence of such motive be considered in the light of exclusion, as well might it be said, that filial affection is no where taught by the religion of Jesus, because in no passage of the New Testament are children directly commanded to *love* their *parents*,—they are enjoined to *obey* them,—the practised result about which Christianity busies itself; not about commanding, or even going out of its way to confirm, the obvious natural impressions which the Almighty Creator has breathed upon the tablets of the heart.

In the same manner, after we are ordered “to do good unto all men,” to “live peaceably with all,” not even to render evil for evil, but on the contrary, blessing;—not only to do unto all men as we would that others should do unto us, but even, in many cases, to prefer the welfare of others to the care of ourselves;—“not to seek our own, but every man another’s wealth,”—“in honour, preferring one another:” after the inculcation of all these holy and heroic exercises of love, and self-abnegation, towards our fellow-creatures, the *practical part* of friendship may be said to be swallowed up indeed, in charity,—but are we, on that account, to suppose that the high and sacred emotions of virtuous friendship are any more thus impaired, than the tenderest love of a child towards either parent, by the precept of obedience to both? When shall we cease to require a *written document* to authorise every the most subtle and spiritual emanation of the heart, in the express terms and definitions of an earthly philosophy?

One would suppose that the example of our Lord, in that preference of affection, which He vouchsafed to the beloved disciple (of whom be it observed no especially meritorious act or qualities are recorded above the rest), would, of itself, have been sufficient to remind us that those sympathies of our mortal and human nature, of which we can scarcely sometimes give an account, but which invariably wind the bands of friendship round the heart, so far from being forbidden, were still to continue under the operation of a religion which is, emphatically, one of “love.” Jesus, amidst all the scenes of mortality over which He shed his divine power, wept at the grave of Lazarus alone; scarcely had He cast his eyes upon the ingenuous brow, and heard the virtuous, but imperfect, aspirations after holiness of the young man in the Gospel, than he “loved him.” Thrice was the question of *personal affection*, not of mere preceptive concurrence, put to the ardent but once unstable disciple, ere the Lord committed to him the mighty charge:—“Simon, son of Jonas, lovest thou *me* more than these?” And are such things recorded to repress the emotions of individual attachment—to dash the spirit of those tender, but hidden sympathies, which, often to the temporary exclusion of others, draw us towards some object of a virtuous and disinterested affection. Can that concentration of heart be *thus* forbidden which cheats for a while into feelings not their own, the cold calculations and wary circumspection of the world’s usual “fashion?”

But if such be the natural and permitted emanations of our breasts, it may easily be conceived how intensely they must be increased, in every relation of life, when once they become connected with religion,—when two hearts begin, not only to “walk together in the house of God, as friends,” but to relish the same innocent pleasures or useful employments in this world, as well as to look forward to the same prospects in the next. Accordingly, we find, that so far from the Christian faith, even in its most zealous or ascetic character, casting a damp upon those fervent feelings by which friendships are formed and kept alive, the most beautiful description ever given of hearts thus united fell from the pen of a Christian Father of the Church,—almost, one might say, in spite of a temporary obscuration of these joyous lights of life.

“Colloqui et corrideret et vicissim benevole obsequi : simul legere libros dulciloquos, simul nugari et simul honestari : dissentiri interdum sine odio tanquam ipse homo secum, atque ipsa rarissima dissensione condire concessionem plurimas : docere aliquid invicem aut discere aliquid ab invicem desiderare absentes cum molestia, suscipere venientes cum lætitia ; his atque hujusmodi signis a corde amantium et redamantium procedentibus per os, per linguam, per oculos et per mille motus gratissimos, quasi fomitibus animos conflare et ex pluribus unum facere.”—*S. Aug. Confes.*

Such must ever be the general agreement of character and purpose to which Christianity will contribute where effectually received ;—and shall we be thought to claim too much for the “Household of Faith,” if we regard our own holy Church as offering to us, at least, more incitements, as well as sustenance, for these sympathies, than other schemes of religion ? Yet what unprejudiced person can fail to perceive that as with every other affection of the human heart—appeals to senses, or even to the passions, let them be called if our enemies please—there are presented to us, who “walk together” within her beauteous walls, radiations of light and love, not wholly originated perhaps, yet still legitimately promoted, by those external objects with which our religious service abounds. The Catholic worship may emphatically be called a worship of the heart, to the almost entire submission of the mind, and of human intelligences, so fallacious when employed about the things of heaven. It softens that heart, refining, I firmly believe, within it, some of the regions of thought and feeling, even in the lowest of its members ; and to this, perhaps, we can alone attribute that character amongst the most unlettered of the populace abroad, so different from our own, in certain points of susceptibility. Whether this be the effect of ceremonies, which give vent to the asperities of zeal, and calm its inquietudes ; of the strains of an exalting or subduing harmony that salute the infant ear ; of the depicted forms of maternal love ; or of the purity, submission, and suffering of the saints that early meet the infant eye, I leave to others to decide. But besides these predisposing principles, so influential in all matters in which the heart is engaged, there are others, which, in a general way, contribute to keep open its fairest avenues. There is, if I may so speak, a *fraternity* both of doctrine and discipline within the Catholic Church, for which we look in vain among the separated and disjointed systems of Christianity. The members of these, for instance, may, and doubtless do, pray for each other with the frequency of brothers ;

but we know that amongst us whole religious bodies are set apart for the express purpose of offering up, night and day, supplications to Heaven for those who have not leisure in this world to watch and pray so much :—they may believe in some interpretation of that mysterious connexion of the faithful, couched in the term of “Communion of Saints,” but we know that as the “prayers of the righteous” are those which “avail much,” we have, in all humility, the highest, the most sublime motive for striving after better life, that we may, in proportion, hope to benefit a fellow creature by our prayers :—they may feel intellectual joy if two can think that they climb together the high and arduous places of the faith ; but do they know the love of each for each that burns within the bosom of reflecting persons, who together “receive the Gospel as little children ?”—and, even to descend to those minute points of discipline which were meant to be not only a test of like faith, but also a heart-bond of union, do they know the glow of heart with which the sign of the Cross, from the brow of a brother or sister in the faith, is responded to in a far and foreign land—or the pale and chastened countenance of the Lenten or other feral seasons of our common Mother, recognised among the “mixt multitude” of the world ? But, above all, whatever may be the relations of Christian spirits here upon earth, they cease, except within the pale of the Catholic Church, upon the dissolution of the body ;—with us, in spite of the separation of the immortal part from its frail tabernacle, these interests are carried forward into the awful regions of the invisible world. There still does the heart of affection or of friendship follow the dearest object of its earthly love by a constant communion and interchange of prayer, “caring for their souls,” by a faith, as respects ourselves, that “hopeth all things ;” and not unseldom feeling the power of some fair advocacy in the courts above, which we love to trace (and will He who has “appointed” them himself be “jealous ?”) to the “ministering spirit” of some departed friend amongst “the just made perfect.”

ZETA.

London Catholic Magazine, August 1840.

A NIGHT IN THE CATACOMBS.

A TRIAL, WITH A JUDGMENT, AND AN EXECUTION.

A night in the catacombs ! Well, what of that ? Is there no affinity, then, reader, between you and the thousands, tens of thousands, nay hundreds of thousands of human skeletons and portions thereof that are ranged before you, behind you, and on either side, in those vast catacombs, which, in days of yore, were the stone quarries that supplied the metropolis of France ? But, peradventure, you are of a privileged caste, and you may have been taught to consider yourself as one apart from the mere herd of men : “odi profanum vulgus” may have often escaped from your lips in the “fullness of your heart,” and therefore you may deem the company to which I have so unceremoniously introduced you, to be unfit to come between the “wind and your nobility.”—You are mistaken. The remains of the high-born and the rich are piled up here in conjunction with those of the humble and the poor ;—albeit, it would puzzle a prophet to distinguish them now from one another. A night in the Catacombs ! well reader, what of that ? Perchance you are young, and lovely, and gentle, withal ; therefore are you startled at the idea that there is much in common

between you and *those* heaps, *those* grotesque forms, or conformations, or, rather, transformations, (or, better still, *adaptations*)—between you, I repeat, who are in all the bloom of your beauty and your health; you

“ Whose nature endearing, whose fondness caressing,
Lull to blest peace the soul that care is distressing;
Whose heart is a treasure, whose love is a blessing;”

and those “ substantial nothingnesses” before which I have placed you in imagination. Alas! I must undeceive you: the once young and beautiful are here in thousands—discover them if you can; you behold the relics, whole or in parts, of numbers who were all wit and gaiety, whose every motion was grace, whose every glance was lightning; of numbers, too, who were, each in her own sphere and time, as you are perhaps now, the idol of a polished circle, the presiding spirit of a soirée, the very soul of a conversation; you are standing near the once honoured *demoiselle* of the aristocratic Faubourg St. Germain, the once plump *bourgeoise* of the Rue St. Denis, the once fascinating *grisette* of all parts. Allow me to present to you also many a fair visitant to the “ gay metropolis,” who came all hope and curiosity from the provinces;—the beautiful girl of Avignon, who fascinated each heart by her gentle love songs, and traditions of Petrarch and Laura; the Basque, with her dark languishing eyes and Spanish features, who tuned her light guitar to the wild airs of the Pyrenees; and the peasant girls from the banks of the placid Loire and the blue Moselle;—all these, my fair reader, are in this silent but populous abode: yet as no distinction you can perceive between the great and the lowly, so none shall you discover between the beautiful and the deformed, the young and the old.

A night in the Catacombs! Well, reader, what of that? You are, perhaps, neither young nor fair, neither high-born nor rich, but you pride yourself on your exemplary conduct, (may you ever have cause to do so!) on your avoidance of bad company, on your mingling only with the good. I understand; you imagine, then, that none but the gay, the dissolute, and the criminal, are here; the false-hearted, profligate, and oppressive courtiers who fawned around the throne of the Bourbons, and led to its destruction by their violent exactions and excesses; the Parisian courtezans who died as they lived; the cheating denizen; the avaricious capitalist; the condemned of the guillotine; the refuse of the Bastille? You are wrong, very wrong; the prelate from his mouldered shrine, the Priest from his decayed monument, the monk from his yawning grave, the men from the garden of the confiscated convent, have all found repose here at last, and flung around the odour of their sanctity.

A night in the Catacombs! Reader, whether you are noble and opulent, or humble and poor; whether you are young and lovely, or aged and decrepid; whether you are virtuous or profligate, I ask, for the last time,—Well, what of that? Does not each of you find there his or her compeer, his or her prototype,—“ *quisque sui generis?*”

As this is not a history of the Catacombs, I cannot for the life of me discover any reason to expect that I should be called upon to state *why* or *how* those countless heaps of bones were brought thereto; however, kind reader, if you happen to be—conveniently for me—an atheist, I shall state, for *your* exclusive and complete satisfaction, that they came

there “ by chance,” and by chance, too, were piled up and arranged in the admirable, ingenious, and *mechanical* way in which they are now seen. Should any Christian be so ungentlemanly or so incredulous as to call this authenticated statement of mine into question, why then let him go to the Librairie des Etrangers, Rue Vivienne, à Paris, and *pay* for the information he seeks.

“ Gabriel,” said the young marquis de Chateauroy, to a servant who had just entered the splendid *salon* to remove the remains of the preceding night’s orgies, and had found his master stretched on an ottoman, “ Gabriel, order my chariot immediately; it is no use for me now to try to sleep; besides, the cool air will refresh me.”

In a few minutes, his carriage was rattling along the principal streets and *faubourgs* of Paris, while he was amusing himself by smiling at the pretty *modistes* behind their counters, or at the *grisettes* that passed by. It may be stated that M. le Marquis was a regular roué; that is, he was quite at home in Paris, and no where else, which is saying a great deal for the sophisticated. To be more precise, he fully came up to the following graphic description of one of his *genus*:—

“ Ainsi doit être
Un petit-maitre;
Léger, amusant,
Vif, complaisant;
Raillleur aimable,
Traître adorable,
C’est l’homme du jour,
Fait pour l’amour.”

Just as a chariot was turning round a corner, in one of the Faubourgs, he caught a glimpse of two young ladies, who, accompanied by their father, were going in the direction of the catacombs; he immediately recognized the three, for he had been lately introduced to them at a large party, and had been particularly struck with the personal attractions of one of the two sisters. Finding that they were followed by their carriage, he got out of his, and ordered the coachman to return home. Having perceived that they had entered the catacombs, he determined on following them therein, but arrived too late to discover in what direction the guides had led them; he resolved therefore to wait their return, and seated himself, not far in the entrance, behind a kind of altar that was ingeniously formed with the materials so abundantly afforded by the catacomb. Here his debauch of the preceding night, and his consequent want of rest, had a somniferous effect upon him; in a few minutes, he was in a sound sleep, from which he did not awake until long after the fair visitants and their parent had departed. He called out, but the fearful echoes that he awoke soon made him grow silent; he tried to force the entrance, but the attempt was unsuccessful. As he gazed upon the countless grinning forms that met him on all sides, an involuntary shudder came over him; his imagination, by degrees, became painfully excited, and unable to view any longer the awful spectacle which his own guilty conscience, now alarmed for the first time during many years, rendered still more intolerable, he was about to retire to his former position, when the whole place shook with unearthly peals of laughter, and with a noise that resembled the rattling of countless bones. In vain did he endeavour to persuade himself that it was merely the effect of his heated fancy, for in a minute or two he saw distinctly the whole of the skeletons turn suddenly towards him, and heard them, in a sepulchral tone, summon him

to take his place among them on that day twelve-months, unless he thoroughly repented of his past life and made amends.

The marquis fell on his knees, and in great alarm made a vow that he would never again be guilty of his past excesses.

"Your trial then shall be even here!" replied ten thousand unearthly voices.

That very moment, the whole scene was changed,—all was motion, all was life; the late inanimate forms appeared in all the varieties of the human species, and in all the different stages of society; the place itself was transformed into a large city, which the marquis at first mistook for his own native one, until he had examined it more closely. Amazed, he mingled in the crowds, that were hurrying to and fro, some on business, others on pleasure.

A month had elapsed before the marquis relaxed, even in a slight degree, the strict guard that he held over his own conduct; his time, during the period, was almost constantly employed in acts of benevolence. By degrees, he became less rigid, less scrupulous; a portion of his time was left unoccupied; evil thoughts were not quickly repelled, curiosity was not quite repressed,—the period given to him for his trial, appeared long. Three months thus passed away, an increase of inattention led to carelessness, inactivity to sloth, desire to commission. Thus was the barrier passed, thus did one fault, bring on another, thus did one folly lead to an excess, excess to crime; old habits were now revived,—new ones were adopted. He remained plunged in the vortex of pleasure, until six months of his time had elapsed. Here he paused for awhile: but then came the reflection that the remaining portion of the period allotted to him, was too much to devote to serious reflection; three months would suffice, thus he would still have some time yet to pursue his career of folly. These three months he resolved should be the pleasantest of all: scene after scene ensued of gaiety, guilt followed guilt, all bounds at last were spurned. Three months only were now left to him; they were long, very long; two months,—that was too much time to throw away in dull retirement; one month, he must begin to reflect; one fortnight, he must begin to resolve; one week, he must refrain from evil deeds; three days, he must commence good deeds;—one day, he must do all the good that he has left undone, must undo all the evil of his whole life. When is he to begin? So many crimes to be expiated, so many wrongs repaired! Oh, but he will surely have more time allowed him—it is so short, so very short! The period, however, has been fixed, it is nearly arrived; remorse, disgust, and passion, succeed by fits; he rushes into the open air; the light gradually fades away, the scene is no longer the same. Are his late companions yon troop of grinning and ghastly skeletons? his late gay scenes these damp and gloomy catacombs? Even so; the time is come, the place is prepared, the judges are ready, the culprit is before them; despair is in his heart, madness in his brain, and blasphemy on his tongue! The "Trial" is over; the judgment is passed; fiend-like shouts are heard, bones rattle, flames ascend, death approaches; but just before the execution of the decree that was pronounced, these mystic words ring through the vast catacombs in a thousand deafening echoes;—

"I'm blown, Bill, if there aint a live Frenchman here, a-kicking about, like a good'un, 'mong all these here dead coves."

The Marquis awoke!—some minutes elapsed ere he recovered his sense sufficiently to discover that he had passed "a night in the catacombs;" and that he had been aroused at last, by the loud laughter and unintelligible jargon of two English footmen, who had come, like their betters, to visit the city of the dead. M. le Marquis went home "a wiser and a better man." Do ye call that nothing?

Ibid.]

J. H. K.

BEQUEST OF THE LATE MR. BLUNDELL OF LANCASHIRE.

To the Editor of the Examiner.

SIR,—In the Circulator of the 18th instant it is stated, that the sum of £5000,000 was bequeathed by the late Mr. Blundell of Lancashire to two Roman Catholic Priests, and also that the large property of the late Mr. Heatly of Brindle Lodge in the same county was left by that Gentleman to his confessor the Rev. T. Sherburne.

It appears to me necessary to annex a few remarks to this statement, in order to correct any wrong impression which it might otherwise make on those who may happen to read it.

In this country, some persons may not be aware that notwithstanding the Act of Emancipation, several penal statutes that relate to charitable Bequests for Catholic purposes have not been as yet expressly repealed. It is therefore still deemed advisable, in the opinion of several eminent British Lawyers, that Catholics, who wish to leave Property for such purposes, should bequeath it to some particular person, on whose integrity they rely, and annex at the same time to their last Will, such private instructions as may point out the precise objects, in favor of which the Testators wish that their property should be employed.

Thus what at first sight seems to be an act of extraordinary generosity towards a Priest, is, in truth, oftentimes, nothing more than a precautionary measure adopted, in order to prevent the intentions of Testators from being frustrated by the remnant of the blood-stained Penal Code which still disgraces the Statute Book of Great Britain.

A better illustration than the Will of the late Mr. Blundell could not be adduced in confirmation of what I have advanced.—Of the entire sum bequeathed by that gentleman, there is not one shilling which is to become the private property of any Catholic clergyman.—The Bequest is wholly designed to assist in repairing the ravages and spoliation which the Reformation and its offspring—the Penal Laws—perpetrated on the more splendid Catholic Institutions of England.

It may perhaps, Sir, be interesting to you, to learn some of the circumstances, which at least, remotely influenced Mr. Blundell to leave so large a part of his property for religious purposes.

In his youth, Mr. Blundell was compelled by the penal laws to abandon his Native country and to repair to France.—His temporal resources were at that period very limited. It happened that his circumstances became known to the Head of the illustrious family of "Weld" who on account of the penal laws was also sojourning at Paris.—By the interposition of this benevolent gentleman, Mr. Blundell was at once relieved from all anxiety with respect to his future career in life.—But his bright anticipations were not long after darkened by the horrors of the French Revolution.—To escape the

fury of the Revolutionists, Mr. Blundell took refuge in the Low countries—His connections and the sufferings he had endured for his Religion, both in England and in France, recommended him to the notice of the Catholic Bishop, who resided in the place where Mr. Blundell had fixed his abode—In this Prelate Mr. B. found a kind and generous Patron, until, at length, the full tide of prosperity put him in possession of a princely fortune. Mr. Blundell never forgot the obligations which in the person of this good Prelate he owed to Catholicity. But whilst he cherished the remembrance of what he owed to Religion, he was not unmindful of the favors he had received from his first benefactor. In testimony of his gratitude, he bequeathed Estates of the annual value of £9000 to the present Mr. Weld.

I remain Sir,
Your very obedient Servant,
A SUBSCRIBER.

Madras, Nov. 19, 1840.

INTELLIGENCE.

MALTA.

(Extract of a Letter, dated Malta, March 19th, 1840.)

"The Prayers for the Conversion of England have been offered up in the Church of Santa Barbara, by the troops, the very evening when the books were received, and now they are repeated by them every evening, not only in the above-mentioned Church, but also in that of the Jesuits. You will beg Mr. Smith to have the kindness to send me a quantity of the 'Sixty Reasons' tract, as well as the 'Sermon on Faith, Hope, and Charity,' as by means of these tracts several English people have embraced the Catholic religion, during the last two months, and we have now several serjeants and soldiers that are to be baptized immediately after they are instructed in the principles of our holy religion. Dr. D. Calcedomo Falzon had favoured me with a list of the names of those baptized by himself, during the year 1839, amounting to fifty-two."

UPPER MOURNE.—On the 18th inst. the Right Rev. Dr. Denvir confirmed eleven hundred and fifty-eight children, at the parish chapel of Upper Mourne. Several of them received their first communion on that morning. The distinguished prelate, previous to administering the sacrament, addressed the children in an eloquent and impressive discourse, in which he lucidly explained to them the nature of the holy rite which was about to be administered. His lordship also expressed himself as particularly gratified at the progress and prospects of religion in this part of his diocese; and, throughout the entire discourse, was heard with the utmost attention.—*Belfast Vindicator*.

ENGLAND.

LONDON.—The sixth number of the *Annals of the Propagation of the Faith*, lately published, contains the report of the year 1839; an important document in many respects. It appears that the receipts of the Institution for 1839 amount to about two millions of francs, (£80,000) shewing an increase of no less than 22,000 over those of the preceding years, and being double the amount of the receipts of 1837, quadruple those of 1835, and sextuple as compared with those of 1833! Such are the financial results of the grain of mustard-seed sown, in the city of Lyons, only eighteen years ago;

nor are the spiritual results less cheering to the friends of Christianity. If the *Propagation* goes on a few years longer in this way, it will soon as far outstrip the far-famed, (in as far as funds are concerned), Missionary Societies of this country, as it has already done in Christian usefulness. France stands, of course, highest in the list of contributors, the amount for that kingdom being 1,238,809 francs. The Sardinian States are the next highest, 154,459 francs; then Bavaria, 111,285 francs; next, Belgium, 100,664 francs; and lastly, the British Islands; 93,270 francs, or £1303. 14s. 3d. The next highest in the list are (the highest taking the lead) the States of the Church, Switzerland, Tuscany, Prussia, Portugal, Duchy of Modena, the Levant, Parma, Lucca, the two Sicilies, Germany, Russia, and Spain.

Of the monies collected, 208,883 francs have been granted to the seminary of foreign missions, Rue du Bac, Paris, for the missions of Corea, Tartary, Su-Tchuen, To-Nang, and Kouï-Tcheou in China, Western Tong-King, Cochinchina, Camboge and Laos, Siam, and the kingdom of Queda, Malabar, Seminary of Pulo-Penang, and for the extraordinary expenses of the central house at Macao. To the Lazarists, the sum of 130,333 francs has been granted for the following missions, viz. Macao, Chinese Seminary, and central house, Si-Vang in Tartary; Pekin, Nankin, Tche-Kiang, Kiang-Si, Abyssinia, Antoura, in Syria, Aleppo in Syria, Damascus, Tripoli in Syria, Constantinople, Smyrna, Salonica, Naxos, Santorin, Texas, Missouri, Illinois; to the missions of the Society of Jesus, the sum of 71,500 francs, for the missions of the Missouri, New Orleans, Kentucky, Jamaica, Madeira, Calcutta,* Tyre and Syra, Syria; to the Capuchins, 13,000 francs for their missions at Constantinople, and in the Archipelago, Georgia, Syria; to the Carmelite missions of Syria and Persia, 6,500 francs; to the Missions of Oceanica, 179,931 francs; to the Vicariates-Apostolic of Chan-si Hon-Quouang, and the Italian Central House of Macao, 39,000 francs; to the Spanish Missions of To-kien, 16,900 francs; to the missions of Eastern Tong-King, 12,000 francs; to the missions of the East Indies, 72,600 francs; to those of Africa, 73,083; to those of the Levant, 97,000 francs; to those of Europe, 71,599 francs; to North America, 366,600 francs; to South America, 45,300 francs. After mentioning the progressive increase of the receipts, the report thus proceeds:—

"This is almost a geometrical progression, the known terms of which allow us to calculate the gradual increase which we may expect in the receipts. Two observations will explain this calculation. In the first place, the general approbation which the association meets with, a more active and complete organization, and the sanction which time gives to every institution, will gradually secure the co-operation of those who have hitherto delayed to enrol themselves in its ranks. In the second place, the Institution commenced in a country where the faith of the inhabitants was most shaken by the influence of evil doctrines; it will extend further amongst the inhabitants of those countries, whose solid faith offers more certain hopes of success, so that it may be said, in geometrical language, that its velocity will increase in proportion to the time and distance. Nor is it difficult to determine a fixed point of success, to which we may look forward

* No grant has as yet been received at Calcutta by the Jesuit Fathers.—Ed. B. C. E.

without transgressing the bounds of the most moderate calculation. Let us take, as the elements of this calculation, the present state of the Association the diocese of Lyons, where it was originally founded, but where it is yet far from having obtained its greatest development. The eight hundred thousand souls, which the archdiocese contains, are represented by the sum of £5,500. Now it is not too much to estimate at a hundred millions, the number of the faithful in the different states of the civilized world, who are placed in circumstance to allow them to contribute to the wants of others. The time must, therefore, come when their yearly contributions will amount to £550,000. Besides, our anticipations, in this respect, cannot appear exaggerated, when we consider that the Protestants, all whose various sects do not amount to more than a third of the Catholics, collect, annually, more than a million and a half sterling. This sum, however enormous, is not too much, when we recollect the extravagant salaries allowed the lordly Missionaries of the Anglican Church in the East and West Indies, the immense sums swallowed up by the Methodist pro-consuls, who rule it over the kings of the Southern Ocean; and the innumerable hawkers of Bibles, whose prudent zeal extends no further than to introduce, along the coasts of China, with smuggled opium, the sacred writings which they profane."

HOLLAND.

We understand that some of the leading Catholics of Holland contemplate the formation of a Catholic Institute in that country, on the model, as far as circumstances require, of the Catholic Institute of Great Britain. The Catholics of Holland support a monthly magazine, titled *De Gods-diensvriend* which was commenced in 1818, and which watches carefully over the interests of the Church. They have also "The North Brabander," (*De Noord Brabander*), a paper published three times a week, which has existed eleven years; and, lastly, a daily paper, *De Catholijke Nederlandsche Stemmen*.

GERMANY.

A woman of the commune Grosbillerstroff, near Sarregueminer, diocese of Metz, born and brought up in the Protestant religion, has lately returned to the bosom of the Catholic Church. Her abjuration took place on the 30th of January last.

MUNICH.—The Convent of the Benedictines has been changed, by royal ordinance, into an abbey. The Prior of the convent was inducted as Abbot, on the fifth of June, in presence of Herr Beisler, president, and Mgr. Schwoeb, Bishop of Ratisbon. The President announced that on this occasion the King had directed the sum of 50,000 florins to be presented to the Abbey as a gift.

DENMARK.

The King of Denmark appears to have been taking instructions from Sir Andrew Agnew. According to letters from Hamburg, he has issued an ordinance on the observance of Sunday and holidays, even more stringent than any thing of the kind in England. The inhabitants of Altona, to avoid this puritanic law, have resolved to spend the Sundays in Hamburg; but it is said that his Danish Majesty has threatened to shut the gates of Altona, and thus prevent all egress.

SPAIN.

According to the *Gazette of Augsburg*, Don Vilalba is, at present, busily engaged at Rome, endeavoring to arrange with the Holy See the affairs of the Church of Spain, with which he has been charged by the Queen and the Regency. Twenty-two sees are at present vacant in Spain and its colonies, and if, for many reasons, all the proposed candidates may not be consecrated, it is believed that some of the sees will obtain bishops.

RUSSIA.

The *Courier of Franconias* states, that his imperial Majesty has fixed upon Wilna as the future residence of the Archbishop of Lithuania, and his successors.

PRUSSIA.

The death of Frederick William has fixed the eyes of Catholic Europe upon his successor, in regard to the policy which he will adopt in the cases of the Archbishops of Cologne and Posen. Report speaks highly in praise of the new sovereign of Prussia, who, we are given to understand, did not mix himself up in any of those unfortunate disputes with the chiefs of the Catholic Church in Prussia, and the Lutheran and Calvinistic bodies, which embittered the declining years of his father's life. Let us hope, for the sake of all parties, that the present king will review the acts of his predecessor, and seeing the impolicy of the course pursued by that royal creed-maker and persecutor, that he will signalize his reign by allowing all his subjects the free and unfettered exercise of their worship according to the views which they themselves may consider best. Meanwhile, as every thing relating to the two prelates must be interesting, we have taken a few details of a visit paid by five priests of the diocese of Gnesen and Posen, to their venerable Superior at Colberg, where he is at present confined, as given in the *Franconian Courier*, a paper energetically devoted to the interests of Catholicism in Germany. These priests left Posen together, and arrived at Colberg, on the 14th of April, where they were received by the old and holy bishop, with tears in his eyes on witnessing the emotion with which they approached him. The abode, or rather prison, of the Archbishop, consists of four small chambers, the doors of which look upon a sombre corridor. A functionary is posted at the outer gate, and a policeman watches in an anti-chamber. M. Hegewald de Stettin, Counsellor of State, and his keeper, lives above the Archbishop. This gentleman, who is well informed and polished in his manners, has been separated from his family for seven months, discharging the *honourable* duties of jailor. He attends the Archbishop in his walks, and both are followed, at the distance of a few feet, by a policeman, attired as an ordinary citizen. The *surveillance* was more strict when the Archbishop and his friends went out together. A small apartment, on the same floor, occupied by the Royal Counsellor, has been turned into a chapel, in which the Archbishop celebrates mass every day; but it being found too small for the service of Holy Thursday, a hall, measuring thirteen feet by thirteen, has been added to it. None of the inhabitants of the town are admitted to the service, but 150 Catholic soldiers, for the greater part natives of the Grand Duchy of Posen, are allowed to attend. In this way only can they enjoy the benefits of religion, for the Prussian government has provided no chaplain for them.—*London Catholic Magazine*, Aug. 1840.

THE
BENGAL
CATHOLIC EXPOSITOR.

‘*One body and one spirit—one Lord, one faith, one baptism.*’

No. XXVI.]

DECEMBER 26, 1840.

[VOL. III.]

CEYLON.

We wish to direct the attention of our readers to the letter of Mr. C. Milley Doyle, Principal of the Catholic College at Colombo, inserted in our present issue, wherein he states the necessity of having some British Catholic Clergymen in the island of Ceylon. The reasons which he adduces are so evident that it would be useless in us to enlarge upon or enforce them at much length. British Clergymen are required, 1^o, on account of the Catholic soldiers who compose nearly one half of the regiments stationed in the island; 2^o, for the many European settlers, and for the Natives who are beginning to adopt the English language; 3^o, for the benefit of the Catholic seminary which requires a Clergyman to superintend the religious instruction of the pupils.

There is no class of men which demands zealous and efficient Pastors more than Soldiers; who often enlist totally unacquainted with the truths, principles and duties of their religion, and who, exposed to more dangerous and frequent temptations, stand in need of closer instruction and warmer exhortation than those who move in the ordinary walks of social life. It is a consequence therefore which must needs follow from the absence of British Pastors in British regiments that many soldiers live and die in complete ignorance of their religion, and that others who may chance to know something of it, neglect it in practice, because they have none to admonish and exhort them. It is evidently the interest, not only of the soldiers themselves, but of the Government, that the Catholic soldiers should be provided with British Catholic Clergymen, under whom the morals and health of the men would be improved, their lives in many cases preserved, and good order, discipline, regularity, obedience and contentment strength-

ened and promoted. We look upon it as a sacred duty on the part of Government to establish a Catholic Chaplain in each regiment, and to support him with a decent salary of at least one half of the salary allowed to Protestant Chaplains. For the Catholics, who fight under its banners, deserve to have spiritual aid and instruction not less than their Protestant comrades. Nor would Government lose by this act of justice even in point of expenditure: for the preservation of the lives of so many soldiers, who are now cut off early by revelling and debauchery, would make ample compensation for the loss incurred in the salaries.

If the youth of Ceylon are educated in the English language, without learning in it the principles of their religion, the only result that can be expected will be, that they will soon lose all attachment to a faith, which they have never been taught to love and esteem; which they see ridiculed and despised by the rich and powerful of the island; and which they hear continually attacked by Protestant Missionaries, but never defended by their own Goanese Clergy. This was the case till lately in Calcutta, where the people spoke English, but the Priests Portuguese; so that brought up either in ignorance, or with false ideas of the Catholic Church, many of our young men have left her fold to embark in gayer and more fashionable vessels, where *Liberty of conscience* is the flag unfurled, and *Faith without good works* the anchor of hope; many have become so far tainted with infidel principles, as to deny the truth of Revelation and the existence of a Deity; and of those still bearing the name of Catholic, too many there are who carry their religion so loosely about them, that the least breath of interest might

in a moment break the single tie whereby it is fastened.

That the superintendence of an English Clergyman is required to make the Seminary of Columbo as beneficial and effective as it ought, can never be doubted by any one who has formed, like Mr. Doyle, a right idea of the education of youth. This demands in those who conduct it, talents, learning, virtue, steadiness, knowledge of the heart and discrimination of character; qualities which unite in none so completely as in Clergymen, who must give proof of talent before they can be enrolled among the candidates for orders; who are inured to uninterrupted reading and reflection from early youth, whose professional character requires a combination of Christian virtues, and whose studies tend to give them a deep insight as well into their own hearts as into those of others. Disengaged from the world but not unacquainted with it, they know best how to direct every step in education to the noble and sublime end which should be its object. In their hands it is not a business of traffic, by which they may acquire wealth for themselves and their families; for, families they have none, and they themselves are satisfied with little: it is not a trade, where children merely learn the common rudiments which will fit them to occupy the different situations of Churchmen, Soldiers, Merchants, or of inferior classes; but it is a noble art, which looks far above every sublunary object; which directs its views to the glory of another world; which shapes the rude manners of youth to the beautiful forms of virtue; which labours by the rule of the Gospel to give full perfection to human nature; which in teaching human sciences, considers them, not as an end, but as a means to arrive at a higher and more perfect knowledge of man's real destiny—and in qualifying the young to be useful and ornamental members of Society, renders them also fit companions of angels and worthy heirs of heaven. The ordinary school-master, like a stone-cutter, is able to shape the rough block of human nature and clothe it in the cold semblance of man. But a Clergyman, like a skilful sculptor, knows how to bring out the fine proportions of the human frame, to display each starting vein and straining muscle that run through it, to impart motion as it were to the limbs and life to the features, to communicate to the countenance a certain divine air, which, disclosing man's likeness to God, fixes the beholder in admiration, and awakens in his breast high thoughts and sublime conceptions. The meretricious polish, which delights the eye of fashion, may be wanting in the youthful form; but the bold outline, the graceful curve, the lively expression, the glow of animated thought,

the divine resemblance are there—all to the life and true to nature,—displaying the workmanship of a master's hand. The former, busied amid earthly cares, is satisfied with qualifying for earthly occupations the pupils under him, whom he encourages to study from motives of earthly success. But the latter raises his views above this world, from which disentangled himself, he is better able to detach and elevate the minds of his scholars. He teaches them how to become proficient in every branch of human knowledge, not for the sake of the knowledge itself—not on account of the temporal benefits which knowledge secures,—but for the advancement of God's glory and for the attainment of the great and sublime end of their being, thus ennobling the character of human learning, and rendering it instrumental to the acquisition of divine. While he labours with the utmost assiduity to imbue the minds of his pupils with every kind of useful knowledge, he strives so to regulate and temper his instructions, that what enlightens the understanding, shall tend to correct the heart and mould it to virtue; for the knowledge of virtue is the noblest science and the practice of it the highest blessing. Inferior to none in the teaching of human learning, Clergymen are undoubtedly the best masters to enforce the maxims of Divine wisdom. For virtue in them is not an ornament, but an essential part of their profession; and to propagate it in the mind as well of youth as of manhood is the grand object of their lives. There can surely be no doubt, but that those are the best instructors of youth, who are the divinely constituted instructors of mankind, the teachers of faith and morals to the world, and the legitimate guardians of revealed religion.

For these reasons we cannot approve too highly of the project suggested by Mr. Doyle of procuring British Catholic Clergymen for the island of Ceylon. Though we are striving ourselves to get others for Bengal, we still wish cordially success to our Ceylon friends. We only regret that to realize the plan is infinitely more difficult than to support it in argument. However we would suggest to the Catholics of Ceylon to send a petition for British Priests, signed by the principal Catholics with the name of the Vicar Apostolic at the head, to his Holiness Gregory XVI. If the Bishop of Ceylon will give it the sanction of his authority, it will easily meet with success: and we doubt not but that he will be most ready to approve it. Were he of the same character as many of the Goanese Clergy of India, he might oppose it from motives of jealousy, and refuse jurisdiction to the British Priests who might come out to Ceylon. But being, as we learn, a man of talent and learning, of high virtue and ardent

zeal, he will welcome with exulting joy the arrival of Clergymen who may cultivate those portions of his extensive vineyard that now lie barren and desolate. He has a mind, if we are not misinformed, superior to the petty feelings of jealousy which influence the ordinary Goanese Clergy, and too sincere a love for his Church to deprive it of the aid of Pastors who will form its firmest pillars. If, instead of their present worthy Prelate, one of the common Goa-made Priests were at the head of the Ceylon Church, and if he were to refuse, as he probably would, to sanction the petition of the Catholics of Ceylon, the resource, which they would then have, would be to send their petition to Rome unsanctioned by his authority. But they may well thank heaven that, in their distress they have at their head an excellent Prelate who is not reckless of their welfare. We would suggest in conclusion, that if they raise a subscription to defray a portion of the voyage-expenses, and state this in the petition, it would tend much to hasten and secure the completion of their wishes. We would recommend them also to apply to the Committee of the Propagation of the Faith either at Lyons or at London for pecuniary assistance, which will be most cheerfully granted.

REV. MR. MORE.—The Governor of Chandernagore, seeing the great inconvenience which the Catholics of that station have so long experienced for want of a Priest, has requested the services of the Rev. Mr. Moré of St. Xavier's College, and who we understand has proceeded to Chandernagore, where he will likely remain during the Christmas vacation.

THE VICAR GENERAL'S REPLY TO THE PETITION OF THE CATHOLICS OF FORT WILLIAM.

MY FRIENDS,—I have to acknowledge the receipt of your Petition, bearing the date of the 14th current, and in reply to state, that as the Soldiers of the Garrison had always received spiritual assistance from the Clergy attached to the Principal Church, until they began to frequent St. Xavier's Chapel, I see no reason why I should alter the arrangement made relative to the Fort. Instantly the Government allots a suitable place, I shall depute one of my Priests to perform Divine service for the benefit of the men, who are, or will be quartered there.

With reference to the Hospital, as the distance is rather great from there to Moorghyutah, in case of emergency, viz., when there is not sufficient time to send for a Priest to the Principal Church, I accord faculties to any

Clergymen, who is in communion with the Holy See, to administer to the spiritual wants of the dying party.

I remain, my Friends,

Yours faithfully,

FR. A. DE SANTA MARIA.

Vicar General Bengal.

Parochial House, Dec. 17, 1840.

CAPTAIN LOUGHNAN AND THE VICAR GENERAL.

TO THE REV. FRO ANTONIO DE SANTA MARIA,
Vicar General.

VERY REV. SIR.—With reference to your letter of the 17th instant, to the address of myself and others, in reply to a Petition drawn up by sundry Catholic Soldiers in the Fort, and to which I attached my signature, I beg to offer a few remarks, in the hope that your Reverence may be induced to re-consider the matter, and that you would thus find no difficulty in granting the prayer of the petition.

In regard to the 1st paragraph of your letter which states, "that the [Catholic] Soldiers of the Garrison had always received spiritual assistance from the Clergy attached to the Principal Church, until they began to frequent St. Xavier's Chapel," it must doubtless have escaped your recollection that the soldiers at one time attended Divine service at Durrumtollah, until the Clergy and persons attached to that Church became Schismatic, when they were as a matter of necessity obliged to resort to the Moorghyutta Church; but as this practice was found to be attended with many inconveniences on account of the distance from the Fort—a Clergyman (one of those at present attached to the College) regularly did duty for some time by order of the then Vicar Apostolic, as Catholic Chaplain in the Fort, and in fact during and since that time—when there was no longer accommodation in the Fort, the soldiers being obliged to repair on Sunday to the nearest place of worship—the Park Street Chapel—the College Clergymen one and all have ever been most cheerfully attentive to the spiritual wants of the Catholics residing in Garrison, and it is therefore but natural that the latter should have become strongly attached to Pastors who uniformly evinced such a zealous and disinterested regard for their spiritual welfare, and from whose exertions they were sensible of having derived the greatest benefit—Your Reverence will therefore not be surprised to hear that they feel very keenly the interdiction which has been imposed upon the College Clergymen from exercising within the Fort any of the religious functions they have hitherto been in the habit of performing without molestation.

With respect to the 2d paragraph of your letter I must say for myself and also on behalf

of others, parties to the petition, that we cannot avoid expressing the extreme pain we feel, that admitting as your Reverence does, the great distance from the Hospital to the Moorgyutta Church, the restriction should still be continued—for the conditional grant of faculties, as specified in your letter, leaves things exactly where they stood before—the College Clergymen being by it, accorded no further faculties than, as of course almost every Catholic knows, even a Schismatic Priest could exercise in such an emergency.

I would fain in my own name and in that of others who signed the petition crave permission to impress upon your Reverence the unhappy results likely to ensue from such an interdiction, especially in times like the present when so much sickness prevails—as indeed, as we hear, is unfortunately exemplified by the melancholy fact of two persons having within the last few days died without the consolations of religion.

In conclusion I beg to remark that the Catholic residents of the Fort entertain a strong hope, that on your Reverence taking these circumstances into serious consideration, you will feel convinced of the reasonableness of the request they have urged: and that whatever Clergyman you may think proper to depute, to perform Divine Service in the Fort, your sense of justice, and zeal for the good of religion, will induce you to remove the suspension under which the College Clergymen have lately been placed, and to allow them as hitherto the free exercise of their religious functions both in the Fort and in the Hospital.

I have the honor to be,

very Rev. Sir,

Your most obedient Servant,

J. M. LOUGHNAN.

Fort William, Dec. 19, 1840.

No Reply has as yet been received to this.
Dec. 24, 1840.

THE REV. DR. ST. LEGER.

To the Editor of the *Bengal Catholic Expositor*.

SIR,—Your omission to notice Dr. St. Leger's contributions towards the Hazareebaugh Chapel has I perceive given rise to a sharp discussion in the *Englishman* between two writers under the respective signatures of "IMPARTIAL" and "A NEUTRAL CATHOLIC." The former contends that the merit of Dr. St. Leger's liberality was exclusively his own, whereas the latter maintains that as a Jesuit he could have no private property, and that his liberality was consequently that of his order.

I am perfectly ignorant of the parties engaged in this discussion; but if it be true, as I have heard asserted, that Dr. St. Leger

drew against the funds of St. Xavier's College for the payment of his passage to Europe, the fact sets the question at issue between "IMPARTIAL" and "A NEUTRAL CATHOLIC," decisively at rest. For it cannot, I think be supposed that the property which came into Dr. St. Leger's possession was private and personal; while he at the same time retained and exercised the right of drawing on the common fund.

If, as lately asserted by a writer in the *Courier*, the Rev. R. Sumner handed over a hundred rupees monthly* to our late Bishop, "IMPARTIAL'S" astonishment that Dr. St. Leger's liberal example is not followed by his Rev. brethren in Calcutta is devoid of any foundation in truth.

A LOVER OF JUSTICE.

* Yes, for nearly twenty months.—Ed.

VICAR APOSTOLIC OF SIAM.

To the Editor of the *Bengal Catholic Expositor*.

MR. EDITOR,—As I was reading the day before yesterday, my letter of the 18th of Aug. 1840, inserted in the *Bengal Catholic Expositor*, I was surprised to behold certain expressions such as *firebrand* and *false brethren*. I have not kept a minute of that letter, but I recollect having written it in French; it is therefore possible that it has not been translated with sufficient accuracy. I think that I did not underline the words *false brethren*, which would have indicated that I intended to allude to what is passing in the Catholic community of Calcutta, and they should not have been underlined. It appears to me that every Catholic who loves the Church and grieves at the causes of difference which arise in it, might make the reflections which occur in that letter. The great Apostle St. Paul used a similar language in his Epistles.

It is true that I believed Mr. Wm. Lackersteen to be the author of the pamphlet "*A Review*," directed against the College of St. Francis Xavier and against the *Expositor*; it is no less so, that I rejoice to know now, that he is not so.† Many others were likewise mistaken on the subject, and experience the same satisfaction. But I must declare that I never intended to direct the above expressions against him, much less that of *devil*. How could I do so, who have always been on terms of good esteem and even friendship with that gentleman. I beg of you, Sir, to insert this letter in the *Expositor*, to which I shall ever remain

† But the person who gave this information might have had the candour to state that his eldest brother Mr. John Lackersteen is the writer of *Z.'s Review* of the *Bengal Catholic Expositor*, a copy of which Mr. William Lackersteen had the goodness to send to his Lordship, and several copies to our Agent at Singapore for distribution.—Ed.

a faithful subscriber, so long at least as it shall be worthy of my approbation and nothing but trifling peccadillos can be alleged against it.*

† HILAIRE.

Vicar Apostolic.

Singapore, October 16, 1840.

* The translation and original French of the letter referred to, have been carefully compared, and we beg respectfully to assure his Lordship that it has been most faithfully translated, and that the words *brandon*, *faux freres* and *Demon* occur. We are however happy to acknowledge that the word *faux freres* was not underlined in the original—the printing it in italics appeared however to us a liberty which might be permitted, as thereby it was indicated to have reference to those words as used by St. Paul; it is a liberty we are in the habit of taking to indicate Scriptural passages or even words when the writer evidently uses them as such as his Lordship appeared to do. We as readily bear witness that the word *Demon* in no way refers to Mr. Lackersteen in the original; however we beg to submit with the greatest respect that the word “Devil” is just as far from doing so in the English translation. Far be it from us to wish to attach such an epithet even to the greatest of our enemies.—Ed.

VICAR APOSTOLIC OF SIAM.

To the Editor of the Bengal Catholic Expositor.

MY DEAR SIR,—I have lately received the numbers of the *Expositor* up to the 10th October and I have read them with perfect satisfaction; these animated quarrels which have taken place in Calcutta are very deplorable: how much more edifying would it be to see all the Catholics of that city united to support a College which is truly their glory and their happiness, and a periodical (*the Expositor*) the compilation of which has been hitherto so wise, so conformable to the Catholic doctrine, and so enlightened to dispel the darkness of the prejudices which heretical sects, because it is their interest, never cease to foment, and rekindle against the true Church of Jesus Christ, namely the Catholic Church! I offer my most ardent vows that the Mission of Bengal may have as soon as possible a new Vicar Apostolic, who shall re-establish peace in it and continue and encrease the good already effected there. May God vouchsafe to dispose the hearts of every Catholic in Calcutta to recognize his authority, to obey him and flock around him with veneration and love, assured that by means of this union so worthy of a faithful flock your new Superior will find his task more easy, his zeal will be more successful, and he himself will enjoy his just share of consolation.

I consider it a duty incumbent upon me, to inform you, that the *Expositor* has my most sincere approbation, and that I consider it worthy of that of all who know the true wants of the Catholic Church in India, and who are attached to it in heart and soul. For my part I should be extremely sorry that the *Expositor*

should discontinue its career; it does much good already, and the good will increase in proportion as it becomes spread among the community. That the ministers of heresy rage, tremble and bestir themselves whenever it appears I can easily imagine; the duty of this organ of Catholicism is to expose their lies, their calumnies, and the interest which they have to represent it under false and odious colours. The day in which the Catholic Church will be known to be exactly what she is, in her doctrines, in her discipline, in her rites, and in her constitution, will be that likewise in which upright hearts will turn towards her, and curse the machinations which had kept them estranged from her—Oh! how I regret that the feeble resources of this Mission do not permit me to establish at Singapore a publication in some degree like the *Bengal Catholic Expositor*! Here truly, as elsewhere there are among the Protestants many individuals of correct judgment and upright hearts, who would be unable, who would be unwilling, to reject Divine truths if represented to them, but all they know of the Catholic religion is what the interested and lying declamation of Protestant ministers of every description have instilled into them from the pulpit, and that deluge of pamphlets which they do not cease to spread abroad. Unhappily also the turmoil of affairs in which they are engaged, deprives them of the time and attention necessary for a thorough study of religion, which however would quickly shew them that they are in the wrong road, that they are deceived by their teachers, and that they are risking their greatest interests, those of Eternity. Oh let them at least read, and may they have it in their power to read the *Bengal Catholic Expositor*, and my regrets will be alleviated.

It is enough, my dear Sir, that I beg, that I entreat you and your fellow-labourers not to abandon the work which you have undertaken. The suffrages and gratitude of good Catholics should encourage you against the tribulations which come from another quarter. Good is never done without experiencing contradiction, nor are victories to be gained without a combat. Confidently hope that your new Vicar Apostolic will approve your perseverance, will praise your zeal, and encourage your efforts.

I have the honor to be,

With esteem and respect, yours, &c.

+ HILAIRE,

Vicar Apostolic.

Singapore, Oct. 16, 1840.

P. S.—On a future occasion I shall beg you to enroll my name and that of the greater part of the Catholics of this town, in the catalogue of Members of the Catholic Institute.

THE BENGAL CATHOLIC EXPOSITOR.

*To the Editor of the Bengal Catholic
Expositor.*

SIR,—We have read with great pleasure the high approbation of your *interesting Journal*, repeatedly expressed by our Right Reverend Bishop and by our dear Curate. We assure you that their testimony was the exact expression of our own sentiments in regard to your periodical, so useful to our holy religion in these countries. Whatever we may say after such a testimony will doubtless have little weight, yet we would testify how great was our pain, when we knew that various dissensions, so contrary to the spirit of charity, which should enliven and unite all of us like children of the same Father, stood in the way of its publication and threatened to deprive us of it. To-day therefore our joy on receiving the four numbers for September, was the greater from our having been so long without the pleasure of reading it and from our great satisfaction that you have triumphed over all the obstacles that opposed you.

Continue, Sir, your work : be firm like the faith which you defend, and all the endeavours of your foes will be in vain. Continue to give us articles which enlighten us on our faith, which dissipate the prejudices of our separated brethren, and which are dictated by a spirit that breathes only the zeal of our holy religion and promotes the sanctification of her children, as well those who are separated from her pale, as those who have the happiness of being in it.

We expect you will realize great benefit from the Catholic Institute lately established at Calcutta, on the model of that of Great Britain. This institution is eminently Catholic in its spirit and will be abundantly beneficent in its consequences. It has already obtained the applauses of the common Father of all the faithful, who has bountifully enriched it with spiritual treasures. May this institution, before long, be established amongst us!

Our sincere thanks are also due to Mr. P. S. D'Rozario for his eminent service in the cause of our holy religion.

We have the honor to be,

Sir,

Your obedient Servants.

Singapore, Nov. 9, 1840.

D. L. McSwiney,
F. D. Gomes,
S. D. White,
G. M. Frederick,
Wm. McIntyre,
Geo. W. LeCerc,
F. Johnson,

J. Baptist,
Jno. Vitalas,
A. J. Pereira,
M. Allan,
W. Supiramony,
J. J. Woodford,
J. H. Fransiz,

Geo. E. Woodford,
T. Baptist.

A. T. Fransiz,
V. A. Monteiro.

We highly appreciate this spontaneous and encouraging approbation of our humble efforts by our Singapore brethren for which we beg to tender them our best thanks and to assure them of our continued exertions in the cause of truth. We have received similar communications from other quarters for which we also beg to return our sincere acknowledgments. We are sensible that our Catholic friends indulgently overlook our defects and shortcomings in consideration of our good intentions and we beg their continuance of this indulgence towards us.—Ed.

CEYLON.

*To the Editor of the Bengal Catholic
Expositor.*

SIR,—I believe that I but give expression to the sentiments of the most enlightened Catholics of this Colony, when I offer you my warm thanks for the kind, though brief notice which you took in your issue of the 1st August last, of the state of the Catholic Mission in Ceylon. Indeed it is high time that this Island should participate in the benefits which have been plentifully showered upon other Colonies and other districts subject to British rule. Why are *we* alone to be neglected? Why may not we claim some portion of that active interest which has already spread such numbers of the Catholic Priesthood not only over India, but over the more distant and *foreign* parts of Asia? There exists no just reason for this neglect, this apathy towards so beautiful and flourishing a Colony as Ceylon. The maritime provinces of this extensive island have belonged to the British, since the peace of Amiens, a period of nearly forty-four years, and the whole of it was rendered subject to their dominion twenty-five years ago, and yet strange to say, in not a single instance has an English or Irish Priest been located in it. The Portuguese Mission, emanating from Goa, has possessed the exclusive ecclesiastical sway of Ceylon since the 16th century, and to do these Missionaries justice, they have effected conversions to an almost incredible degree. It may very probably be argued that the majority of the Catholics here, comprises the Natives and Portuguese descendants—and that, consequently, the Mission as at present constituted is sufficiently calculated to administer to the spiritual wants of the Catholic community—but, it should be recollected that this has become, to every intent and purpose, an *English* Colony—garrisoned by *British* troops,—and that *British* residents, and *their* descendants, have already become exceedingly numerous. The necessity therefore of having British Catholic Clergymen is sufficiently obvious. The number of Soldiers attached to our persuasion and belonging to the different garrisons throughout

the Island is very considerable—and is it not lamentable in the highest degree to reflect that these Catholic soldiers must remain here for a period of *ten or twelve years without once hearing a Sermon preached by a Minister of their own religion in their own tongue*. Independent of the dangerously deteriorating effect this must have upon their moral character and their spiritual welfare; let me ask you, Sir, does it not throw open the field to the machinations and snares of the ministers of the various dissenting sects? But that is not all;—there are stations in this island where the Catholic soldiers cannot witness the celebration of Mass for *six consecutive months*. Such is the case at Kandy, where a regiment is always stationed—Again—how can the pious soldier discharge the necessary and highly important duty of auricular confession; and when stretched upon the bed of death where is the minister of the Gospel, to perform the last offices, and afford those consolations to the dying sinner which may enable him to set out upon his awful journey “rejoicing”—Alas! in place of this he is abandoned to his fate, his crimes unconfessed and unabsolved! Truly, 'tis a fearful picture! If reasons for the introduction into this Colony, of British Clergymen, were wanting—a very forcible one presents itself in the circumstance that a Catholic Seminary has been established here, with the object of diffusing the benefits of an English education—surely nothing can be more obvious than the absolute necessity of an *English* Clergyman to superintend, if not the literary, at least the *religious* instruction which the pupils receive from their lay-teachers. No person can more duly appreciate or more feelingly deplore the want of such *surveillance* than myself. The gentlemen of the Committee, who arrogate the management of the seminary, are doubtless, very clever people in their way—and some of them are really men of talent—but acquirements of a higher order, and more extensive experience are required, successfully to superintend the religious, classical, and scientific education of youth. As to the Portuguese Clergymen, their ignorance of the English language, totally incapacitates them from rendering their services available.

I trust, Mr. Editor, that I have sufficiently demonstrated the imperative necessity that exists for the introduction amongst us of British Clergy—I am aware that from several perhaps interested quarters the measure will meet with opposition—but I am convinced that it is perfectly feasible to the satisfaction of all parties, and I know that several of the most pious, enlightened, and amiable amongst the Portuguese Clergy are its firm advocates. I do not desire that any of those reverend gen-

tlemen should be displaced, on the contrary, they are indispensable to the large majority of Catholics in Ceylon—but for the spiritual comfort of the British part of the community, we are anxious that at least *three* English Clergymen should be located amongst us—to be stationed in the chief districts; Colombo, Kandy, and Trincomalee.

I feel confident, Sir, that you will not be backward in bringing your able pen to our aid—your well-known zeal in the pursuit of a good object warrants me in indulging the hope. Upon your remarks and advice therefore, all who think with me here, will form their plan of operation for the attainment of their wishes. Apologizing for the prolixity of my letter,

I am, Sir,
Your very obedient Servant,
C. M. DOYLE.

Colombo, Ceylon, Sept. 26, 1840.

ORIGINAL POETRY.

THE DISSOLUTION OF THE MONASTERIES IN ENGLAND BY HENRY THE 8TH.

The sullen bell has toll'd the Matin hour,
Their morning hymns the feathered songsters
pour;

And yet from yonder venerable pile,
No swelling anthem peals, no echoing aisle
Reverberates the solemn sounds of prayer,
But silent sorrow keeps her vigil there.
These cloisters now with mantling ivy hung,
Where erst the monk his vesper anthem sung,
Could hap'ly tell, that here devotion prayed,
Here Mercy wept and Science fondly strayed;
That Conq'rors there sheathed the victor sword
To seek the bliss that triumphs ne'er afford.
Fond mem'ry too amid yon crumbling heaps,
Might trace the spot where sceptred greatness
sleeps;

And still can fancy paint the neighbouring poor,
In clust'ring groups around the Convent door.
Nor drooping want alone relief can find,
These sons of Pity sooth, each anguish'd mind
Dry up the widow's tear, hush sorrow's sigh,
And kindly hear the weeping orphan's cry
Where now the pleasing scene so wont to raise
The mind to virtue, and the soul to praise?
At every blast why shakes the crumbling wall,
Why nods yon turret tott'ring to its fall?
Did ruffian war or blood polluted Daer
With ruin sweep o'er this once smiling plain,
Drive the mild inmates from their calm retreats
Or stain with slaughter Virtue's peaceful seats?
Ah no! more fell the blow, more harsh their fate
Devoted victims of a tyrant's hate!
Long had fierce passions ruled the monarch's breast,
By lust, revenge and avarice possess'd.
In vain Religion gently strove to calm
His stormy bosom, and infuse her balm;
Stung with reproof, with furious hate he burns
Scoffs reasons voice and virtue's dictates spurns:
By lust impell'd, by mad'ning fury driven,
He recks not justice, virtue, fame nor Heaven.
Religion weeps and ling'ring quits her throne
Her altars prostrate and her shrines o'erthrown!
E'en these blest seats where peace and virtue dwelt,
The raging tyrant's furious rancour felt.
Ah, who can paint the terrors of that morn,
When from her cell the throbbing Virgin torn
By ruffian hands was driven from her home
Friendless and helpless thro' the world to roam.
E'en now methinks I see the mourning train,
In slow procession moving o'er the plain.

Onward they pass, but yet they turn to view
Those scenes so loved, and sigh adieu.
Still ling'ring nigh, fast falls the trickling tear,
While each loved object seems now doubly dear.
By friends unshielded and by ruffians spurned,
Suppliant to Heav'n their streaming eyes are
turned;

Nor turned in vain a watchful guardian there,
Notes their keen anguish and their mute despair,
Yet stays th' uplifted arm withholds the blow,
To see some generous soul with pity glow.
But grasping avarice seized each sordid breast,
And chilled each soul, each generous thought sup-
pressed.

The scourge at length descends, at Heaven's com-
mand,

Religion weeping quits the fated land.
Meanwhile dark error flaps her dusky wing,
And thro' the isle sad notes of horror ring;
Stern bigots rise with voice and brow severe,
And jarring sects in mingling strife appear
Wide o'er the maddened land fell discord reigns,
And kindred blood bedews her ravaged plains,
And ages hence shall England's weeping state;
Bewail the frenzy of a monster's hate.

GULIELMUS.

Selections.

EXAMINATION OF THE CALCUTTA CATHOLIC FREE SCHOOL.

22d December, 1840.

This institution consists of four Schools; one for boys and another for girls, are accommodated on the premises attached to the Principal Catholic Church; and the two others also for children of both sexes are held in two separate houses situated on the Bow Bazar Road. The number of indigent children who are educated gratis in these Schools is about 300. The routine of their studies consists principally of English reading, writing, grammar, and of arithmetic; catechism is also taught to the children professing the Catholic religion, whilst those of other persuasions (of whom there are a few) are not interfered with on the score of religion. In the higher classes, Geography and the History of India are also taught; and the boys are likewise instructed in Bengallee reading and writing; whilst the girls learn needle work, both plain and ornamental. The studies are on the whole adapted to the sphere of life in which the children who resort to these Schools are likely to move; and considering the very limited means which are at the command of the institution, and the much it has to do, it is well that the schedule of studies has not been formed on a higher scale.

The institution is supported by public subscription and its operations are directed by a managing committee, consisting of the Catholic clergy of the Vicariate, who are its members ex-officio, and of certain lay gentlemen, the whole being under the control of the ecclesiastical superior of the mission, who is the president of this board. The members of the committee are required to visit the schools in rotation, to examine the classes, to enquire into every branch of the operations, and to record their opinions in books kept for the purpose. These books are inspected at the monthly meetings of the committee, and necessary directions given with reference to the notes therein recorded.

The examination was conducted by the Reverend Dr. T. Olliffe, the vice-president of the institutions, who takes a very lively interest in these schools, and devotes to them a large portion of his time and attention. He was assisted by the Reverend Mr.

Mascarenhas, and Messrs. Crow, Sinnæes, D'Cruz, of the Parental Academic institution, and a few others. The children were examined in spelling, reading, meaning of words, parsing, catechism, scripture history, geography, and Bengally, in which last they shewed considerable improvement upon their acquirements of last year. Samples of needle work were also exhibited, some of which we considered very pretty. The distribution of prizes closed the business of the day.

The most striking feature of this exhibition, and which we feel it our duty to bring to notice pointedly, was the remarkable contrast between the attendance of the children and of those by whose bounty they are educated. The former, by their numbers and crowded state, showed the great desire they felt for the acquirement of knowledge, and for the exhibition of what they had learnt; whilst the meagreness of attendance on the part of the supporters of the institution indicated the most censurable want of zeal and good feeling towards this work of charity. Besides the few gentlemen we have named as taking a part in the examination, and some ladies, who kindly examined the studies of the girls, there was scarcely another to be seen, the hall of the school was almost empty; whilst its side rooms where the children were accommodated, were crowded to excess. It is difficult to divine the cause of this strange phenomenon of human feelings and actions; we trust, for the sake of charity, that this culpable lukewarmness will not lead the subscribers to these schools, to permit the sacrifices of the future welfare of so many promising children as are now under their care, and who, not only depend upon them for pecuniary support, but also look up to them for encouragement and countenance by their presence at the long wished for annual examination and the distribution of prizes. In this their fond hopes and expectations they have been this year sadly disappointed; we trust they will never again experience the like disappointment.—*Hurkaru.*

PROFESSION versus PRACTICE.

The *Calcutta Christian Advocate*, but for its name, might pass for a very good satirist. We do not know whether it has much circulation among the heathen; but if it has, it must put some matters in a curious point of view before them.

In the No. for the 7th instant, is an article on "the Sabbath." Amongst other things our good brother says, "it is the bounden duty of Christians to show to the heathen the high value which they set on the command of God—and how anxious they are that their practice and profession should agree!"

Practice, we have always considered to be the test of profession. If a Mussulman should say I believe in Mahomed—and yet sacrifices to Juggernaut—would you believe him? If a man says I am honest and yet puts his fingers into your pocket—would you look to what he says or what he does?

Suppose, we conquer China—and that in the city of Peking there shall, some hundred years hence be built a Church—that one of the tenets of that Church shall be that it is unlawful for either master or servant to labour on a given day—suppose Confucius rising from his grave to behold a vast congregation of that Church driven to it by their servants on that same day—that this congregation when inside the Church shall, with one accord declare it is not lawful to labour on that day—neither master

nor servant—that the good people, composing this congregation shall afterwards step out of the Church and getting into their respective conveyances, order their servants to drive them home—that this takes place in the morning—that they come again in the evening—say the same thing inside—and do the same thing outside.

What would Confucius say of that congregation?

Let us look to the paper before us. It takes for granted, that the command in the Decalogue applies to our Sunday. That God commands us to keep that day holy—that He prohibits not only our working ourselves—but our making our servants work on that day—that to do so is to violate God's law. Tell the heathen all this—and let him take his stand by any of the doors of any of our Churches! Let him see carriage after carriage drive up. Let him see the Clergyman himself step out of one of them. Palankeen after Palankeen put down,—some private others hired—and then let his eye return to the *Calcutta Christian Advocate* “it is the bounden duty of Christians to shew to the heathen the high value which they set on the command of God—and how anxious they are that their practice and profession should agree!”

We do not object to serious discussion—whether in a Christian or in a heathen land. But when we are surrounded by the heathen puritanical discourses such as the one before us are calculated not to convert—but to stagger.

It is said that our *Sunday* is “the Sabbath.” Is it so? Is not rather the institution of our Sunday, an institution altogether of the Church—from the meetings of the early Christians on the *first* day of the week? Is it enjoined by Scripture or by the Canons of the Church? If the reader will take the trouble to inquire into the matter he will find that it originated in the early meetings on the first day of the week—and was afterwards directed to be observed by the Canons of the Church of Rome.

As to the Canons, (which do not form any part of the laws of the land except where enjoined by the statutes) it is said that the Canon Law was adopted in England about the year 605 and first read about the year 1297! The Canon on the Lord's day in this Canon 13. “All manner of persons within the Church of England shall celebrate and keep holy the Lord's day commonly called Sunday according to God's holy will and pleasure, and the orders of the Church of England prescribed in that behalf; that is, in hearing the word of God read and taught—in private and public prayers, in acknowledging their offences to God, and amendment of the same in reconciling themselves charitably to their neighbours where displeasure hath been,—in often times receiving the Communion of the body and blood of Christ, in visiting the poor and sick, using all godly and sober conversation.” Such is the Canon—the *bitter* observance of which has been variously enjoined from Richard the second, down to the present day by about 20 different Acts of Parliament: one of which begins “considering the abominable injuries and offences done to Almighty God, and to his Saints *always aiders and singular assisters in our necessities!*”

But as to Sunday being “the Sabbath,” what do our writers say, We will not go to Mr. Higgins—the termination our readers will remember has become aristocratic—vide Buggins—but laying his *Horæ Sabbatice* aside—let us take Paley, the great and good Paley. “If,” says that most learned

and excellent writer “the command by which the Sabbath was instituted be binding upon Christians, it must be binding as to the day, the duties and the penalty; in none of which is it received.” Now let us inquire what is the day—what the duties, and what the penalty. The day was *Saturday*. The “Sabbath” held from 6 o'clock on the Friday evening to 6 o'clock on Saturday evening. What the duties—“a strict cessation from work was enjoined not only upon Jews by birth or religious profession but upon all who resided within the limits of the Jewish state—that the same was to be permitted to their slaves and their cattle, &c.” What the penalty? *Death*.

What does Paley say of our Sunday? that it is a day set apart for public worship. “But the celebration of divine service never occupies the whole. What remains therefore of Sunday beside the part of it employed at Church must be considered as a mere rest from the ordinary occupations of civil life.” How is the Sunday violated according to the same writer?

“1st—By all such employments or engagements as (though differing from our ordinary occupation) hinder our attendance upon public worship—or take up so much of our time as not to leave a sufficient part of the day at leisure, for religious reflection—as the going of journey—the paying or receiving of visits which *engage the whole day*, or employing the time at home in writing letters, settling accounts, or in applying ourselves to studies, or the reading of books, which bear no relation to the business of religion.

2d—By unnecessary encroachments on the rest and liberty which Sunday ought to bring to the inferior order of the community; as by keeping servants on that day confined and busied in preparations for the superfluous elegances of our table or dress.

3d—By such recreations as are customarily forborne out of respect to the day—as hunting, shooting, fishing, public diversions, frequenting taverns, playing at cards or dice.”

If the *first* day is not the *seventh* day—if our Sunday is not the *Sabbath* of the Bible—why tell the heathen that it is? Why throw puritanical error into such bold relief before him?—*Madras Circulator*, Nov. 23, 1840.

DOLINGER'S CHURCH HISTORY.

A History of the Church. Translated from the German of the Rev. J. J. Ignatius Dollinger, D.D. Professor of Theology, in the Royal University of Munich, by the Rev. Edward Cox, D.D. of St. Edmund's College, Old Hall Green, Herries. Vols. I. and II. London 1840.

As we set a very high value on the work of Dr. Dollinger, and wish for its general circulation, we are glad that the task of translating it has been undertaken by a scholar in every respect competent, who has already given proofs of his taste and skill in his versions of two other German writers,* and who has that ample acquaintance with the subject-matter which, especially in a case like the present, is indispensable to ensure correctness and fidelity.

Considering it in the character of an historical compendium, without reference to the nature of its

* Veith's Words of the Enemies of Christ; Görres. Life of Nicholas Von der Flue.

subject, we may observe that this manual is a practical rebuke to those superficial works, which so commonly appear now-a-days under the name of abridgements. It shows the compatibility of clearness with condensation; nor, although differing in its method—of which more anon—from the course usually adopted by historical writers in this country, is it a desultory or fragmentary production. According to the scale of the work, every subject is treated with a fulness answerable to its importance. The historical student will, of course, extend his research beyond the limits of a summary; however, he will find here the main points brought into distinct view: and the book may serve as a guide, or as a synopsis after a more lengthened enquiry. We can say for our own part, that we have often admired the skill with which the learned author has, in the compass of a page or two, exhibited the substance of an important controversy, or a clear consecutive account of an intricate transaction; and have often, when returning to his pages from the examination of the original writers whom he indicates at the commencement of the section, remarked how carefully he had travelled over the ground before us.

Dr. Dollinger's method is not, strictly speaking, chronological. He has divided his work (which, when completed, will reach to our own times) into six periods: in treating of a period, however, he does not adhere to the order of time, but follows a methodical arrangement of the subject-matter. We apprehend this will not please some readers, who would rather "take the events in order as they fell," and to whom the book will wear the appearance of a didactic treatise, instead of a history. We think this likely. We must observe, however, that the same laws do not apply to the *ordonnance* of a general, as to that of a national or particular history. In a Church history, which is a history of many nations, or indeed of the whole human kind,—which is a record not of deeds only, but of minds, opinions, dogmas,—there seems to be no choice left between some systematic arrangement, and a narrative with a constantly shifting scene and interrupted unceasingly by digressions. The annalist can exhibit no clear view of a controversy which protracts its struggle for half-a-century: he gives you but a glimpse at intervals. He calls you off from subject to subject, transports you from one country to another; and in the end leaves you without any distinct impression of that which you wish most to become acquainted with. Transaction which, to be duly appreciated, must be seen as a whole, are presented piecemeal. On the other hand, the didactic historian will often represent his personages by halves; here is St. Augustine waging war with the Donatists, elsewhere is a St. Augustine combating the Pelagians: the identity of the champion of truth almost escapes you. You move to and fro from century to century, till you hardly find your latitude. This inconvenience is sensibly felt in reading Neander's work.

Some medium may be hit upon, and the historian's skill may obviate or remedy the confusion incident to the one or the other of these methods. Much may be done by providing occasional pauses, by inserting short chronological summaries, and by associating kindred subjects. These resources, Dr. Dollinger has turned to account in his volumes.

The former of the two before us, embraces the First of the six Periods from the birth of Christ till Constantine, a course of three centuries. After

a survey of the state of the Jewish and Heathen world at our Saviour's birth, and a concise narrative of the history recorded in the Gospels and the Acts, and of the subsequent "expansion of the Church," the historian proceeds to investigate the causes which accelerated or impeded the progress of Christianity. As this is a theme which has given an unhappy celebrity to a writer of our own country, we will present a few extracts bearing upon it; which will contrast with the worthless philosophy of the scoffer, and which evince a mind fraught with "the wisdom that is from above."

"Those who are inclined to pursue this reflection," (says Gibbon, after describing the scepticism of the Pagan world, as favourable to the admission of Christianity,) "instead of viewing with astonishment the rapid progress of Christianity, will, perhaps, be surprised that its success was not still more rapid and still more universal."

"If the majority of the heathens (says Dr. Dollinger,) had been sunk in total unbelief, or in a gross apathy of religious indifference, Christianity would never have penetrated amongst them. Those who were thus incredulous or indifferent, bestowed upon it 'at the most only a passing consideration, and then dismissed it, with solemn contempt, into the mass of the many other forms of superstitions or delusions. Those, on the contrary, who retained sentiments of religion, who were dissatisfied with their national religious practices, and who would not entirely suppress every feeling of anxiety, gave to this wonderful phenomenon deep attention; and the more pure were their intentions, the more readily did they confess the divine truth of the new religion. The religious zeal, therefore, which sprang up in the midst of Paganism in the middle of the second century, was most beneficial to Christianity, albeit the errors arising from this reawakening of a religious feeling, were, for a time, the rudest enemies with which it had to contend. But at the side of these errors, and despite them, there appeared a better spirit, guiding men to primitive purity, and, therefore, to Christianity."—i. 53.

The reader will perhaps be disposed to apply these just remarks to our own times, and draw a favourable omen in regard of those who are dissatisfied with their national religious practices, and cannot suppress feelings of anxiety; or with whose errors a better spirit appears, guiding them to primitive purity of doctrine. The author shews that, under the guidance of Providence, the unity of empire, the similarity of language, the circumstances of the times, the condition of the great mass of the population, were rendered auxiliary to the acceptance of the faith. But,—

"Collect from amongst external accidental causes and human impulses, all that concurred to favour and to accelerate the progress of Christianity; still you will confess that without the co-operation of a higher, supernatural power, which reposed within the Church, without the intervention of a special Divine Providence, the rapid and mighty advances of this religion must remain inexplicable. This will become more evident, if we contemplate the many impediments which rose up against it. We shall see the vast disproportion between the favouring circumstances and their opposites, which accompanied Christianity, and how feeble would have been all human means to effect this great revolution."—p. 55.

These "opposing elements" he considers in detail; general prejudice, immorality, usages of social

and political life, dependance, connexions, hatred of the religion, and the results of that hatred—calumny, scorn and sanguinary persecution.—(56-66.) He reviews the various classes of the state, and shews that “in their detestation of the gospel, and in their animosity towards the followers of Jesus Christ, all were equal and alike.” We subjoin a short extract.

“With proud disdain, the rich and the great looked down upon the new religion and its adherents; these were no other than men of low degree, artisans, and slaves. Here was reason sufficient to cause them to despise this religion. The idea of becoming a member of a society, in which the free, the rich, and the powerful, stood not above the lowest slave, was to the haughty Roman intolerable. The learned, and those who pretended to be learned, found in the books of Prophets a rude and tasteless style; it appeared to them foolishness, to rank Galilean fishermen before the divine Plato, Epicurus and Aristippus; and when they heard that these poor fishermen declared that their master was born of a virgin, and that they preached the resurrection of the dead, the Gospel afforded to them matter for ridicule; it might, they thought, be proposed to women and slaves, not to men of learning and understanding. From this class of men in particular came the objection, that that religion could not be true, which made its members miserable and melancholy; that a God who did not protect his adorers from the most awful sufferings, must be either powerless or unjust; an objection that sprang from the spirit of paganism, which knew no happiness above this earth, and which measured the favour of its gods by temporal benefits, by earthly happiness and power.”—p. 69.

The following remark on the Neoplatonics of the third century, is not inapplicable to a theological school of the present day.

“.....They employed themselves especially, and more earnestly than other philosophers, to maintain their own tenets, and to destroy Christianity. They in no wise, however, desired to defend heathenism or its worship, in their then degenerate and degraded state; their ideal was a more pure, more noble, spiritualized polytheism, to establish which was the object which they had proposed to themselves. Whilst, therefore, on the one hand, they preserve the ancient and genuine truths which had sprung from primitive tradition, and purified them from recent errors and deformations; on the other they adopted many of the doctrines of the hated Christianity, and sought to reform paganism, by the aid of the light which had streamed upon them from the sanctuary of the Church.”—p. 72.

One is tempted to repeat after Solomon,* “What is it that hath been? the same thing that shall be. What is that that hath been done? the same that shall be done. Nothing under the sun is new; neither is any man able to say, behold this new; for it hath gone before, in the ages that were before us.”

The second of the three chapters comprised in this volume, is occupied with a review of the Ant-Nicene Heresies, and the controversies in the Church, in the second and third centuries. We wish we could find space for the reflections with which the author closes his relation of conflicting errors and sects, (p. 178, 184.) We proceed to the third chapter, which treats of the constitution of the Church; the distinction between laity and clergy, the hierarchy, dioceses, synods, &c. This portion

of the work is rich in valuable notes; amongst which we recommend to the critical reader those especially at p. 223, and p. 230-232: the former in explanation of an obscure passage in Tertullian, the latter on the litigated question of St. Jerome's judgment, regarding the superiority of Bishops. Dr. Dollinger justly observes, in reference to the passage so often quoted by Presbyterians,—“This is evidently no more than an hypothesis; an hypothesis, moreover, ill-devised and ill-connected, which St. Jerome himself would upon more mature consideration have rejected as untenable. But it frequently happens that, in refuting an opinion, or condemning an abuse, this father is hurried to the opposite extreme, and utters sentiments which cannot be defended.”

The following passage will be found to embody the substance of a long dissertation.

“It was not customary to place Bishops in the country; but about the end of this first period, we find in the East, Bishops with the title of rural Bishops, (Chorepiscopi, *Επισκοποι της χωρας*) They are first mentioned in the canon of the synod of Ancyra in 314, and must have been introduced as early as the preceding century; in the West, they continued for a long time unknown, after they had been instituted in the East. They governed several rural Churches, or a district which comprised many communities and their pastors; they were not independant, but subject to the Bishop in whose diocese their district lay, and by whom they had been appointed. *For the most part they were not Bishops but priests*, with the power of ordaining clerics only of the inferior orders,—subdeacons, lectors, and exorcists. The council of Neocæsarea likens them to the seventy assistants of Moses, but distinguishes them from the ordinary clergy of the country, by empowering them to offer the holy sacrifice in presence of the Bishop and priests of the city, a privilege which was not granted to the others. But there were some amongst them who were Bishops by consecration: for it sometimes happened that in small towns or villages, Bishops were ordained, contrary indeed, to the prevailing practice, and were dependant in some degree on the Bishops of the city from whom they received protection. It not unfrequently occurred, also, that a Bishop was not able to remain in the Church for which he had been ordained, or was perhaps driven from it: he would then pass into another diocese, where a rural district was assigned to him; and it was decreed by the council of Nice, that all Novatian Bishops who should return to the Catholic faith, should be placed in the station of priests or chorepiscopi. They possessed, indeed, episcopal powers, but they could exercise them only in subjection to the diocesan Bishop; whence it was in a later age declared, by the Council of Antioch, that the chorepiscopi should not ordain a priest or a deacon without the permission of the urban Bishop. It is therefore more than probable, that the fifteen chorepiscopi who subscribed their names to the council of Nice, were Bishops by ordination.”—i. 241.

Hence it appears that the distinction between episcopal order, and episcopal jurisdiction, a distinction which the Anglican writers generally over-

+ Hieron in Titum cap. 1.—This Father's epistle to Evagrius is incorrectly cited as to *Evangelus*. Elsewhere we notice inaccuracies with respect to proper names; as Jovinian for Jovian, Dochete for Doketa, &c.

* Eccles. i. 9-10.

look, was clearly recognized in the early Church. The above extract suggests this further remark :—In the study of antiquity, it is important to examine the meaning which words bore at the time, instead of at once assigning them that one fixed meaning which they bear in our own day. Here we see the episcopal title borne by many who were not Bishops. Not so in any part of the Catholic Church at present. Take, again, as examples, the words *diocesis* and *parochia* : every one knows the actual import of these words ; but what absurdities would arise, if wherever these words were found in the records of councils, the modern acceptation were attached to them ! In the fourth century, “*parochia*” denoted what we should now call a Bishop’s diocese,* in the sixth century “*diocese*” seems to have denoted what we should call a metropolitan district,† and at the time of the first council of Constantinople (An. 381), the whole East, containing as it did several hundred Bishops, is distinctly laid out into *five dioceses* :‡ so fluctuating and arbitrary is language.

In the closing section of this volume, the learned professor gives a history of the Primacy : shewing its divine establishment, its importance to the Church and its progressive development. The evidence of the supremacy of Rome in the first three centuries is partly direct, partly indirect. We will select out of the proofs adduced, one which may be called of a mixed character. It is customary to represent St. Cyprian as rejecting the authority of Rome. There are clear evidences in his writings of its recognition of that authority. But—

“St. Cyprian does not speak of this supreme power of the Roman pontiff merely on a passing occasion ; *he exhorts him to exercise it*. Marcianus, Bishop of Arles, had attached himself to the party of the Novatians, and had adopted their doctrines on the pardon of sins. Faustinus of Lyons, and the other Bishops of the province, denounced him to the see of Rome, and Faustinus communicated also with the Bishop of Carthage. He, as his authority did not extend to the Churches of Gaul, conjured the Pope to terminate this affair by his power of supreme pastor of the Church ; he wrote to Stephen, soliciting him to direct letters to the Bishops of the province and to the Church of Arles, in virtue of which Marcianus should be deposed, and another Bishop substituted in his place. He adduced the decrees of Cornelius, and Lucius, (Stephen’s immediate predecessors) respecting the admission to communion of the lapsed ; and lastly, besought the Pope to inform him, whom he had appointed to fill the see of Marcianus.”—p. 261.

We pass to the second volume : which carries down the history to the year 680, the period of the sixth general council, from which event the author dates his third epoch. The reader is not to look in these volumes for full-drawn characters or lengthened narratives : the work is too confined in its compass to admit them. He will find a store of useful information on the conflict which Christianity waged with heathenism, and in which it triumphed ; on the spread of the faith, and the struggles which orthodoxy maintained, during the fourth, fifth, and sixth centuries against manifold error. He will find the Catholic tenet clearly stated, and *ex adverso* the error opposed to it, with its *genesis*, its pretences, its issue. He will find in the fifth chapter a compre-

hensive view of the constitution of the Church in its various relations—of its government, discipline, worship, rites and usages ; a luminous demonstration of the unity of faith and the *substantial* uniformity of discipline in the society which inherits Christ’s promises of unceasing presence and assistance.

As an example of perspicuous statement, we give the following outline of the Pelagian theory, and of the Church doctrine in correction of it. According to Pelagius.—

“The first man was created mortal, and must consequently have died, whether he had sinned or not. As death is, therefore, not the effect of sin, sin has no influence generally on human nature ; and being a thing unsubstantial, it cannot affect or change our nature. Children are born, therefore, in the same state in which Adam was, before his fall, and men are as free now as he was in Paradise. The words of the Apostle, ‘that in Adam all have sinned,’ are to be understood to signify only that all *imitate* the first man in the sin which he committed, for that which is unavoidable is no sin, and concupiscence, even in its present state, is not evil. All men can, consequently, exist free from sin, and observe [perfectly] all the divine commandments, [although no man may come up to this perfection, no man be actually without sin].* That man can desire and perform what is good, is a power which he has received from God ; and it is in the bestowing of this power,—that is, free will or the power not to sin,—that divine grace chiefly consists. Grace, therefore, is an assistance which God grants to us, that we may *more easily* perform those things which he has commanded us to perform by virtue of our free will ; this grace is no other than the law, the doctrine and example of Christ, then the remission or non-imputation of sin, referring only to the past, not connected with an interior sanctification or strength for the avoiding of future offences. In addition to these *external*, Pelagius, during the contest, allowed there were *other* interior and supernatural graces, such as the in-dwelling of the Holy Ghost ; which however produced no more than an enlightening of the understanding, not that sanctifying grace which immediately affects and guides the will, and which infuses charity into the soul of man. Of this doctrine the consequence was, that we are not to pray to God that he would grant us his grace to love and do what is good, but only the grace to know it. When, therefore, Pelagius spoke of the necessity of grace, he thereby understood no more than the first, the grant of free will ; and this he defined to be a state of indifference or equipoise of the will between good and evil ; the assisting or helping grace which he admitted was not *necessary* to man for overcoming temptation or for fulfilling the commandments, but with it man was enabled to perform good *more easily* ; it is not a free gift of God, but merited by man, by the good use of his free will : for God gives it to every one, who, by the sole, proper, due employment of his natural faculties, disposes himself to receive it. By the power of his free will alone, man can attain to the true faith, can merit the second (the assisting) grace, can resist every temptation, and comply with all the commandments. Baptism is necessary to adults for the forgiveness of sins ;

* Council of Sardica, c. 19.

† IV Toledo can. 33, anno 567. ‡ Const. I, can. 2.

* By some oversight, the translator has omitted these important qualifications ; which we have supplied from the original text.

but to *children*, who are born without sin, and without guilt, it is necessary only that they may obtain the adoption of the children of God, and the inheritance of the kingdom of heaven; for children who die unbaptized, and pagans who have lived unstained by crime, enjoy eternal life; not indeed in the kingdom of heaven, which is open only to those who have been baptized, and who have been made partakers of the grace of Christ."—ii. 136 et seq.

Some of these false and pernicious notions are more generally prevalent than a cursory observer would suppose. The confutation of them, is incidentally the object of many a sermon; here the reader has the whole system, rationalistic, earthly, and unchristian as it is, clearly laid before him. Let us now see the Catholic doctrine stated with equal distinctness and precision. Divine grace achieved one of her noblest conquests in the conversion of Augustine, and he became her staunch and successful vindicator.

"The doctrines which in the name of the Church (we speak not here of his own private views* or of expressions which escaped from him in the heat of controversy,) St. Augustin opposed... to the errors of Pelagius, were in substance the following:—Since the fall of our first parents by sin, man is not in that primitive state in which Adam was created, but in consequence of that sin, has lost sanctifying grace, is subjected to death and corporal sufferings, and feels within himself the sting of concupiscence, or an impelling inclination to evil. Hence the free-will of man is now different from that which was in Adam before his fall. Of free will, *such as Pelagius understood it*, that is, as a state of equilibrium between good and evil, or a perfectly equal facility of performing good or evil, it must now be said, that it has been destroyed by original sin; that man, by the concupiscence which dwells within him, is more inclined to evil than to good, and that he, therefore, stands in need of grace, in order that his original state of indifference or equilibrium may be restored. But free will was not in reality destroyed or annihilated by the fall; it was deprived of its original justice, it was weakened and wounded. The power of choice was still left to man; when he commits that which is evil, he is not borne irresistibly onwards to the commission; and when he performs that which is good, he is not overpowered by the impulse of grace: but in both cases, he acts with liberty, and feels that he can choose either the good or the evil. He receives, however, the power of doing that which is good from sanctifying grace [only], which was merited for him by the blood of Christ, and which is not a mere assistance or help, but a remedy, a medicine. This interior grace, which enlightens the mind, and influences the will, must precede the will, and raise it above its natural pow-

* A just distinction. What extravagance to say, "Where one finds a doctrine clearly founded in Augustine, he may *absolutely* hold and teach it." As if the word of man were the word of God. The venerable Bishop would be the foremost to condemn this blind devotion in his pretended scholars. "*Neque quorumlibet disputationes quamvis Catholicorum et laudatorum hominum, velut scripturas canonicas habere debemus ut nobis non liceat salva honorificentia quæ illis debetur hominibus aliquid in eorum scriptis improbare atque respuere, si forte invenerimus quod aliter senserint quam veritas habet, divino adjutorio vel ab aliis intellecta vel a nobis. Talis sum ego in scriptis aliorum: tales volo esse intellectores meorum.*" Ad Fortunat. Ep. 3. Infallibility is not an inseparable adjunct of sanctity and wisdom.

ers; it is an entirely free gift of God, which we have not merited, nor could ever merit: and without which it were impossible for man to perform any supernatural or meritorious action. Even with grace, man cannot totally free himself from the weakness and infirmity of his fallen nature: the best of men and the most exalted by grace, will sometimes yield to temptations, to less sins."—p. 140.

The translator has judiciously consulted the interest of his readers in transferring from a larger work of his author, a more detailed account of the British and Irish Churches, and substituting it for the succinct notice contained in the Epitome. A somewhat disproportionate space is, by consequence, occupied by our religious history; however, we shall not quarrel with the break upon symmetry in this instance. Dr. Cox deserves praise for the alteration; but it will place him in a difficulty. The mediæval history of the British Churches is yet to come; and unless the text of the Epitome (*Leprbuch* ii. 94-116) be amplified by the addition of new matter, it will be comparatively brief and unsatisfactory. Dr. Dollinger having suspended the continuance of his larger work at the year 680, has not yet narrated the later history of our national Church as fully as its early history.

We can barely afford space to refer to this portion of the work, to us so especially interesting; nor can we do much more in regard of the Fifth Chapter, which we regard as the most instructive in the volume; presenting as it does, a clear outline of the ecclesiastical polity and discipline of the early ages, and of the liturgy and administration of the sacraments. The following extract may serve as examples of the manner in which the subject-matter is treated.

"Baptism was administered by an entire immersion in water; this immersion was three times repeated, as expressive of the faith in the Trinity, a custom which was ascribed to an Apostolical ordinance, or to a command of Christ. But St. Gregory the Great declared that a single immersion was valid, and even recommended it [to the Spaniards], in opposition to the Arians, who, by their three-fold immersion, wished to signify their belief in the essential distinction of the Father, and of the Son, and of the Holy Ghost. Hence, the Synod of Toledo, in 633, decreed that the counsel of the Pope should be considered as a law. In the East, on the contrary, Eunomius, who referred his baptism only to the death of Christ, was the first who introduced the single immersion; so that there, the Church, as we see in the 50th of the apostolical canons, forbade this kind of baptism under pain of deposition. Baptism by immersion continued to be the prevailing practice of the Church as late as the fourteenth century. Infirm persons, to whom immersion would have been dangerous, were baptised by having the water poured on the head or on the body, (*baptismus clinicorum*) but many synods declared that those who had been thus baptised, as they had been induced to receive the sacrament only by the fear of danger, were rendered incapable of being received amongst the clergy. The baptismal water was consecrated by a blessing, of which St. Cyprian makes mention, and which St. Basil ascribes to an ordinance of the Apostles; this blessing at first consisted of prayers, of the sign of the cross, and an invocation of the Trinity; in later ages, there were added the insufflations which accompany exorcisms, the mingling of

the sacred chrism, and the immersoin of the paschal candle. To this water, the fathers ascribed a peculiar power of purification and benediction; the faithful took it to their houses, and employed it in various benedictions."—p. 295.

"The liturgy of the Church of Milan, or the Ambrosian, is, in its chief parts, more ancient than the time of St. Ambrose: it departs, in many points from the Roman, and approaches near to the oriental liturgies. How far St. Ambrose changed it is not known; only this is certain, that he introduced the alternate singing of hymns and psalms, according to the usage of the East. The Ambrosian liturgy has three lessons, one from the Prophets and the Greek form of consecration; the Lord's prayer is recited after the breaking of the host, and the *Agnus Dei* is said only in masses for the dead. Another liturgy is contained in the six books of the sacraments, which have been erroneously ascribed to St. Ambrose, they are of an age more modern.* The Church in which this book was compiled, followed, for the most part, the Roman liturgy; it had, however, some peculiarities, such as the washing of the feet of the Neophytes."—p. 305.

We must bring this hastily-written article to a close. With many thanks to Dr. Dollinger for the information conveyed in his work, let us offer a suggestion or two which may serve to enhance its usefulness and value. If we rightly apprehend his meaning, he offers an apology for introducing quotations in two of his volumes: and excluded them altogether from another to economise space. (*Vorwort*) To us it appears that the apology was unnecessary, and the purpose ill-judged. It is hard to define the amount of quotation which it is the business of an author to lay before his readers; careless, indolent people complain of over-loaded pages; but we believe it is better to risk the censure of the majority, and consult the profit of the discerning few. As Möhler has said, those who will not read the authorities given in the notes, may pass them by; those who are willing to be at the trouble of examination have the materials before them.

Dr. Dollinger has carefully enumerated the sources whence his narrative is derived, at the head of each section. And, unquestionably, the student will find in this enumeration, not of the ancient and contemporary authors only, but of the best illustrative writers on each several subject, a valuable clue to his leisurely enquiry. But we look for something more. Upon meeting with some important statement in the course of a long section, important and yet debatable, we would gladly see on what precise authority it is advanced. A distinct reference to the voucher might in many instances, determine our opinion as to its credibility. It does not satisfy us merely to know that the narrative has been faithfully drawn from authentic sources; we wish for immediate information on a particular point, but that information is far and wide to seek.

It is to be hoped, then, that our author will, besides his general enumeration, furnish his readers with a specification of his authorities, and on all matters of importance quote freely from the originals. His book will then not only be trust-worthy, but contain its own justification.

* The precise age, as well as the author, must remain matter of conjecture. Perhaps Venerius, a scholar and successor of St. Ambrose, was the author of them. That they were written before the seventh century seems unquestionable.—See Dom. Frische, Orsi and Hermant.

We have almost wholly overlooked the translator, in an article which his meritorious labours have furnished with a text. We tender him our best acknowledgments for giving his industrious leisure, abridged as that leisure is, to a work like the present. The choice was judicious; for, of all the numerous wants of our English Catholic literature, that of a good Church history was the greatest, though, perhaps, not the most deeply felt. This want is now supplied; and the Catholic laity have now open to them a rich mine of profitable entertainment as well as of edifying instruction.

The advantage of no inconsiderable class of readers would be consulted by the addition of a few explanatory notes. And,—our duty as honest critics requires this closing remark,—the character of the book would be better sustained, were a closer attention paid to typographical accuracy in proper names.

We shall gladly resume our notice of this work, as it proceeds; and look forward to the concluding volumes with earnest expectation.—*London Catholic Magazine*, Aug. 1840.

INTELLIGENCE.

GLASGOW.—On the 24th of June, the members of the old Catholic Temperance Society presented an address to Charles Bryson, Esq., accompanied by a gold watch and its appendages, as a mark of respect to that gentleman for his exertions in various ways in favour of religion. Mr. Bryson made a feeling reply. The Rev. William Stewart presided on the occasion. Mr. Bryson leaves Glasgow for America, but we hope ere long to hear of his return to a city where his services have been of the utmost importance to the Catholic body.—*Ibid*.

EAST INDIES.

(Extract of a letter from Calcutta, to the Editor, dated 17th March, 1840.)

"With respect to the Institute, I beg to inform you that it has been in contemplation for some months past, to establish a branch of it here; and with this view, Mr. Weld wrote to his brother for the requisite forms and directions. Upon the receipt of your letter, under acknowledgement, I again mentioned the subject to the Bishop, who enters cordially into our views. Please God, we shall make a beginning so soon as Mr. Weld receives the documents for which he has applied. I am sure that all the necessary forms and directions may be found in former numbers of the *Catholic Magazine*, but believing that the business can best be taken up after Easter, I have readily yielded to the proposed delay. In the meantime, I shall not be idle. No portion of the Institute's excellent publications was ever distributed to better purpose, than the prayer-books, entrusted to that rising ornament of the Church, Mr. Weld. They have been all, or, at least, nearly all, distributed among the Catholic soldiers,—chiefly young recruits—of whom, upwards, I believe, of two thousand arrived here in the course of last year, and who, but for the truly pious fathers of St. Xavier's, would have been in a state of entire religious destitution, with every temptation to fall into a course of life alike destructive to soul and body. Judge, then, how acceptable were your prayer-books. The persecution in Cochinchina continues to rage with unabated fury. Many of the native Christians have lately suffered martyrdom with heroic constancy."—*Ibid*.

END OF VOLUME THIRD.

SUMMARY OF INTELLIGENCE.

No. I.]

JULY 4, 1840.

[Vol. III.

SATURDAY, JUNE 27.

Captain the Honble. W. G. Osborne of H. M.'s 26th Regiment of Cameronianians, has been appointed Deputy Assistant Adjutant General to the Force gone to China.

Capt. Oglander has taken command of the Cameronianians and Capt. Caine had consequently joined his Company.

Brigadier Burrell and the General Staff, had proceeded to China on the *Queen Steamer*, as the *Marion* requires extensive repairs.

Mr. Master Pilot R. Locken, Pilot of the Ship *Kelblain*, Capt. J. Shaw, from Greenock, fell overboard on the night of the 23d instant, near Saugor, and has not since been heard of.

The Cashier of the Collector's Office at Rajshahye is under trial for having embezzled public money. A deficiency of Rs. 2,100 having been discovered by the Collector.

THE SECRET DEPARTMENT OFFICE.--In consequence of the late shameful betrayal of state secrets, by some of the clerks of the Secret Department Office, the following form of affidavit has been drawn up, which all the uncovenanted assistants employed in the office in question will have to enter into. The affidavit runs thus:—

I swear, that I will be true and faithful to the trust reposed in me as an assistant in the office to the Secretary to the Government of India in the Secret Department, at Fort William in Bengal. That I will not disclose any resolutions, letters, or proceedings of the Governor-General of India in Council, or of the Court of Directors, of the East India Company for the time being. That I will be careful of all its records entrusted to my care to the utmost of my power and abilities, preserve them in the Secretary's office with secrecy, suffering no one to peruse them, but with the approbation of the said Governor-General of India in Council or the said Court of Directors. That I will not transmit in any letter or letters I may at any time write, to any person or persons whatever, any information of any occurrence or occurrences that shall or may come to my knowledge by virtue of the office, which I now hold or may hereafter hold in this department. And that I will preserve the same secrecy at all times, and in all places, after I may have left this department, except when I shall be legally required and bound to reveal the same.

MONDAY, JUNE 29.

The large house in Durrumtollah, once Mr. Drummond's School, has been engaged at the monthly rent of 350 Rs. for the future Sailors Home. It is anticipated that Government will make up the amount of rent to the Home, as some remuneration for their being obliged to remove from the old spot.

Capt. St. George D. Showers, has been appointed Acting Examiner of the College of Fort William in the Hindce language during the absence of Capt Marshall.

Private letters from Bombay announce the loss of the *Lord William Bentinck*, from England. She was a total wreck, and it was feared all the hands and passenger on board were lost. Three

Steamers were getting under weigh to go to her relief, when the dawk came away.

H. M.'s brig *Columbine*, commanded by the Admiral's Son, was to follow the Squadron from the Cape in a short time.

The *Paragon* from the Mauritius, was lost off the Cape on the 3d of April.

TUESDAY, JUNE 30.

The *avant courier* of the May Mail arrived yesterday bringing despatches for Government—and a few private letters.

The late Commander-in-Chief Sir Henry Fane died on the 24th of March off St. Michael's on board the *Malabar*, which arrived in England on the 17th of April.

Mr. James Prinsep died on the 22d April.

Ministers had a Majority of 9 on Sir J. Graham's motion, condemning their measures respecting China. It was a mere party squabble.

The Precursor scheme is said to be "knocked on the head."

The Russian Expedition to Khiva from Orenburg had 'absolutely failed.'

The plan of Communication by Steam Vessels of great power, direct from Falmouth to Alexandria, stopping only for a few hours at Malta and Gibraltar, appears likely to be carried into immediate effect by the Court of Directors.

The proceeds of 2708 chests of Opium sold at the Exchange Rooms yesterday, were Rupees 19,39,885 rupees, the Behar averaged rupees 736-9 per chest and the Benares rupees 696-4-10.

WEDNESDAY, JULY 1.

Captain Smyth, Executive Engineer, has completed his arrangements for building a Magazine at Feroz-pore: the cost has been calculated at one lac of rupees.

The Chief Magistrate is of opinion that the Affidavit entered into by the Clerks in the Secret Department Office, is not at all binding, and that in order to render it effectual and obligatory, a bye-law or regulation is necessary.

In addition to the sixty or seventy young Mahomedans, who have already entered the Medical College to prepare themselves for holding regimental appointments of native apothecaries, there were nine young men sworn in yesterday as having joined the College.

The *Bhaskur* states that a wealthy Native named Rajy Rao was building a very large ghaat at Benares on the banks of the Bhageeruttee which cost him THIRTY LACS of rupees, and when almost in a finishing state it was completely destroyed by a severe shock of earthquake which recently visited that place.

THURSDAY, JULY 2.

The *Bombay Times* gives an account of the shipwreck of the *Lord William Bentinck*, on the 17th ult, and the consequent fearful loss of life. Upwards of fifty persons, amongst whom all the lady passengers are included, perished within sight of the termination of their voyage almost within hearing of the shore. The next morning another Ship was visible hard ashore with all her rigging standing and sails set, within 600 yards of where the misfortune of the

previous night had occurred. This proved to be the *Lord Castlereagh*, from Karack, with troops. The *Shah Allum* made a narrow escape from a fate similar to that of the two unfortunate vessels now on the rocks off Colaba.

The following few items of English intelligence have been gleaned from the papers of this morning.

The Queen returned from Windsor, where the Royal Party spent the Easter Holidays, on the 25th April. Her Majesty is in good health, but, by the express direction of Sir James Clark, has given up equestrian exercise. It is even whispered in circles likely to be acquainted with the fact, that Her Majesty is in a way likely to prevent the succession to the throne from passing into any other than the direct line, and report derives strength from Her Majesty's recent abstinence from her favourite exercise, and also from dancing, in which she is known to take much pleasure.

The Duchess of Kent has taken up her residence in Belgrave Square. His Royal Highness Prince Albert has been appointed Colonel of the 11th Hussars.

The Burmese Prize-money is at present in course of payment in this country.

The Bank of Asia has applied for a charter.

The East India Company have given directions for building two steamers of 1,100 tons and 400 horse power each.

On the 9th of April a ballot was taken at the East India house for the election of six Directors, in the room of J. Cotton, Esq., J. Forbes, Esq., J. Loch, Esq., C. Mills, Esq., H. Shank, Esq., and H. St. George Tucker, Esq., who go out by rotation. The elected were P. Vans Agnew, Esq., Sir J. L. Lushington G. Lyall, Esq., J. P. Muspratt, Esq., M. T. Smith, Esq., and W. Wigram, Esq.

The Court of Directors passed a vote of thanks to the Chairman, Sir Richard Jenkins, and the Deputy Chairman, Mr. W. Butterworth Bayley, for their attention to the interest of the proprietors.

At a Court of Directors held on the 10th, the newly-elected Directors took the oaths and their seats; and Mr. W. B. Bayley was chosen Chairman, and Mr. G. Lyall, Deputy-Chairman for the ensuing year.

MAY 2.—The death of Sir R. Seppings is reported.

On the 30th April, a deputation consisting of Mr. J. G. Henriques, President of the Board of Deputies of British Jews; Baron de Rothschild, Sir Moses Montefiore, and Messrs. J. L. Goldsmid, A. A. Goldsmid, David Solomons Jacob Montefiore, &c., attended Lord Palmerston at the Foreign-office, for the purpose of soliciting the interference of the English Government to stay the persecutions now carrying on against the Jews of Damascus and Rhodes, and to prevent their recurrence. Mr. Henriques stated to his Lordship the object of the deputation, and referred to several authentic documents received through the medium of the elders of the Jewish congregation at Constantinople from the Jewish inhabitants of Damascus and Rhodes, containing a most distressing detail of their sufferings. Lord Palmerston, in reply, expressed his willingness to aid the object sought by the deputation, and that for this purpose he would immediately forward instructions to Lord Ponsonby, the English Ambassador at Constantinople, and also to Colonel Hodges the English representative at Alexandria, directing them to use every remonstrance in their power to prevent the continuance of atrocities so disgraceful to the present era. The deputation expressed their gratitude to his Lordship for his Lordship's kind assurance, and their acknowledgments for the courtesy with which he had received them.

Mr. O'Connell has addressed a very spirited

appeal to the working men of England, to abandon the agitation of the corn-law question and to form an association for further reform. Under the existing circumstances (he says) the basis of the New Reform Association should be these four propositions:—

First—The total disclaimer of physical force, of violence of any kind; and the reliance upon moral influence, and the power of concentrated public opinion.

Secondly—The extension of the elective franchise upon a principle which should include as many practicable of the middle and operative classes, without any restriction in its terms, or limitation to particular property, or any casual qualification; and to have no other limit than practicality, rational and peaceful.

Thirdly—The principle that the voter should be protected from bribery, undue influence, or intimidation, by the secrecy of the ballot.

Fourthly—That the duration of the Parliament should be fixed, not to exceed three years.

FRIDAY, JULY 3.

Capt. Geo. M. Hill of the 17th N. I. Aide Camp to the Governor General, has been appointed to officiate as Military Secretary to His Lordship, during the absence of the Hon'ble. Capt. Osborne.

Private letters from England state that Mr. O'Connell is about to bring forward a motion on the Land Revenue System in India and that he is collecting information from gentlemen connected with this country.

It is said that the British Indian Association was to break up in June last, on account of want of support at home and in India. Calcutta is the only place in India, whence any assistance was derived.

Mr. Siddons' 3d Lecture on simple Gases at the Mechanic's Institution went off with the greatest éclat. The experiments were not only varied and brilliant but in the highest degree interesting and instructive.

Baboo Motee Loll Seal, has with his usual liberality come forward to assist Doctors Brett and Corbyn, with a monthly allowance of 100 Rupees and a donation of 1,000 Rs. for re-establishing the Central hospital at Jorasanko.

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SUMMARY OF INTELLIGENCE.

No. II.]

JULY 11, 1840.

[Vol. III.

SATURDAY, JULY 4.

Letters from Midnapore state that the country about Culmejole is completely under water. All communication between the latter station and the out divisions is stopped. The country has not been in such a state since 1823. It is entirely laid waste, with marks of violence, from Midnapore to Tumlook.

The Court of Directors have acceded to the proposition that the pensions of Widows of the Bengal Military Fund should be paid quarterly, instead of half yearly at the India House. This will prove a great accommodation to many.

A letter from Nusserrabad mentions the melancholy death of Lt. Charles Atkinson of the 10th Regiment of Light Cavalry, on the 16th instant, from the bite of a snake.

The *Bombay Gazette*, states that the Plague has made its appearance in Egypt, and two cases have occurred on board the English Steamer which plies between Alexandria and Malta, owing to which on her arrival at the latter place, she was put in Quarantine for 60 days, a great detention and annoyance to her passengers from India.

A Vase has been presented to W. T. Lewis late Assistant Resident of Malacca, in token of the sincere esteem and respect in which he is held by the inhabitants of that place. The whole forming a chaste and elegant design and highly creditable to the manufacturers Messrs. Hamilton & Co. of Calcutta.

The passengers by the *Sophia*, have presented Capt. William McNair Commander, with a piece of plate as a slight acknowledgment of his gentlemanly and liberal conduct to them during a Voyage unusually protracted owing to the severe weather experienced in the channel for several weeks after embarkation.

MONDAY, JULY 6.

Some of the friends of the late Mr. James Prinsep have by a public notification invited the attendance at the Town Hall on Thursday the 30th instant at 10 A. M. of his friends generally, and of the many who admired and loved him, both in his character of a valuable member of Society, and as a man eminent for scientific and literary attainments,—with a view to a general expression of the deep regret excited by his death, and to the adoption of measures towards such a tribute to his memory as shall best mark the sense entertained of his merits, and loss sustained by themselves and the community.

Mr. J. H. Patton, Magistrate of the Twenty-four Pergunnahs applied to Government to augment his allowances founded on his unusual exertions, which had led to the diminution of crime and to the greater security of life and property of those within his zillah, the Sudder Dewanny Adawlut, to whom a reference had been made on the subject, have recommended the increase applied for, and we trust this token of the appreciation of his services will operate on Mr. Patton as an incentive to greater efforts for the public benefit.

Government have issued orders to charter more vessels to convey troops from Madras to the Eastward, in addition to those which have gone from Calcutta. Several vessels have accordingly been engaged for that purpose.

Capt. E. F. Day, of the Artillery, having refused to officiate as Superintendent of the Gun Foundry at Cossipore, on the score of health, Lieut. Col. Tennant of the same regiment will act for Colonel Presgrave.

Accounts from Indigo Factories continue to be received, and if the weather continue fair all over the country, as it has been for the last six or seven days, the Crop may be expected to yield a fair one. The accounts from Home by the Overland Mail to the 4th May, represent the market still discouraging, good consuming qualities were 3d. to 4d. lower and inferior sorts, especially Oude were difficult of sale even at a discount of 6d. to 9d. per lb.

TUESDAY, JULY 7.

Messrs. Green and Co., the spirited Owners of the *Vernon*, are so perfectly satisfied with the aid afforded by Steam to the progress of that Ship, that they have fitted up the *Earl of Hardwicke*, with Steam machinery. She is announced to leave the East India Docks on the 25th of the present month.

A dividend is declared by the Bank of Bengal of Eight Rupees in the hundred, or one hundred and sixty Rupees per Share.

The *Bombay Gazette* states "that there is a report in existence that the North Western Passage has, at length been discovered," which, if true might compensate for the hazards and outlay of money incurred from time to time, for a long series of years, to secure the disederated object.

At the Special Meeting of the Members of the Calcutta Public Library held on Saturday last, Col. W. Dunlop was elected a Curator in the room of W. Carr, gone to Europe. It was reported at the Meeting that sixteen new Subscribers had joined the Institution and Messrs. W. P. Grant and T. Dickens had contributed 500 and 300 Rupees respectively to the Vested Fund, which we hear it is the wish of the Curators to have increased to 10,000 Rupees and to appropriate the same to the intended new building.

Capt. Birch has been obliged from bad health to go down the river for a few days, and the Deputy Superintendent is officiating for him, and he has set all the Thannadars and their subordinates on the *qui rite*.

Lieut. Western, Executive Engineer at Aden, died on the 4th ultimo by apoplexy.

WEDNESDAY, JULY 8.

A Meeting of the Subscribers to the projected Floating Bridge Company was held at the Town Hall yesterday morning at 10 o'clock. Mr. D. C. Smyth was called to the Chair. Mr. W. Prinsep, the Provisional Secretary entered into some details of what had been done by him and expressed his confidence Government would not only view the undertaking favourably, but extend to it a support commensurate to its importance. The following resolutions were carried *unm con*:

"1st.—That a company be formed called the Steam Ferry Bridge Company; to consist of 2000 Shareholders—each share amounting to one hundred rupees, with the option of increasing the capital as required, That an application be made to Government for a local act of incorporation similar to that granted to the Bonded Warehouse Associa-

tion, and that a deed of co-partnership be prepared forthwith for submission with our Petition. That the affairs be conducted by a Committee of seven Directors, three of whom shall form a quorum, the Directors to choose their own Chairman and Secretary. That Half yearly Meetings be held for presenting Reports, and Statements of Expenditure and Receipts, and that the accounts be closed on each 30th June, when at the Annual Meeting immediately subsequent to this date, the Directors for the following year shall be chosen by the Subscribers.

"2nd.—That a call be made forthwith for payment of fifty Co.'s Rs. per Share and for promissory notes payable in 6 months for the remaining fifty The whole to be placed in the Union Bank for realization.

"3rd.—That instructions be sent to Capt. Henderson to contract with Mr. Rendell for two complete iron boats, engines, chains, and spare gear, to be sent in separate vessels with all despatch and a man to put them together. Captain Henderson to receive commission upon the gross amount at 2½ per cent, and to inspect the getting up, shipping insuring, &c. &c.

"4th.—That £5000 be at once remitted to Rickards, Little and Co. to be held at Capt. Henderson's disposal for this purpose only, and that the remittance be completed as soon as furnished, with the contracts and date of completion.

"5th.—That an order be sent through Captain Henderson, for a small iron steam boat with powerful engine, capable of tugging a vessel to and from the moorings or across the chains, limiting the cost thereof to £12,000.

"6th.—That an application be made to Government for permission to prepare the Road approaches without delay, so as to become hardened and seasoned during the rains.

7th.—That the following gentlemen be elected Directors for the ensuing year—Mr. D. C. Smyth, Mr. E. Stirling, Major Davidson, Mr. J. Cowie Mr. J. Colquhoun, Mr. W. Fergusson, and Mr. W. Prinsep.

Lieut. Napier, the Executive Engineer at Dorjeling has been requested by Government to prepare estimates &c. for repairing or rather making a good road for wheeled carriages, the whole way from Calcutta to the commencement of his own beautiful line up the mountains. Messrs. Turton, Cullen and Lyall, have just returned from Dorjeling and express themselves quite delighted with their trip.

As a temporary arrangement, the Infantry Retiring Fund have appointed Majors Henderson, Home and Simmonds, as managers.

The *United Service Gazette* of the 18th April states, that the statue of Lord William Bentinck had been completed by Sir Richard Westmacott and was about to be embarked for Calcutta.

The Post Master General of Bombay has advertised that the Honble Company's Brig of War 'Taptee' is to convey the Overland Mail to Aden, and from thence by a Steamer to Suez, on Tuesday the 30th ultimo.

The Queen has been pleased to confer the honor of Knighthood upon Lieutenant Colonel Chichester, of the 81st Foot, Brigadier General in the Service of the Queen of Spain.

THURSDAY, JULY 9.

The *Agra Ukbar*, mentions that a report—rather well founded—that the Court of Directors have suggested to Lord Auckland, the expediency of making Agra the seat of Supreme Government, until order and tranquillity shall have been established in the North West pending the Chinese business, this suggestion must of course remain unacted

on, but on the termination of it will very probably be considered.

The Judges of the Supreme Court have decided in the case of Ram Sabuk Mullick *versus* De Souza and Co. for non-fulfilment of the Opium contract, in consequence of the delivery of the Opium to Capt. Elliot that the defendants are to pay damages for the Opium at the rate it might be supposed to bear at the height of the troubles at Lintin, that is, at the rate of 400 Rupees a chest.

It is reported that the engines (each of 110 horse power) intended for the new vessel building at Moulmein are now on their way from England, they were shipped about the middle or end of April last. Two pair of other engines (with the exception of their boilers) the power of which, together with an iron tug boat and an accommodation vessel complete, are also on their way out to this country.

Letters from Tirhoot of the 5th instant, mention a serious insurrection of the Nepalese against their Government and an apprehended incursion into our territories, to meet which, troops had been applied from Dinapore. The ninety villages taken by the Nepalese a few weeks ago, had not been given up?

FRIDAY, JULY 10.

The Monthly meeting of the Asiatic Society took place on Wednesday to adopt some suitable resolution to express its sense of the great loss and to do honor to the memory of the late lamented Secretary. After some appropriate remarks from Sir E. Ryan, Dr. Grant and other gentlemen in which the services and qualities of Mr. Prinsep were warmly dwelt upon, the meeting came to the resolution of placing his bust by the side of those distinguished men who have preceded him.

When the Mail left England, the Prize Rolls of the Burmese Prize Money had just been received and the payment was expected to commence in the first week of May.

Mr. Siddons fourth lecture, was delivered last Tuesday Evening, on Gasses, at the Mechanic's Institute with great expertness and skill.

AN UNFOUNDED STATEMENT.

What does our Catholic friend the *Expositor* say to the following:—

"On dit that one of the principal conductors of a pious Weekly *Journal*, who lately threatened the Editor of the *Commercial Advertiser* with a charge of libel, has involved himself in serious perplexity. Legal proceedings are about to be commenced against the hero in question for defamation of character!—O tempora O mores!"

If true he must be very comfortable in the trap in which he would have laid for us—*Commercial Advertiser*, July 9th

FALSE! MALICIOUSLY FALSE!!

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SUMMARY OF INTELLIGENCE.

No. III.]

JULY 18, 1840.

[Vol. III.]

SATURDAY, JULY 11.

Baboo Gopaul Lall Mitter, an ex-student of the Hindoo College, has lately published a Bengallee translation of the Reverend Mr. Marshman's History of India. It is dedicated to Mr. J. C. C. Sutherland, the late Secretary to the Committee of Public Instructions.

The Deputy Secretary to the Government of Bengal, Judicial Department, has addressed a circular to the Magistrates, to distribute regularly to the Thanadars under their controul the Bengallee Government Gazette.

Captain Boileau has just arrived from England in the *Hashmey*, to superintend magnetical, meteorological and tidal observations in India. Captain Boileau has received his appointment from the Court of Directors, and has come out duly provided with the scientific instruments necessary for his observations. He is to proceed in the first instance to the Himalayas, to prosecute magnetic and meteorological observations on the hills.

A correspondent of the *Courier* with the China expedition, dated Singapore 31st May last, mentions that the fleet (consisting of 20 vessels) "having started yesterday for China it was a very grand affair. Commodore Sir Gordon Bremer taking the lead in the *Wellesley* 74, and sailing in three lines or rows; the *Conway* and *Queen* Steamer follow in a day or two and hope to be in Canton River in 14 or 15 days. The *Madagascar* towed in the *Marion* transport, disabled in the late gale; the Staff are removed from her to the *Queen* Steamer, and she remains for repairs. Opium is selling now at 300 dollars. Singapore has become quite deserted in the roads.

In consequence of the appearance of the plague in Egypt, the Government of Bombay has ordered all vessels coming from thence, and from countries on the borders of the Red sea, to undergo quarantine. An Arab ship, with 250 pilgrims on board, from Mocha, had just arrived, and was obliged to take her station at the quarantine ground. All the letters by the Overland Mail will also require to be fumigated; and this may, possibly, delay their delivery. The June Mail is expected to reach Bombay by the 8th or 10th of the present month.

A Correspondent of the *Hurkaru*, who from the style of his letter, appears exactly the individual to give us a genuine testimony on the subject, speaks in the highest terms of Darjeling. We can almost feel the influence of the place through his fervid lines.

MONDAY, JULY 13.

Government have at length passed the Draft of a Law, by which the Magistrates of the Mofussil are empowered, with the assistance of a punchaet, or jury, to take summary measures for the abatement of nuisance, injurious to the public health, comfort and unobstructed enjoyment of property.

Report says, that there has been a defalcation in the Court of Requests, and that the Commissioners have been called upon by Government to render an account of the deficient amount.

The Barque *Virginia* of 175 Tons burthen, was put up at the Exchange Sale Rooms on Saturday, and disposed of with all her Stores, &c. as from Sea, for 18,500 rupees.

Mr. G. T. F. Speed has just published a Hindoostanee and English Vocabulary of Horticultural and Agricultural terms. It is a good pendant to his useful little work on Gardening, inasmuch as it will materially simplify and facilitate the intercourse between Garden Owners and their *Matees*.

The *Courier*, of Saturday, contains a letter from a Correspondent, which states that a Native holding the responsible situation of Principal Sudder Ameen in the district of B— is a leper of the most offensive description. The fact may easily be ascertained, by a reference to the Surgeon, and if found correct, the individual should be immediately removed on a pension. We can well remember the case of two European gentlemen in Calcutta, who were afflicted with the worst description of leprosy, and traced their complaint to the barber, who, in shaving them, had employed a razor with which he was in the habit of shaving a leper. We may take this opportunity of recommending all persons who employ a Native barber, invariably to allow him to use no razors but their own.

The Arab ship, filled with pilgrims, which had just arrived at Bombay from Mocha, and was placed in quarantine, has obtained *pratique*; as all idea of her having the plague on board have been removed.

TUESDAY, JULY 14.

Mr. J. H. Patton is to officiate as Civil and Session Judge of the Twenty-four Purgunnas during the absence of Mr. Templer, or until further orders.

The Editor of the *Eastern Star* has offered a Gold Medal as a Prize for the best Essay on a given subject, the Candidates to be Native Students of any of the Educational Institutions of Calcutta. The Prize will be presented to the successful competitor on the 10th August next.

It is rumoured that by the last Overland despatches, Mr. Curnin has received his appointment from the Court of Directors as Assay Master. It is likewise said that Mr. James Dodd of the Madras Medical Establishment, has been appointed Deputy Assay Master of the Calcutta Mint.

The last Overland Mail brings information, that Lord Palmerston had presented to the Society of Arts, a supply of Tea manufactured in the Brazils. However good the Tea may be, its exorbitant price, from 4 to 6 shillings a pound, will prevent its being brought into use.

WEDNESDAY, JULY 15.

Mr. D. Clark having resigned the Secretaryship to the Uncovenanted Service Family Pension Fund, Mr. H. Andrews, one of the Directors, has consented to officiate as Corresponding Secretary *pro tem*.

Besides the Vessels *Sophia* and *Thetis* taken up by Government for the conveyance of Stores, &c., to Singapore, the *Golconda* and the *Faize Allum* have also been taken up for the China Expedition.

The *Agra Ukbur* states that an affair which threatened untoward consequences, occurred the other day in the Moorzerfurnagore district. Captain Fisher, Political assistant, Deyrah Dhoon while travelling dawk, was at a particular spot, told by his bearers that he was way-laid by a party ahead, who contemplated violence; and recommended him to return. This Capt. F. refused, got out of his

palkee, and proceeded with great presence of mind towards a body of men armed with clubs, spears, &c. as if he were unconscious of their presence. This coolness saved him, the party intimidated by it withdrew, leaving him to pursue his journey unmolested. This occurred at the same place where Lt. Dawes was some time since so violently assaulted.

Letters from beyond the Indus state, that Jubbur Khan, and the rest of Dost Mahomed's family, had returned to Khoollum; he having heard from Teheran that his cause was likely soon to prosper. Past experience shews that no reliance can be placed on reports from that quarter.

We have been favored with the number of the *Singapore Free Press* of the 18th June, and have gleaned the following interesting items.

THE CHINA EXPEDITION.—(On Tuesday forenoon H. M. Sloop of War *Pylades*, anchored in the roads from the Cape the 27th April, announcing the approach of the *Melville* (74) bearing the flag of Rear-Admiral the Hon'ble G. ELLIOT, Captain the Hon'ble R. DUNDAS, which entered the harbour in the course of the same day, followed by H. M. Frigate *Blonde* (42) commanded by THOS. BOURCHIER, Esquire, both having left the Cape on the 30th April.

On the following day the Admiral landed under the salute due to his rank, as Commander-in-Chief of Her Majesty's Naval Forces to the eastward of the Cape; and we understand this important portion of the expedition will move forward in the course of to-day.

We are informed that Admiral ELLIOT received notification of his appointment to succeed the lamented Sir FREDERICK MAITLAND, only three days before he left the Cape; during which interval the *Melville* made up her full war complement of men, made every requisite addition to her ammunition &c. and took in the necessary supply of stores and provisions.

SEIZURE OF CHINA JUNKS.—Almost immediately after the appearance in harbour of the Squadron that has just arrived from the Cape, a China Junk that had got under weigh on her return homeward was followed and overtaken by H. M. Frigate *Blonde*, and taken possession of by a party sent from on board that vessel,—a proceeding which was shortly after followed by the seizure of three other Chinese Junks, (being all that were then in the roads) much to the surprise of the European community of the settlement, and greatly to the consternation of the Chinese, as well on board the Junks as on shore—many of the latter being interested to a large extent in their Cargoes. Yesterday, however, Admiral ELLIOT directed the release of the Junks—and they are now at liberty to proceed on their voyage—at least if their apprehensions as to what may befall them on the Coast of China will permit them.

Batavia papers announce the decease of His Excellency Lieut. General DE EERENS, Commander of the Order of the Netherlands Lion, Knight of William's Military Order of the third class, Chevalier of the Legion of Honor; Governor General of Netherlands India, and Commander of H. N. M. Land and Naval Forces Eastward of the Cape of Good Hope. He expired on the evening of the 30th May last, at twenty minutes past 8 o'clock.

Count VAN HUGENDORP by the death of General DE EERENS, becomes acting Governor-General of Netherlands India.

THURSDAY, JULY 16.

Mr. Siddons' fifth lecture on simple gases was delivered to the Members of the Mechanic's Institute on Tuesday last. The experiments were all performed with skill and success and the audience seemed highly delighted. On Tuesday next he intends to treat on laughing gas and to accompany the subject with suitable experiments.

The following was issued in an Extra by the *Hurkaru* yesterday afternoon:

A letter from our correspondent at Bombay, dated the 3rd instant, informs us, that the *Colombo* had arrived the previous morning from Suez, but the Mails were not delivered until the following day at 1 o'clock! No arrangements apparently having been made for the fumigation of the packets, although the Government Notification for placing vessels from the Red Sea in quarantine had been out 10 days.

The *Colombo* brings London papers of the 6th and Paris of the 8th of May, being 2 days later than the last Mail. The Bombay Packets of the 31st March, carried by the *Victoria* to Suez, arrived in London on the 5th May.

Parliament had assembled after the Easter Holidays, and the Lords were occupied in the discussion of Lord Aberdeen's Bill on the Kirk of Scotland question of intrusion. The Commons were interrupted in their proceedings by the strange and mysterious murder of Lord William Russell, M. P. for Bedford, and uncle to Lord John, whose absence was necessarily occasioned by the event, and on which account Lord Stanley had postponed his motion on the Irish Registration Question. It appears, that Lord William was found with his throat cut from ear to ear, and that suspicion had fallen on his servant.

Sir C. Forbes had renewed the subject of the Rajah of Satara's deposition in the Court of Proprietors, and a report of the discussion is given in *Galvani* of the 8th, received by Express.

FRIDAY, JULY 17.

Capt. A. Tucker, 9th Regt. Light Cavalry officiating second assistant, to act as first assistant Military Auditor General, *vice* Capt. E. T. Milner, on leave.

Capt. William Beckett, of the 9th Regt. N. I. to officiate as second assistant to the Military Auditor General *vice* Capt. A. Tucker.

The hull of the brig *Freak*, burthen 202 tons, was sold by Messrs. Tulloh and Co. yesterday for Co.'s Rs. 6,500. This vessel was built at Hull for the express purpose of running as a Packet vessel between New York and Hull. She is a fast sailer, and well adapted for coasting in the East Indies or China.

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SUMMARY OF INTELLIGENCE.

No. IV.]

JULY 25, 1840.

[Vol. III.

SATURDAY, JULY 19.

The *Malla Times*, May 15th, states that the news which was spreading of the taking of Khiva appears to be incorrect, the Russian Expedition having completely failed with a loss of 10,000 Camels and 15,000 Horses. It is positively mentioned that the Russians Troops have been effectually repulsed by the Circassians, who have taken seven Forts out of nine. There is a party in the Divan who is favorable to Mehemet Ali and that opinion is spreading throughout the country. Three Pachas have been deposed for acting contrary to the letter and spirit of the late *Hatti Scheriff*: viz, the famous Tahir Pacha, Akiff Pacha, and Nafzz Pacha. The two former have after a trial before the Supreme Court, been deprived of their rank and titles! The finances of the country are exhausted and until the next harvest they cannot much improve.

At Syria the affairs remain in the same state. Every where preparations for war are carried on with activity. The English Steamer, commanded by Captain Lynch, was to leave Bagdad in the last month to make a second attempt to ascend the Euphrates.

The *Probhakur* states that at Taleegunge on Wednesday last as a woman of the Kybuth caste was nursing her infant about six months old under a tree, a huge baboon alighted from it and snatching the child from her, ran off with it. After much difficulty the baby was recovered from the baboon without suffering any injury.

Those who are alive to the importance of the Steam Bridge Ferry over the Hooghly, will be gratified to hear that Government has approved of the Prospectus which the Committee laid before it.

Mr. J. S. May, the actg. Superintendent of the Nuddah rivers having resigned that office, an Engineer Officer with three Uncovenanted Assistants is to have the superintendence of the rivers. It is said that Captain Smyth, formerly *Ai-de-Camp* to Sir Charles Metcalfe, is to have the controlling office. Captain W. M. Smith of Engineers has been placed at the disposal of the Governor of Bengal for employment in the Revenue Department.

The Court of Directors are quite satisfied with the progress of Tea affairs in Assam, and have written an "encouraging" letter on the subject to the Bengal Government.

The Military Board have been directed to cause all the Suspension Bridges to be examined and reported on. This is a very necessary precaution, as such another accident, as that which lately occurred at Madras, would cause these beautiful and useful bridges to be viewed with auspicious eye by the "pensive public."

The Chief Magistrate and the Civil Architect have both been separately and collectively *wigged* by authority, for the state of the roads in Calcutta and the suburbs.

Lieut. Impey, 31st Madras N. I. was appointed on the 29th ultimo, Adjutant of the Talain Corps in Tenasserim; *vice* Lieut. Smith, who has proceeded to Europe on furlough.

Moradabad—Mr. Commissioner Robinson reached Rampore on the 24th ultimo, to persuade the dying Nabob to call in European Troops to prevent further outrage on the part of the turbulent Pathans, who

have already proceeded to great lengths, and some lives have been lost. The 21st Regt. are expecting orders hourly to move on Rampore. A considerable sum in cash, nearly twenty lac of rupees, with the Nabob's jewels, &c. will descend to his Sister, but this fine country, at the Nabob's death, lapses to the Company in the absence of an heir to the throne of Rampore.

At Benares a move upon Nepaul is the topic of the day. It is reported that troops from that station, Allahabad, Ghazee pore, Dinapore and Goruck pore have received hints to hold themselves in readiness for the Nepaul frontier after the rains.

MONDAY, JULY 20.

A Municipal Committee has been formed, at the request of Government, for Hooghly and Chinsurah. It consists of, for Chinsurah,—Mr. Herklots, Baboo Jebunkishen Paul and Moulvee Akbershap; and Hooghly—The Mutavulee, Principal Sudder Ameen, and Baboo Hulloodhur Ghose.

It is reported that in consequence of the plague raging in Egypt, Government has directed the Vessels arriving here from the Red Sea, to undergo quarantine at Saugor or Kedgeriee.

The *Cape papers* state that several Portuguese Slavers had been captured by H. M.'s Vessels,—one, the *Ulysses*, with 529 Slaves on board. The Slaves had been landed at Montego Bay. The small pox was raging with unabated severity, and to add to this evil, a great rise in the price of provisions.

The last accounts from Tirhoot, all agree in stating that the show of Plant was considerable, but owing to the rains, the produce is $\frac{1}{2}$ to $\frac{1}{4}$ under average. From Bhaugpore and downwards the accounts are universally very unfavorable with the exception of some Factories in Purneah and Mymenning, which seem to be still doing well. Kishnagur and particularly the high land has suffered less from the heavy rains than any other district in Bengal. Jessore seems to have suffered the most.

Lieut. Col. Sir C. M. Wade, C. B., has been appointed to the Opium Agency at Indore.

A Bi-weekly new Journal has been published at Bombay under the designation of the *Bombay United Service Gazette and Literary Chronicle* with which is incorporated the *Durpan* and the *Herald*.

The Meeting of the proprietors of the *Union Bank* last Saturday was very numerously attended. After the report was passed, new directors were elected in the room of those going out by rotation, viz., Messrs. Charles Hufnagle, Dwarkanauth Tagore, W. Storm W. Patrick, H. Woolaston and C. Lyall, and a dividend of *Seven per Cent. or thirty-five Rs. per share* was declared. The question whether the Bank should undertake the business of buying and selling English Bills of Exchange—was supported by Messrs. L. Clarke, T. Dickens &c., and opposed by Mr. W. P. Grant &c. on its being put to the motion 35 for, and 20 against it.

The *Calcutta Literary Gazette* states, that Mr. Marshman has disposed off nearly four thousand Copies of his History of Bengal.

TUESDAY, JULY 21.

News by the Overland arrived yesterday. The following items will be read with interest.

Mr. T. C. Robertson, Lieut. Governor of Agra, is appointed provisionally to succeed to the office of

Governor General of India, in the event of a vacancy occurring, and no successor being on the spot.

Mr. Henry Thoby Prinsep is confirmed in the appointment of member of the Council of India.

The French have despatched the *Magicienne* Frigate to watch our proceeding in the China seas. The Government of the United States are sending a naval Force to the same quarter.

Major Malcolm, 3d Lt. Dragoons, son of the late Admiral Sir P. Malcolm, arrived at Queen's Mews on the 7th May, with the beautiful Persian Grey Horses from the Governor of Bombay for Her Majesty.

His Majesty Frederick William, King of Prussia is dead.

Mr. Morison the Hygeist, died on the 10th May last. The London and Southampton Rail-road was opened on the 12th May, and the train passed from point to point in two hundred and fifty minutes.

A meeting of Hussar Officers, convened by the Marquis of Londonderry took place at the Thatched-house Tavern, when it was resolved not to give a dinner to Prince Albert.

The Earl of Lucan is to be the new representative of the Peers of Ireland in the House of Lords, vacated by the demise of the Earl of Enniskillen.

The guide folk of Dundee are very properly proud of the arrival in their port of the *Selma*, from Calcutta direct.

An American Squadron of vessels of war to be dispatched to the India and China Seas which will consist of the *Independent*, 60 guns; *Castellion*, 38; the *Concord*, and another Sloop of War, under the command of Commodore Warrington.

Major General Torrens, late Adjutant General to Queen's Troops, died just as he had reached England.

Major General Sir T. Wiltshire is to be created a Baronet for his Services at Khelat.

The Pacha of Egypt had spoken highly of M. Thiers to whom he intends to present two giraffes and other curiosities.

The King of France has commanded his Son the Prince of Joinville to go to the Island of St. Helena and to take from there the ashes of the Emperor Napoleon, in order that they may find their resting place in France. Their magnanimous ally the English in this circumstance has wished to efface the last trace of past animosity; if any still existed it ought to be buried in the tomb of Napoleon. One million of francs has been voted by the Chamber of Deputies for the expense and interment.

The House of Commons' Report is expected to be favorable to the Opium claimants, but the resolution will be non-effective unless the money can be extracted from the Chinese.

The Peninsular Steam Company entertain the project of establishing an offset of their own Company upon this side of the Isthmus of Suez and have applied for a charter accordingly.

The murderer of Lord William Russell has not been discovered, but there is every reason to suppose that the valet was the culprit.

Mr. Lawrence Peel has been appointed Advocate General at Calcutta. He is a cousin of Sir R. Peel's.

Sir W. McNaghten has been appointed a Provisional Member of the Council.

Mr. Norman McDonald, a relative of the Adjutant General of the British Army, has received the appointment of Under Secretary of Ireland, in the room of the late Mr. Drummond.

The Company have raised their Exchange 2s. per rupee.

Prince Albert has delighted the people by making an Anti-Slavery speech.

The Assessed Taxes are to be increased 10 per cent.

The overseers of Cotton cultivation had arrived in England from America, and would set out for India, some of them by next Overland Mail and some by the Cape.

The Government have concluded a contract with the Peninsular Company for a monthly Communication between Falmouth and Alexandria, with Steamers of large power. The arrangement comes into operation in August. It seems doubtful whether the Marseilles route will be superceded or not.

Indigo is expected to keep up its price in the July sale in consequence of Russia having taken a large quantity of fine quality.

Lord Brougham had returned to England, and resumed his activity in Parliament.

WEDNESDAY, JULY 22.

In addition to his other honors, Sir Alexander Barnes has now received the distinction of the Companionship of the Bath.

The appointment of standing Counsel to the Company in the Supreme Court of Calcutta, has been conferred on Mr. Charles R. Prinsep.

Mr. C. W. Smith, Junior Member of the Sudder Board of Revenue, who had been deputed by Government to institute certain local inquiries connected with the resumption Suits, decided by the Uncovenanted Deputy Collectors, has sent in a report pronouncing nearly sixteen thousand cases, which were adjudged in favor of Government, to have been illegally decided, and recommending that they be quashed.

Another Iron Vessel intended for the East India Trade has been launched at Glasgow called the "Iron Duke." The figure-head is a full-length and beautiful likeness of the Duke of Wellington in his field Marshall's Uniform. She is expected to carry 6 to 700 tons.

Parliament has voted £50,000 for Steam Communication with the Red Sea.

THURSDAY, JULY 23.

His Royal Highness the Duke of Sussex, President of the Society of Arts, has presented a gold medal to Mr. A. Rogers, the Chairman of the Committee of the Colonies and Trade, for Mr. Bruce for his indefatigable exertions in "discovering the indigenous Tea tracts, and for cultivating and preparing Tea in British India."

Four Affghan youths that were lately sent by Government to be admitted into the Hindoo College have been refused by the Managing Committee on the score of creed.

Mr. Siddons' lecture at the Mechanics Institute went off as well as any of the former ones, the principal feature in the lecture was the *Nitrous Oxide* or laughing gas, which was inhaled by a young man who had tried it once or twice before at the Medical College, and the effect was instantaneous.

FRIDAY, JULY 24.

Major General A. Watson has been appointed Commandant of the Fortress of Allahabad, in the room of General B. Marley, who has resigned the situation.

Letters from Affghanistan state that the force at Quetta was attacked at dawn on the morning of the 22d ultimo, by about one thousand Kakurs, who however were beaten off, leaving sixteen of their body dead upon the field, besides having many wounded whom they carried off.

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SUMMARY OF INTELLIGENCE.

No. V.]

AUGUST 1, 1840.

[VOL. III.]

SATURDAY, JULY 25.

The Statue of Lord William Bentinck having been shipped in the *Roxburgh Castle*, Captain Boucher, which vessel has been put back leaky, as stated in the London Extra and does not appear to have sailed again when the Mail left on the 4th ultimo.

The Chamber of Commerce has made an application to Government requesting that a sailing vessel might be sent from hence direct to Aden on the 1st of August, or so soon as despatches were received from China. The Government have declined compliance with this request, as intimation has been received that the Bombay Government will despatch a Steamer for the Red Sea on the 31st of August.

Messrs. Smith Elder & Co. is about publishing a new monthly Indian paper, immediately after the arrival in London of every Overland Mail which is to be edited by Messrs. James Sutherland and Leitch Ritchie and to be called the *Indian News and Chronicle of Eastern Affairs*.

Letters by the Overland Mail mention the sale of the ship *Duke of Bedford* for £8,000 to Captain Lay, who returns to India with troops. Captain Bowen, her former Commander, has entered into arrangements with Wigram and Green for a ship of 1,000 tons, which he intends to call the *Southampton*.

A meeting of the House Holders of Mussoorie, was held at Webb's Rooms on the 9th instant, Colonel Young, Political Agent in the Chair, for the purpose of taking into consideration the propriety of petitioning the Government to allow the Assessment of all the houses at a specified rate, to raise a fund for improving the Roads. The meeting was very unanimous and a Committee appointed to draw up the Petition.

Dr. Malcolmson of the Madras Medical Establishment is on the eve of retirement from the Service, preparatory to his being admitted into partnership with Messrs Forbes & Co. of Bombay.

MONDAY, JULY 27.

It is reported that the present King of Ava is about to nominate his legitimate son, heir to the throne, and that it is true that the late King has been executed.

The *Larkins* from Gravesend has made an excellent passage from the Cape, of only forty-nine days to Madras and four more to Calcutta.

Mr. D. W. Fraser, late Collector of Pilgrim Tax at Gyah, has been appointed Agent for the control of the Fyzabad Pension Fund, and proceeds to Lucknow on the 14th proximo.

A letter from Candahar dated 30th May states, that the Chief of Herat had solicited the Shah of Persia to come and take Herat, and then in conjunction with the Herattees, proceed to drive away the detestable Feringees. Dost Mahomed has become very popular; blessings are daily invoked on his head and he is to be *nulle secundas* at Balk. The King of Bokara, and the dethroned Dost are inseparable friends for the present.

We copy the following more than improbable paragraph from the *Univers*:—It was rumoured that the English Government has offered letters of marque to such French Ship-owners as are willing to take part on their own account in the war with China. It was added that several great capitalists

had formed an association to take advantage of the good-will thus manifested by the ministry of Lord Melbourne.

The *Observer* says, that Mr. Bird will succeed to the Lieut. Governorship of the North Western Provinces.

A letter from Kurnaul states there is nothing going on in this part of the world. The Lahore Government so far from wishing to oppose us, have acceded to every thing required of it, and we may march as many troops as we like through the Punjab with their assistance too, so there is an end to a campaign in that quarter for the present. They are, however, fighting amongst themselves, and two powerful Hill Chiefs are in open rebellion against the Government.

The Brig *Norfolk* which arrived in the Madras Roads has brought intelligence that the Achinese and the Dutch were at open war with each other. The conflict was very sanguinary, and the issue extremely doubtful, as the natives were fighting with determined spirit.

TUESDAY, JULY 28.

On the recent act abolishing oaths on the Koran and Ganges water, coming into force, the Chief Magistrate dismissed the Molnah and Brahmin of his office; and recommended that the example should be followed by his colleagues. The other Magistrates, however, were averse to the step, stating their belief that they did not consider the Act in question applicable to the Police, which they considered to rank among Her Majesty's Courts, and was consequently out of the pale of Indian Legislation. The question was then referred to Government, who have decided in favor of the Chief Magistrate as regards Molnahs and Brahmins, and have moreover declared that the Calcutta Police is not Her Majesty's Court.

There was a report in circulation yesterday, that the H. C. Steamer *Queen*, had arrived, bringing accounts of the troops having quietly taken possession of Macao!

The *Victoria* Steamer has brought the intelligence of the safe arrival of the Ship *Faiz Robany*, Captain Keys at Muscat, where she reached at the latter end of June, after an unusually long and tedious voyage of a hundred and ten days! Trade was very dull at the Gulph, in consequence of the ferment created throughout the country by the recent visit of Mahomed Shah. A merchant of Bushire complains very bitterly of the general depression in the market and says it is difficult to sell even a single chest of Indigo.

WEDNESDAY, JULY 29.

Mr. Lawrence Peel the Advocate General, was to embark for India in the course of the present month.

In regard to the Chinese in the employ of the Assam Company, the Marine Board was written to, to enquire if the Chinese could not be found with passage in the transport vessels to Singapore. The Marine Board have objected to the proposal and it remains to be decided how such a large body of helpless men are to be disposed of.

Late intelligence from Persia states, that the Shah was at Ispahan, in the neighborhood of which city

he was collecting large bodies of troops, but with what object it was not known. The news of the taking of Khiva by the Russians was circulated in Persia and generally believed.

After the audience on the 23d May, which the Sultan gave to the Resident Minister of the United States to present his new credentials, there was held a Council extraordinary of the ministers and all the grand functionaries of the empire, at the grand Viziers, and from what is said by persons of information, its object appears to have been the Egyptian question, every thing indicates that this question is still far from its termination. It is said that negotiations are proceeding actively in London and the Ambassadors of the five powers assure the Government that affairs will terminate according to their desires.

The grand Vizier called to a private audience, at the imperial palace his brother-in-law Hallil Pasha, and received him cordially. Under the reign of Mahmoud at the time of his first disgrace, Hallil, had a similar audience. The grand Vizier, to compensate for his dismissal, granted him a pension of 50,000 piastres a month.

THURSDAY, JULY 30.

Mr. Siddons' concluding lecture on the simple gases held at the Mechanic's Institute on Tuesday last, lacked nothing of the interest and instruction which have marked the preceding ones.

Complaints having often been made of the slumbers of the peaceful inhabitants of the city of Palaces being disturbed by the howls of the Chokeedars at night, the Deputy Superintendent of Police has ordered a discontinuance of this practice.

A Smyrna letter, dated 9th May last states that on the 6th the British Consul there assembled all the Resident Merchants of his nation, and communicated to them the intended establishment of a line of Steam Packets between England, Malta, Alexandria, Constantinople Athens and Smyrna, and the same communication mentions that the *Blazer Steamer* had sailed from Smyrna on the 2d with despatches on the subject for the Consul at the Turkish Capital.

Col. Pasley has been appointed Public Examiner and Inspector of the East India Company's Military Seminary at Addiscombe, vice the late Sir Alexander Dickson. The appointment is worth £500 per annum.

FRIDAY, JULY 31.

A Steamer will be despatched from Bombay on the 28th of August with an Overland Mail to Suez. The latest safe day will be the 11th proximo for transmission of letters from Calcutta.

A meeting was held at the Town Hall yesterday to render tribute to the memory of the late Mr. JAMES PRINSEP, which was very numerously attended, there being not less than 500 persons present. It was resolved that a magnificent ghaut be erected between Fort William and the Baboo's Ghaut, besides the Asiatic Society's Room is to have a Bust for their late Secretary which is to be multiplied by casts or engravings for distribution throughout Europe. The Honourable W. W. Bird on the part of the Government declared its acquiescence in the tribute, and Professor O'Shaughnessy determined to give the highest prize to those youths of the Medical College, who shall follow most closely the example thus set by the late Mr. Prinsep, a medal struck with the impression of Mr. Prinsep's Head.

The Chief Magistrate has published a statement of the Calcutta Police and Conservancy expenses for 1839-40, which contrast favourably with the disbursements of the preceding year, shewing a reduction of Rs. 18,856.

TO CORRESPONDENTS.

AN INQUIRING CATHOLIC should have addressed himself to the *Christian Advocate*: were he a CATHOLIC and a sincere Inquirer after truth, he would have come forward honestly, without wishing to gull our readers with his pretended conversation "with a very learned Rabbi." His tale of eight converts to Protestantism is not worth a rush without names and particulars—What appears to him a matter of so much "difficulty," we hope to solve to his entire satisfaction.

A CATHOLIC LAYMAN has been received.

CALCUTTA CATHOLIC BOOK SOCIETY.

A fresh supply of Books has just been received from London—among them will be found an assortment of Missals and Prayer Books in various handsome bindings—The following is a list of the books now on sale at the Society's Depot, No. 11, Strand. Terms Cash, with a deduction of two annas in the rupee (12½ per cent) to Catholic Soldiers.

BIBLES AND TESTAMENTS. R A

The Douay Bible, and Rheim's Testament, 8vo, cloth,	4 8
The Douay Bible 2 vols. 32mo. calf, diamond edition	5 0
The New Testament, 32mo. with plates, embossed binding,	2 8
Ditto ditto, bound in calf	1 8
Ditto, plain, without plates,	1 0
Ditto ditto, 12mo. sheep	1 4
Ditto, 8vo. sheep,	2 0

PRAYER BOOKS.

The Roman Missal containing the Mass for every day throughout the year, handsomely bound in morocco,	9 0
Ditto ditto, sheep,	4 0
Ditto Husebeth's edition, handsomely bound in morocco,	10 0
Ditto ditto, sheep,	4 8
Ditto ditto, colored binding, gilt edges,	5 0
Ditto, calf neat,	4 8
Ditto, plain,	4 0
The Pocket Missals for all Sundays and Festivals, morocco gilt,	6 0
Ditto, sheep,	2 8
Key to the Missal,	0 4
Ursuline Manual, morocco,	6 0
Ditto, embossed binding gilt edges,	4 0
Key of Paradise, 18mo embossed binding, ..	3 8
Key of Heaven, 24mo. ditto,	2 8
Ditto, 32mo. colored sheep,	1 0
Garden of the Soul, morocco, gilt,	5 0
Ditto, calf,	1 8
Daily Companion, sheep	0 12
Ditto, calf,	1 12
Ditto, morocco, gilt edges,	3 0
Daily Exercise for the Devout Christian, 16mo. bound,	1 8
Daily Exercise for Children,	0 12
Sacramental Companion for three days before and after Confession and Communion, by a Convert, 24mo. cloth,	0 6
Devout Communicant, 18mo. sheep,	0 8

(To be continued.)

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SUMMARY OF INTELLIGENCE.

No. VI.]

AUGUST 8, 1840.

[VOL. III.

SATURDAY, AUGUST 1.

The Government have resolved to facilitate by all the means in their power the easy intercourse between Calcutta and the Sanatorium of Dordjelling, considering that it is an object of general national importance and as deserving the special care of the Government.

The judgment of the Supreme Court yesterday morning, in the case of *Callydoss Gangoolie versus Seebchunder Mullick*, is of considerable importance, having set at rest the *vexata questio*, whether a common Bengalee mortgage will be treated by the Court as being of the same nature as an English Mortgage. The Court have decided that it will.

It is mentioned by the *Bengal Hurkaru*, that a report of Mr. Sim's malversations shall be made known to the Proprietors of the Union Bank, at their next meeting to be held on the 24th August next, for that reason a loss of about 20,000 rupees will fall on the Proprietors which would have been borne by Mr. Sim's friends, had the matter not been published.

Letters from Tirhoot mention, that the Nepaulese had vacated the villages on the frontier. The general impression was, that an armed interference would be necessary to keep our hill allies within their boundaries.

MONDAY, AUGUST 3.

The *Harlequin* from Singapore arrived here last Saturday, with China news to the 6th June: though the contents are of no great importance, we subjoin the following extract from a private letter dated China 6th June; the English were still living quietly at Macao, the Canton Market was cleared of Teas, and the Americans were preparing to leave by the end of June. The expedition had not arrived. The last seen of it was off Pulo Sepatu on the 13th ultimo. The Chinese had junks at the second bar, laden with stones, ready to sink as soon as they hear of its approach. Lord John Churchill of H. M. S. *Druid*, died at Macao on the 2nd ultimo of dysentery. The Schooner *Hellas* had been attacked by pirates on the coast and nearly taken, Captain Jauncey and all his crew were wounded, two of whom have since died; there being scarcely any demand for Opium, sales were very difficult to effect on the coast. The trade indeed was nearly at a stand.

The *Singapore Price Current* mentions that advices from Batavia of the 7th July, states that the *Fairy Queen* and *John Berry* had been lost in the Straits of Lombock, after getting aground they were plundered by pirates—Captain Wallace of the *Cowajee*, has had another battle with the war junks and beat off twenty of them. All the spare tonnage here has been taken up at £5 to carry home tea.

The *Bombay Times* of the 18th July, states that the Supreme Court was occupied the whole of yesterday till about 11 o'clock P. M., in the trial of the murderers of Captain Whiffen of the *Barque Virginia*. Six were found guilty and remanded for execution on the Monday following.

Tunkoo Mahomed Saada, the famous pirate, had been captured and taken into Penang by Captain Steward and has been lodged in the Fort, where he is to continue until the next admiralty sessions.

TUESDAY, AUGUST 4.

It is mentioned that Captain Wilson, of the Artillery, is positively to succeed Colonel Presgrave as Superintendent of the Foundry at Cossipore.

It is rumoured, that Captain Birch intends to introduce a new measure in the thanadree system, that is to appoint a European and a Native Officer, the latter to be called Darogah over every four thannas. The duty of the two Officers will be to control the proceedings of the thannas subordinate to them, and to report their irregularities to the Superintendent. There will be at first two men appointed by way of experiment, over the Chandpaul, Lauddiggy, Clive street and Larkin's lane thannas. If these inspectors answer the purpose well, Captain B. will complete the measure, by providing the rest of the thannas with similar Officers; besides to establish at the distance of every two hundred cubits, a Sentry box all over the town.

The Marine Board had addressed Government on the subject of establishing a Quarantine in regard to the Vessels coming from the Red Sea, as a measure of precaution with respect to the plague prevailing in those parts. Government have written that the Epidemic disease adverted to, is not of that nature which would render such a proceeding necessary.

One hundred and fifty chests of Patna Opium which had been reserved for the French Government, were yesterday put up to Auction by the Board and sold, one lot at Rupees 710 and the rest were purchased by one speculator at 700 Rupees per Chest.

Sanguine though we have always been of the success of the cultivation of Tea in Assam, and of the rapid progress that after the first 3 or 4 years would mark its way, yet we never expected that it would advance with the rapid strides it is now making. In 1833 the produce of the plantations was rather more than 90 chests; last year 127; and now in 1840 500 Chests will be shipped for England, each containing 80 pounds of Tea.

The *Bhaugurraitee* Accommodation Boat in tow of the *Lord William Bentinck* steamer will start for Allahabad on the 12th instant.

WEDNESDAY, AUGUST 5.

A letter from Patna which the *Englishman* received yesterday, mentions that intelligence had been received there, that the Nepaulese had visited Champaran and massacred all the inhabitants.

Elliot's Opium Scrips for forty five chests of Patna and twenty chests of Benares of the January sale of last year, were put up for sale by auction at Messrs Tulloh and Co.'s yesterday, but were not sold, no bidder being bold enough to offer above 500 rupees per chest.

Baboo Moteelall Seal has generously given a fifty horse power Steam Engine and iron plates, enough to build a boat to hold it, which it is intended to apply to the purpose of a ferry-boat across the Ganges at Burgachee, on the road to Dordjelling. This most liberal gift will prove of incalculable advantage to travellers to and from Dordjelling and to those engaged in the internal trade from Rungpore, Dinagepore, &c. Immense numbers of his countrymen will have cause to bless his name in crossing

his current which has annually swept away hundreds of lives.

H. M. 62d Regiment is ordered up from Moulmein, with a view to serve in Nepal in the cold weather, and other arrangements are in prospect referring to the same object.

The defalcations in the accounts of the late Mr. Martindell are, according to the second circular of the Directors of the Military Fund, rupees 190,000 and in the Widows Funds rupees 33,606, making a total loss of rupees 2,23,606.

THURSDAY, AUGUST 6.

Mr. Siddons delivered the first of his course of Lectures on Heat on the evening before last at the Mechanic's Institute to a very attentive and large assembly, among which many of the fair sex were observed.

The *Gyananeshun* states that Government is about to establish at Agra a branch establishment of the Calcutta Mint, for the collection of silver of the North Western provinces.

The funds appertaining to the Indigo Planters, Association are as prosperous as can be expected.

FRIDAY, AUGUST 7.

Letters received from the Mauritius, mention that the hull and stores of the *Exmouth*, had been sold for ten thousand and one hundred dollars under abandonment. The cost of her repairs was estimated at 15,000 dollars, which no body would advance on bottomry. Her cargo had been transferred to the *Boyne*.

The Directors of the Agra Bank, have addressed a circular to the Shareholders, requesting them to transmit their individual votes respecting a proposed change in the "Insurance System" of the Bank. The business of the Agra Bank consists chiefly of *Loans* upon approved personal security, granted in many cases for long terms, and generally secured by Policies of Insurance upon the life of the borrower.

An unsuccessful attempt was made yesterday at Tulloh and Co.'s to dispose of the Steamer *Satellite* by public auction, there being no bidders. This Steamer was built at Aberdeen, is of 147 tons and fitted up with an engine of one hundred and twenty horse power.

The *Bombay Gazette* states, that the Steamer *Cleopatra* left that port for Suez on the 24th ultimo, conveying 16,777 covers.

TO CORRESPONDENTS.

Want of space compels us to defer the letter of A CATHOLIC LAYMAN to next week.

ENQUIRER has been received and will appear in our next. We may in the mean while undeceive this Correspondent by telling him that the Editor of this Journal has not the honor of being in Holy Orders.

A CHRISTIAN's obituary notice of our lamented Bishop does credit to his feelings, but he will perhaps see the inutility of our publishing it after what appears to-day.

ERRATA.

No. 3, p. 30, line 28, for *he* uses read *it* uses.

No. 4, p. 44, line 22, for *daily* read *early*.

No. 5, p. 64, line 53, for *Bible* read *Church*.

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SUMMARY OF INTELLIGENCE.

No. VII.]

AUGUST 15, 1840.

[Vol. III.

SATURDAY, AUGUST 8.

The arrangements made at the Police Office in consequence on Mr. Habberley's dismissal for bribery and corruption, are the following: Mr. J. W. Peterson, Clerk in the Shipping Department, has been appointed in his place for all European cases, and Mr. Grant, an assistant next to Mr. Habberley for all native cases upon an increased salary. Mr. Peterson's situation has been abolished.

Mr. Secretary Hutchinson of the Medical Board has suffered again from indisposition, and he is compelled to proceed to the Cape on the *Robarts*. Mr. Surgeon Angus will officiate during his absence.

Mr. Egerton, oculist, &c. will return to Europe in February next.

Mr. Sowers, 1st Member of the Medical Board, applied to Government for an extension of his tour of one year on the Board, the result of such an application is not known, but may be anticipated.

A Dispensary is about to be established at that populous spot Bhawanipore. It will be placed under the superintendence of Dr. Strong and under the immediate charge of a sub-assistant Surgeon educated at the Medical College.

By Mauritius papers received yesterday, the *Cerneen* mentions in terms of great regret the death of Mr. Alfred Chevreau, a distinguished person in the Colony. Mr. Chevreau was a member of the bar, and principal Editor of the *Cerneen*.

Subscriptions for the Metcalfe Hall, which is to be appropriated to our Public Library and the Agri-Horticultural Society, have been coming in thick from the out stations. The Committee are thus enabled to afford the beams all the durability which steeping in Kyan's patent can give them. The foundation stone is to be laid towards the end of the month, with Masonic honours.

MONDAY, AUGUST 10.

Mr. Tassin has published a New Map of Eastern Asia. It comprises China, parts of Thibet and Mongolia, Bootan, Assam, Burma and Eastern Bengal together with the Malay Peninsula, and the Indian Archipelago, &c. The size of the Map is about there feet and a half by two and a half and it does infinite credit to Mr. Tassin.

It is rumoured that Government proposes resigning all interference in the Conservancy of the City and that the whole management is to be handed over to the inhabitants. This is precisely as it should be; the Government will get rid of a very tiresome and thankless task, and the people will have nobody but themselves to blame if the town is not cleansed and lighted to their satisfaction.

Major Pennycuik, H. M.'s 2d Queen's Royals, prize Agent to the troops, employed at Khelat, has announced for sale, the jewels of the Khan of Khelat value six lacs of Rupees.

Jubbur Khan, with his family, accompanied by the grown up sons, women and children of Dost Mahomed, arrived at Bamean, to obtain British protection, on the 3d of July. They formed a large party of 700 men, women and children, and brought 600 head of cattle with them. The Dost's family will strike off from Urgundee to Ghuzni.

Mr. Blundell, the Commissioner at Moulmein has, as the *Englishman* states, ordered that all the Assistants in the Government Offices shall cease to trade.

The *Madras Spectator* states, upon undoubted authority, that a Life Boat, on Palmer's principle, and Dometts' improved Rocket Auxiliary, are now in course of preparation in England, for the port of Madras, and may be very shortly expected there.

TUESDAY, AUGUST 11.

A letter has been received in Calcutta, mentioning that another attack has been made upon Aden by the Arabs, who were repulsed with considerable loss. The writer of the letter was in Aden at the time the attack took place, and states that "on the night of the 4th ultimo the Arabs in number about 4,000, attacked the outworks of Aden. The firing commenced about one o'clock in the morning and lasted until half past four, during which time a great number of shells were thrown, which did considerable execution among the attacking party, while none of the garrison were hurt. According to accounts from the interior, forwarded to Captain Haynes, there have been about 59 killed, and from 80 to 90 wounded. According to a prisoner's account of the attack, he says all fell around him, so that there was no person to carry him away, as they invariably carry off the wounded."

The *Dido* has brought intelligence from Singapore to the 16th ultimo. It is of little moment. An extract from a letter from on board the *Dido* mentions that "on Saturday the 1st, the wind blowing from the West with frequent squalls, throughout the day, we were startled by a yell of supplication and despair from several voices, on our weather quarter. We were however unable to distinguish the persons, or the raft or spar to which they clung, although they were evidently close to us, so close that any object so high out of the water, as a boat, must have been visible. A light was immediately shown and an attempt made to put the Ship about, which failed in the first instance. She having refused stays, and when it was at length effected the wretched beings were no longer to be heard."

The *Penang Gazette* of the 25th ultimo, mentions the total loss of the Bark *Louisa* of Penang on the North sands. Mr. Brown who had been a passenger on board had lost every thing he possessed.

On the 13th ultimo H. M. Sloop of War *Nimrod* arrived from the Cape, which she left on the 19th May last. The *Nimrod* proceeded on to China on the 16th and completes the number of the Naval armament intended to act on the coast of China, which, exclusive of four large Steamers, now consists of seventeen Ships of War.

On Thursday evening the 23d instant, the non-Commissioned Officers of H. M.'s 17th Regt. at present quartered in the Town Barracks at Bombay, gave a Ball in honor of the first anniversary of the capture of Ghuznee. The Ball and Supper rooms were fitted up and decorated with Evergreens, Flags, and Arms, of various descriptions, in the most tasteful manner. At the upper end of the Ball room was a transparency of the Royal Arms of Britain surmounted by a Crown and XVII. flanked by "Ghuznee, 23d July" and "Khelet 13th

November." At the other end, a Tiger surmounted by the word 'Hindoostan' and underneath the words 'Ready Again'—On one side of the room was exhibited a painting of Ghuznee and opposite to it a view of Khelet. In less conspicuous situations encircled in wreaths of laurel, were the words Afghanistan, Beloochistan, Cabul, Candahar, &c.

The Nawab of Rampore was on his death-bed on the 18th. There has been a disturbance in which some lives have been lost, and it is said the Minister was killed. The particulars of this affair have not reached us, but the latter fact is certain. Mr. Robinson, the officiating Commissioner, and Mr. Dick, were at Rampore.

The Gold Medal presented by the Editor of the *Eastern Star* was yesterday awarded to Bhobun Chunder Bondopadiah for his Essay.

The Government has provided for the Chinese Tea cultivators a passage on board the *Moirra*, one of the Vessels chartered for the expedition. The *Moirra* leaves for Singapore this morning with about two hundred and twenty men.

WEDNESDAY, AUGUST 12

The *Englishman* states on the authority of a private letter of a late date, that the *Nusserath Shaw*, the last Vessel of the expedition which left this port, had arrived at Singapore.

The August number of the *Bengal Sporting Magazine* contains a portrait of Mr. E. K. Hume, which as a drawing is the best, as the picture in last *Maga* was the worst of Mr. Grant's sketches. The literary contents of this month are of fair average merit, shooting adventures being the staple commodity.

The Afghanistan Heroes gave a grand Fancy Dress Ball on the 23d July, to the society of Poonah, in commemoration of the taking of Ghiznee in the Mess-Room of the 17th Regt. the decorations were simple, but appropriate, mostly warlike.

The Bombay Gazette states, that Miss Emma Roberts is very seriously indisposed at the hospitable mansion of Colonel Ovans, the Resident at Sattarah.

The Ship *Niuntic*, Captain Doty, while on her passage from the Straits of Lombeck to China through the Sulu Sea, in lat. 7. 13. N., and long. 124° E., on the 4th April last, fell in with a shower of volcanic ashes, very fine and impalpable, which fell for the space of 12 hours, covering the sails and rigging the stars, were obscured from the density of the shower. On the 7th when in lat. 8°25' N. and long. 120°30' E. she felt another shower much lighter, which fell from 6 o'clock in the evening till 4 o'clock next morning. On her passage northward, she met a whaler, who experienced a similar shower on the same day, when lying between the island on Mindora and Luconia, nearly 300 miles north of the positions of the *Niuntic*. The ashes collected from the decks of the *Niuntic* are like those gathered from Craters in Java and Sumbawa, and which have been known to be carried 600 miles. In this instance, they may have proceeded from a Volcano in Luconia, Formosa, or some of the interjacent islands.

THURSDAY, AUGUST 13.

At a General Half Yearly Meeting of the Shareholders of the Agra Bank, holden at the Bank house on the 1st instant, a Dividend was declared of Eleven per Cent or Rupees Twenty-seven and eight annas per share.

At the Monthly Meeting yesterday of the Agriculture Society, which as usual was very interesting and respectfully attended, eleven new Members were proposed.

Mr. Siddons last Tuesday delivered his second lecture on Heat to as numerous an assemblage as on

former occasions, a greater number of ladies were present.

The next General Meeting of the Indigo Planters' Association in Jessore district, will take place at Muddenderry at the house of C. Oman, Esq. on Monday the 14th September. at 12 o'clock, and all Members are particularly enjoined to attend.

FRIDAY, AUGUST 14.

The *United Service Gazette*, dated 28th July, mentions that by a letter from Ludiana dated 10th ultimo, we learn that the little *Iron Steamer Comet* is lying about six miles below that town. The Sons and Nephews of Shah Soojah went on board to visit her, accompanied with some retinue, and had a trip for a short distance. They were greatly surprised at all they saw, and the people, for many miles around, were daily crowding the banks of the river, filled with the most intense and eager curiosity.

Baboo Prosunno Coomar Tagore has prepared a, little work concerning the Revenues of this country which he will very soon publish. It has been sent for revision to Mr. Dickens.

Mr. Ryckman is about relinquish his engagements with the Artillery at Dum-Dum (whose Band Master he has been for two years and half) on account of a series of domestic troubles, which have quite unhinged this accomplished Musician, and proceed to Batavia on the Dutch Ship *L'Harmonie*.

A Wing of H. M.'s 21st Fusiliers has received orders to march to Dinapore to relieve H. M.'s 16th foot, which is to come to Calcutta. On its assumption of the garrison duties of Fort William, the remaining wing of the Fusiliers will proceed to Dinapore. This substitution of a strong for a weak Corps in the neighborhood of Nepal, strengthens the belief that operations at the fitting season are intended.

Accounts have been recieved of Lieutenant Abbott's safe arrival on the shores of the Caspian Sea. He was then under the protection of a friendly tribe of Cossacks, but had previously suffered much from the predatory hordes on his line of march. He had been plundered of every thing, beaten, and on one occasion received a sabre cut, which took off the ends of one or two fingers.

TO CORRESPONDENTS.

A PROTESTANT will appear in our next.

NEMO's verses on St. Aloysius stand over for next week. MEMENTO MORI asks us, what has been done to perpetuate the memory of our lamented Bishop and what steps the Wardens, the representatives of the Catholic Community, have taken in the affair? We are sorry we have not the means of satisfying our Correspondent at present, but we hope to give some definite information ere long.

TREBOR has been received.

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For further particulars apply to the Rector, the REV. F. CHADWICK.

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SUMMARY OF INTELLIGENCE.

No. VIII.]

AUGUST 22, 1840.

[Vol. III.

SATURDAY, AUGUST 15.

The *Minerva*, having on board His Excellency Sir Samuel Ford Whittingham, K. C. B. and K. C. H. &c. &c. the new Commander-in-Chief of Madras, arrived at that Presidency on the 1st instant.

The Office of Secretary to the Mint Committee, was abolished on the 5th instant.

A letter from Ferozepore, dated 29th ultimo, mentions that the Commandants of the 27th and 38th Regts. are said to have received instructions from the Army Head Quarters, to complete their complement of men without delay &c. while two days back, the 5th Regt. N. I. was in orders to hold itself in readiness to proceed by water to Sukker. The cause of this unexpected movement is rumoured to be the recapture of Khelat by the Natives, and that young Loveday, our Political Agent here is in durance vile. The order came from the Lieut. Governor.

Messrs. Waghorn & Co. engage to forward such letters to any part of Great Britain free of all home postage, upon payment there, for each letter under, and not exceeding *one tolah weight*, of one Rupee and fourteen annas, for the postage hence to Bombay; one Rupee for the postage from Egypt; and one Rupee Mr. Waghorn's usual commission. Thus, for three Rupees and fourteen annas paid here, a letter will be delivered free of all charges, in any part of Great Britain.

MONDAY, AUGUST 17.

The subscription for the Testimonial for the late Mr. James Prinsep, headed by a handsome subscription of 500 Rupees from Lord Auckland, already amounts to 9000 Rupees.

Letters from Moradabad, dated 5th instant, mention that the wing of the 21st N. I. commanded by Colonel Palmer had returned from Rampore, leaving a Wing of the 6th N. I. two 6 Pounders, and two Kessalahs of the 2d Local Horse, to preserve the peace.

Bombay papers of the 1st instant, speculating upon the arrival of the next Overland Mail, fix upon the 12th instant as the day when it will probably reach Bombay. The Government express may therefore be expected in Calcutta about the 22d or 23d instant. The Supreme Government have requested the Court of Directors to make a small packet in London for transmission by express, and that this request was conveyed by the last Mail. Merchants and others interested will do well to write to their friends in London to avail themselves of this opportunity.

Lord Auckland has rewarded Mr. Volunteer Thomas Warden with 250 Rupees, as a token of his high approbation of the gallantry and dexterity displayed in saving the lives of two Lascars from a watery grave in the Eastern Channel, whilst it was blowing very hard with thick rainy weather and a considerable Sea running.

We learn from Jeypore that Major Forster has been successful in bringing Katree, a fort against which he had proceeded, to a state of quietude, the rebels have dispersed and the Raja Rauee and Kamdars in power, have all agreed to such terms as have been proposed to them.

A native letter from Poona, mentions that Sumbhajee Angria, who was at Gwalior, and who has on several occasions asserted his rights to the *gudee* of the Angria State, has arrived at Poona, for the purpose of preferring his pretensions to the Raj of that principality.

pose of preferring his pretensions to the Raj of that principality.

Owing to tempestuous weather, the Mail from Bombay of the 29th ultimo, has been lost by the upsetting of the boat and drowning of the dawk carrier in crossing the Koomdaim Nullah on his way here.

A letter from Ferozepore, dated 2d instant, mentions that "I have this moment seen a letter dated 21st ultimo from Afghanistan and hasten to put you right about the *on dit* of Loveday having been wounded and Khelat retaken. Such is not the case. Loveday at present is at Khelat-Nusren quite safe, but his native agent, Moostung Kullung, was apprehended by a Beloochee rebel. Assistance has been sent to Bean, and Coll Wallace, with the 2d Regt. is in full march for Candahar, while all is quite at Cabool. The Officers are amusing themselves with races, which are good, although the cattle are unknown to fame. The king's movements are doubtful, he may either winter at Jellalabad or Candahar."

TUESDAY, AUGUST 18.

Such is the universal Military idea, in favor of the extreme salubriousness of the province of Kumaon that no less than *eighty-six* applications were sent in for the Assistant Commissionership lately vacated by the death of Lieut. Andrew Ramsay.

Government has been very kind and liberal towards the Chinese Tea Cultivators, who had been engaged by the Assam Tea Company, to proceed to Assam, an account of which has already been given. Though subjects of a nation who are now at open war with the English, and moreover not having the least claim on the British Government, 120 of them have been provided with a passage on the Ship *Moirs*, which is to proceed to Singapore, the remainder are no doubt to be sent off by the earliest opportunity. To complete its kindness, Government has supplied them with very good provisions, including beef, pork, &c. and also with medicines from the Company's Dispensaries.

Those interested in the fine arts will be glad to hear that one whose talents have before been mentioned with some degree of praise is rapidly rising into repute in the Mofussil. We allude to Mr. Schoefft, who left Calcutta in June *en route* to the Upper Provinces. This gentleman's pencil has been in requisition at every station.

The third Half Yearly Meeting of the Members of the Mechanics Institute, was held on Saturday last at their Rooms in Tank Square, and was pretty well attended. Dr. F. Corbyn, Vice President, in the Chair. We are sorry to observe that the funds are not so flourishing as the friends of the Institute would wish to see.

Private letters from Singapore mention, that Mr. T. H. Maddock, one of the Secretaries of the Indian Government had there joined Admiral Elliot, and gone on with him to China. In what capacity he proceeds, whether as an Envoy or merely as a private individual for the recovery of his health, it is not mentioned.

The Crew of the *Druid*, 44, commanded by Lord John Churchill, excites considerable attention in the China Seas; they are all picked men and al-

most the finest set of fellows in the English fleet. To maintain a character to correspond with the designation of the Ship, they are equipped as Druidically as may be, with fine flowing beards, sweeping in many cases down almost to the waist.

By the *John William Dare*, we learn that the town of Solomania was captured by the Persians. It is stated that the Persian army consisting of about 6,000 Infantry and 2,000 Cavalry under the command of Ameer Nizam, took the Fort of Solomania by storm in the month of May last, after a gallant resistance on the part of the Turks of the garrison and of the Town. The Turkish Troops lost about 3,000 killed, besides many prisoners wounded, and the place was plundered. Several of the principal authorities of the Town have been taken prisoners, including the Governor and sent to Ardabul, a dreary place of confinement in Persia. A reinforcement of 4,000 Turkish Troops commanded by Mahmood Pacha had been despatched by Ally Pacha of Bagdad to the assistance of the Garrison at Solomania, but while on their way the General Mahamood Pacha, received the intelligence of the loss of the Town he was going to assist, and resolved to go to a place called Bunda Ally. After remaining there a few days, he marched to attack the Persians who were in possession of Solomania. While halting in the way, the Persians made a night attack upon them by which the Turks were totally defeated, some fled, the others were made prisoners and treated badly, all their baggage &c. came into the possession of the Persians. Allee Pacha the Governor of Bagdad, was making preparations and was afraid of being attacked by the Persians. Solomania is an important place belonging to the Ottoman Empire.

WEDNESDAY, AUGUST 19.

Lieut. Col. Presgrave, who has proceeded to sea on the *John M'Lellan*, has delivered over the charge of the Gun Foundry at Cossipore, to Lieut. A. Broome, of Artillery, the Assistant Secretary to the Military Board, who will continue in that charge till the arrival of Capt. Wilson.

The *Bombay Courier* dated 4th instant, states that the Overland Mail with despatches from London to the 4th ultimo, is expected to arrive by a sailing Vessel from Aden, about this week.

On account of the seasonable fall of rain at Rungpore, a good crop is expected this year; the Blues have already commenced their work of preparing Indigo.

From a Report of the Temperance Society of Her Majesty's 9th Foot at Agra, it appears that the grand total of members on its list was, on the 1st ultimo 257. During the month of June, 71 joined and 88 were expelled or withdrew from the Society. The average number of men in Hospital for the last 12 months, to 1st June, was among the Temperance Members 1 in 91, among the remainder of the Regiment 1 in 4-13.

The Schooner *Mahé* starts in a few days, from the Indus, for the purpose of laying down Buoys at the mouths of the river, from which circumstance it may be easily inferred, that Government intends to start the troops destined for Service in Scinde, as soon as practicable.

The *Jellinghee Accommodation Boat* will be despatched to Allahabad, via the Bhauguruttee on the 29th instant.

The Ship *Lord Auckland* cleared out of dock the other day, after delivering the large copper boilers sent out for the *Steam Frigate* now in the course of construction at Bombay. She also discharged some enormous guns, fashioned on a recent principle, and

adopted for the projection of heaving shot of shell. Had the steam Frigate been now on the water, she would be of no small service on the China Seas.

THURSDAY, AUGUST 20.

It is stated in a private letter dated August 4, that King Tharawaddie is making most magnificent preparations for his Coronation.

A French Gentleman, who has been some little time in Calcutta, offers to teach French, according to the Jacotot system, in the space of three months, for 250 Rupees.

It appears from the proceedings of the 11th Half Yearly meeting of the Universal Life Assurance Society, held on the 15th instant, that as relates to the division of profits, they are stated to be equivalent to the parties entitled to participate, to a reduction of 60 per cent. on the current premia of the year.

The Committee of Public Instruction have it in contemplation to introduce such improvements into the Schools under their supervision as they have found upon mature consideration to be best calculated to remove the existing defects, and impart a new and powerful impetus to the Cause of popular education in this country.

TO CORRESPONDENTS.

TREBOR is unavoidably postponed.

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SUMMARY OF INTELLIGENCE.

No. IX.]

AUGUST 29, 1840.

[Vol. III.

SATURDAY, AUGUST 22.

Dost Mahomed Khan and his Son Mahomed Akbar Khan, have escaped from Bokhara, whether by the connivance of the Ameer of that place is not known, and that they are flying for some spot between Samarcand and Khoolum. It is also stated that Mahomed Ufgul Khan, Dost Mahomed's eldest Son, who it will be remembered, was about the time of the storm of Ghuznee, sent with a view to its relief, and was hovering about the city as our troops approached, has already arrived at Khoolum in a state of great distress.

Intelligence has reached town from a quarter that may be relied upon, that the Nepalese have already evacuated the villages and districts, which they have recently been occupying.

A gentleman who had the charge of embanking the Damoodur river, was lately riding over the embankments along that river near Koomorool, a village in zillah Hooghly, when some of the inhabitants cautioned him not to ride that way, as the mound to a considerable length was cracked and consequently insecure. But the gentleman heeded not the warning and continued to ride as before, when all of a sudden the bank on which he was fearlessly riding, to the extent of *forty russees*, gave way, and the horse with his rider was precipitated into the stream, which carried them nobody knows where.

Mr. John Greenway has been appointed Head Clerk to the Committee and Registrar of the Mint, and of his Son, Mr. William Greenway, has been transferred from his temporary employment in the Assay Office, and permanently appointed Assistant and Accountant in the Office of the Committee.

MONDAY, AUGUST 24.

Captain A. Wilson of Artillery, has assumed charge of the Gun Foundry at Cossipore from Captain A. Broome, the Assistant Secretary to the Military Board; and that Captain E. H. Ludlow of Artillery, Commissary of Ordnance, has reached Dum-Dum from Chunar and received charge of the Expense Magazine from Lieutenant F. C. Burnett of Artillery.

A letter dated 19th ultimo from Candahar, mentions that "Rebellion is rife in all directions. General Nott returned from the Ghilzie expedition this morning. The whole country and all the troops from the Bholan Pass to Ghiznee have been placed under his command, and he is directed to use his own discretion in the conduct of affairs without reference to the Political Agents."

It is reported that there is some chance of the wood pavement now coming into use at home, being introduced into Calcutta: working models and plans, have been already laid before the Conservancy authorities for the laying down of such pavement.

Letters from Lahore down to the 19th ultimo, mention that General Court had returned from Baun Tank, and had taken after a short siege some valuable fortress of a Rebel, and that General Ventura had, without opposition, got possession of the province of Mende and of its Rajah.

Captain Benbow of the 15th Regiment, is to act for Captain P. T. French as Bheel Agent and in Command of the Police Corps at Ahmednugger, and

Captain Bartlett for Lieutenant Rudd, Commanding the Poonah Police Corps, while those Officers are in Scinde with their respective Regiments.

The reliefs promised the troops in the Upper country, will, though formally announced, turn out to be no relief at all;—those who are professed to be relieved, requiring to remain where they are, and act along with those who have gone to relieve them.

Captain T. B. Chalon has been appointed to the Office of Judge Advocate General of Madras, which has for some time past been vacant. This Gentleman previously held the Office of Deputy Judge Advocate General, and from his well known qualifications the appointment has given very general satisfaction.

TUESDAY, AUGUST 25.

The *Bombay Courier* of the 11th instant contains the following Postscript:—The Chinese, or even the English at Macao, were not aware of the speedy approach of the Expedition. The Crew of the *Druid* being 400 picked men, who in imitation of the ancient Druids wear long beards, were accustomed to practice their heavy guns near Macao, which produced an imitation on the part of Lin. He caused the *Cambridge*, which was purchased some time since by the Chinese, to be stationed at Whampoa, where he manned her with a motley crew of half cast Portuguese and Natives, dubbed her a Frigate, and having taken the men out of her, to prevent accidents produced his forces and ordered them to fire away their long guns; after a due time, he pronounced her fit for a boarding attack, which was accordingly performed. Having succeeded to his satisfaction in the exploit, he declared that was the way to take the English Ships of War. The Americans were preparing to have their Ships away from Canton by the 10th June. Tea was grown scarce and dear. No molestation is offered to the British community at Macao, nor to the British shipping, which has lately removed to Cap-singmoon, for the sake of better shelter during the S. W. Monsoon, and a small barren is let in the vicinity, the *Brothers* has been taken under the protection of the Men of War, as a receptacle, for Bullucks, Stores, &c. The Chinese authorities and people seem to view the prospect of approaching hostilities with but little concern, anticipating nothing worse than they have been accustomed to in former discussions.

The retirement of Captain James Paton and resignation of 1st Lieutenant A. M. Seppings, both of the Artillery, promote 1st Lieutenant W. S. Pillans to Captain, and 2d Lieutenant A. W. Hawkins and E. W. Kaye to 1st Lieutenant. Captain Paton's retirement also renders vacant the situation of 1st Assistant to the Resident at Lucknow. There are now *ten* 2d Lieutenants wanting to complete the regiment of Artillery, and there are but *two* unposted Cadets available.

Mr. M. Crow, a Candidate for the situation of Surveyor and Deputy Collector of the 24 Pergunnahs, has been examined by a Committee of scientific Officers and declared to possess the requisite qualifications to fill the Office of Surveyor, and we are satisfied that no doubt can for a moment

be entertained of his peculiar fitness for the Office of Deputy Collector, and shall be happy to see that Government has nominated him to that appointment.

The Meeting at the Union Bank yesterday passed off quietly. When the question of the conduct of the late Accountant came upon the tapis, Mr. L. Clarke read a minute describing the course taken by the Directors for completely laying bare the frauds that had been practised by Mr. Sim, and for protecting the Bank from such misconduct, which gave great satisfaction to the meeting. The resolution of the former meeting on the subject of Exchanges was confirmed.

The balance of the sum fixed by Government to be paid by the Rajah of Bhurtpore, to defray the expences of taking his City, amounting to five Lacs of Rupees, has been remitted by the Governor General, in consequence of his Highness' fealty and "the badness of the times."

Quetta is surrounded by about 6,000 insurgents, and the whole of Sindh is represented to be up in arms.

The *Cleopatra*, has brought from Muscat to Bombay, as a present from the Imaum to her Majesty the QUEEN, two very beautiful Arab horses, and two equally beautiful mares of the same strain.

WEDNESDAY, AUGUST 26.

It is rumoured that Mr. Henry Palmer, will be appointed to the charge of the Sulkea Salt Golahs, in the place of Mr. Charles Mackenzie, deceased.

The Supreme Government has finally passed the Rules, technically called "*Half Juma Settlement Rules*," for the resumed lakheraj tenures, and directed a copy of the same to be furnished to the Landholders' Society.

A General Court Martial has been ordered to assemble this morning in Fort William, for the trial of an Officer of the 18th N. L., upon certain charges preferred against him by the General Management of the Military Orphan Society, on account of alleged misconduct towards one of the Wards of that Institution.

The *Probhakar* mentions, that a Prospectus for the publication of a new Monthly Magazine is now in course of circulation amongst the natives of Calcutta and its vicinity. Its price will be only two annas a month.

Sir Lionel Smith, Baronet, K. C. B., the new Governor of Mauritius, arrived there on the *Reliance*, and assumed the Government of the Island of Mauritius and its Dependencies on the 16th ultimo, who had issued a proclamation, which appeared to have given much satisfaction, and indeed, would seem to have created high hopes in the minds of the Planters.

The August number of Dr. Corbyn's *Review and Journal* is decorated with a portrait of Dr. Strong, a very good likeness. The Journal contains the usual quantity of miscellaneous matter, amongst which are several papers of interest.

Mr. Maddock, the Political Secretary to the Indian Government, is expected to arrive here, on his return from Singapore, about the middle of next month.

Letters have been received from Bussorah of the 6th of July, which describe the Arab Chiefs as disputing among themselves; and the more particularly as Kurshid Pasha had left Nejd and gone to Egypt. Those letters made no allusion to the attack contemplated by the Shah of Bagdad. The Marquis Beaufort'd Haurpoul and Count Daru, with the interpreter M. Outey had come to Bussorah with the intention of going to Bagdad, in order to join the French Embassy, which had proceeded thither direct from Ispahan.

A French Corvette, *La Dordogne*, was at Muscat, having on board M. Noel, for whom the French Government wishes to procure a recognition from the Imaum, as French Consul at Zanzibar on the coast of Africa.

A letter from Muscat, states that the Euphrates expedition is overcoming every obstacle, notwithstanding the oppressive effects of the heat, the thermometer being at 101, at 7 A. M. The Arab tribes in the Gulph are quiet. One of the Officers of a French Corvette lying at Muscat, died a few days before the Steamer left. By another act we have been informed that three Engineers belonging to the expedition, have been cut off through the excessive heat.

THURSDAY, AUGUST 27.

From the immense rise in the Damoodah river, the most disastrous consequences may be expected to the rice crop around Burdwan and Omptah, as the bunds gave way above a month since, and the Government Officers have neglected to repair them. The river at Omptah for two years past, has found its way through the fields, as all the bunds thereabouts were allowed to be cut by the Zemindars, and have never been repaired.

The magnificent presents received by the Governor General during his late tour through the Upper Provinces from the Native Princes, is laid out for inspection in the Town Hall. The sale is to take place on Wednesday, Friday and Monday next by public auction, by Messrs. Talloh and Co.

Government had moved the Court of Directors to make up a packet in London for dispatch to Calcutta by express from Bombay, and it is likewise intended to make up a similar packet in Calcutta for transmission by express to Bombay, three days after the departure hence of the regular Mail, and that Government is in communication with the principal Merchants in this place. It is expected that 450 tolas may be carried by the express runners, which will allow 450 persons one tola weight each, the cost of which will be 300 Rs. per mensem.

Mr. Siddons' fourth Lecture on Heat to the Members of the Mechanics' Institute was delivered on last Tuesday evening to a crowded audience.

FRIDAY, AUGUST 28.

A letter from Singapore mentions that Messrs. Hardman and Ryckman, junior, intended to give a public Concert there, on the 6th instant.

All the letters despatched from Calcutta to and via Quetta between the 2d and 19th June, have been lost in the Bolan Pass.

TO CORRESPONDENTS.

We beg to refer A PARISHIONER to the Wardens of the Principal Catholic Church, who will no doubt afford him a satisfactory explanation for the continuance of the expenditure to which he refers.

TREASURER, A PROTESTANT and others must stand over till next week.

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SUMMARY OF INTELLIGENCE.

No. X.]

SEPTEMBER 5, 1840.

[Vol. III.]

SATURDAY, AUGUST 29.

A Correspondent of the *Harkara* points out a most singular Advertisement which has been published from the office of the Collector of the 24-pargunnahs, in which Mr. Lawrell, the Acting Collector, has announced an estate for sale for arrears of revenue to the Honourable Company, of which the Honourable Company itself is one of the recorded proprietors.

The papers received this evening from Bombay state positively that Khelat, the capital of Belochistan, has been taken by the insurgents; that Lieut. Loveday, the Political Agent, has been taken prisoner by them, and that Mr. Masson, who has travelled and made collections throughout Afghanistan, has also fallen into the hands of the insurgents. The intelligence is said to have been received from the Resident at Hyderabad. Mr. Masson cannot have been taken Prisoner, because he is at the present time in Paris.

MONDAY, AUGUST 31.

Mr. J. P. Grant, Deputy Accountant General and Deputy Secretary to the Government of India in the Financial Department, is about to leave Calcutta, for a few months on account of his health.

Mr. W. H. Smoult is about to publish a work on Dorjeeling, in continuation of the official brochure that appeared in 1838. It will combine all possible practical information relative to how to get there, how to live there and how to get back, and in which is to be added numerous water-colored drawings, a copious map, besides projected routes of approaches will embellish the work.

Mr. J. H. Paton is appointed to be Civil and Sessions Judge of the 21-pargunnahs and Mr. R. Torrens is to succeed Mr. P. as Magistrate of the 24-pargunnahs, Superintendent of the Allipore Jail and a Magistrate of Calcutta.

Brigadier Colonel Stevenson, C. B., of the Bombay Artillery, died at Sukkur in Scinde, where he commanded a Bombay Brigade. He was a gallant soldier and a great ornament to the service.

Captain Lord Henry Gordon, 2nd European Regiment, is to be brought to a Court Martial by express orders from the Court of Directors. This is done with the view of investigating into the defalcations incurred by Lord G., while Paymaster of the Meerut division.

Captain Besant has been directed to proceed to Candahar to relieve Lieutenant Curtis, the officiating Commissariat Officer there, who has obtained leave to visit the Provinces, on Medical certificate.

The *Bombay Times* dated 15th instant states, that the Troops in Garrison paraded on Thursday evening, to have read to them the late General Orders, conveying the thanks of Parliament to the army engaged in the late Campaign in Afghanistan.

There is a rumour that the rebel son of the late Meerub Khan, has regained Khelat, whether by treachery or assault, or both we cannot say.

TUESDAY, SEPTEMBER 1.

Troops were lately sent by Kunwar Now Nebal Sing against the Mandi Hill state, on the Sutlej, tributary to the Lahore Government, yielding about six lacs of rupees annually, and General Ventura

was appointed to command them, with orders to levy the tribute due when the General appeared on the frontier of Mandi, and on his demand, the Chief discharged a portion of the debt due, by bills on the Bankers at Amritsur, and assured the General for the regular payment of the tribute in future, but the seizure of the territory, in fact, being the real object of the expedition, such an arrangement was not agreeable to the Kunwar, and it was intimated to General Ventura that nothing short of the occupation of the territory would satisfy him. The Mandi Rajah was invited that usual Khilut might be presented to him from his Government. A short time after he had taken his seat, General Ventura withdrew from the tent, when it was surrounded by a regiment of Infantry and the Chief made a prisoner.

The capture of Little Tibet has, it appears, been effected with no less stratagem than that of Mandi.

An Agent has lately arrived from Gwalior in the Court of Lahore, and is residing with Matabar Sing, Nepaulese General. His object is not yet known. He is said to be an Artillery Officer of some rank, and to have a knowledge of English and Persian.

Colonel Presgrave late in charge of the Gun Foundry at Cossipore, will this day leave this in tow of the Steamer on board the *John McLelland*, for the Cape on sick Certificate.

Last Saturday, the Education Committee appointed Mr. Boutros as Principal of the Delhi College, and Mr. Middleton (head master of the Hindoo College), as Principal of the College at Agra.

WEDNESDAY, SEPTEMBER 2.

A letter from Dinapore of the 25th ultimo, states, that Major Sage had just returned from an official tour on the Nepaul Frontier, and reported the whole border country, which he had traversed, to be in a most tranquil state.

Mr. William Masters, of the Martinere, has been appointed as Principal of the Dacca College, and the services of a gentleman from England, have been secured for the Martinere.

A letter from Tirhoot, stating what perhaps was known to a few in town, that the Nepaulese had submitted to the most humiliating terms to avert the disasters of an attack on them.

A letter was received from Dr. J. R. Martin by the last Overland, in which he speaks in gratifying terms of his health and professional progress in London. As he has every prospect of success, it is tolerable certain that he will not return to our Presidency, though he does not propose at once to retire from the service.

The hull of the Ship *Medway*, burthen about 600 tons, was disposed off by public outcry yesterday, at Sulkea, by Messrs. Mackenzie, Lyall & Co., to two native gentlemen, for Cos. Rs. 4,450.

The *Englishman* states that authentic intelligence has now been received that Khelat is no longer in the hands of the party favourable to the British Government. It appears that on the 20th July, the son of Mehrab Khan had reached Khelat and immediately commenced an attack upon those gates, the defence of which was not superintended by Lt. Loveday. The attack, which was made entirely with musketry, failed to produce any impression upon the fortress. On the following day the attack

was not continued, but in the night of the 25th it was renewed, and through the treachery of some of Shah Newas' people an entrance was effected by one of the gates. Intelligence of this being brought to Lieutenant Loveday he despatched a Havildar's guard to drive back the intruders which was gallantly effected with very trifling loss on our side, and with the capture of thirty of the enemy who when prisoners, confessed the means by which entrance into the fortress had been obtained. On the 26th Shah Newas Khan went to Lt. Loveday and declared that he felt no longer trust in the people about him and that, therefore he should surrender the fortress, which was accordingly given up to the enemy, on whose entrance Shah Newas Khan, sitting on the *musnud*, did homage to the young Chief, the son of Mehrab Khan. Shah Newas Khan then marched out with his followers and has taken possession of a small Jaghir, called Baghbana which his conqueror has ceded to him. Lieutenant Loveday with his small party remain in Khelat, *not as prisoners*, but to await the orders of the British Government. Shah Newas Khan was the Killedar of Khelat and had been placed there by our Government upon the capture of the fort by Sir Thomas Willshire. Lt. Loveday was there in the capacity of Political resident on our behalf, and the party of regulars with him merely constituted his escort.

At about 8 o'clock yesterday morning, a young tiger belonging to Col. Powney got loose, it appears that the tiger was kept in a godown in a cage at Cooley Bazar, and happened to escape out from the rottenness of the planks at the bottom, who was shot by two Sepoys hard by.

THURSDAY, SEPTEMBER 3.

Two new periodicals have just made their appearance, the one grave and the other gay. The former goes by the name of the *Telescope*, the latter is called *Flibbertigibbet*.

The Town Hall was crowded yesterday with gentlemen of all classes and ranks, who had been attracted there by the sale of the first portion of the Government presents, the biddings were slack, the various articles went far below their value.

An unsuccessful attempt was made by Messrs. Jenkins, Low and Co. yesterday to sell the Barque *Greenlaw*, 428 tons. The highest bid was only 3600 Rupees.

The *Matabangah* Accommodation Boat in tow of the *Jumna* Steamer, will be despatched to Allahabad via the Bhaugurruttee or the 14th instant.

The Ship *Hemares* sailed on the 18th ultimo for Kurrachee in company with the H. C. Steamers *Berenice* and *Cleopatra*, having on board the 25th Regiment N. I. with a full complement both of Officers and men, which no doubt will be welcomed by its wearied brethren of the Sukker Brigade.

Dr. Lum Qua, a Chinese gentleman, well known in Calcutta, for more than the last twenty years, died at Joypore Assam on the 14th ultimo of a fever, he had accepted of some situation in Assam, connected with the cultivation of Tea.

The *Fort St. George Gazette* of the 21st ultimo, notifies that the general command of the detachment of Madras Troops, attached to the China expedition, will devolve upon Lieutenant Col. Isacke, as senior, Officer, and that Lieutenant Col. Montgomerie, C. B. will exercise command of the Artillery.

A party of Thugs concerned in the murders in the priassa, had, through the exertions of Captain Vallancey, Assistant to the General Superintendent for the suppression of Thuggee, and Mr. Ewart the magistrals of Pooree, been arrested, six of them have been convicted and executed and five more cases including 23 prisoners, remain to be tried.

His Lordship the Right Rev. Dr. J. A. Borghi Bishop and Vicar Apostolic of Hindoostan, has gone on a tour to Givalia from Agra on the 16th ultimo.

FRIDAY, SEPTEMBER 4.

The Overland mail with news to the 4th July came in yesterday morning. We can only give the following items to-day:—

Amongst the deaths, we find the names of General Sir John Oswald, Colonel of the 435th regiment; Sir R. O'Callaghan, Mr. Ravenshaw, the East India Director, and Mr. John Neave of the Bengal Civil Service. Mr. Ravenshaw has been succeeded in the direction by Col. Sykes, who obtained a majority of 25 over Col. Galloway.

The life of Her Majesty the Queen has been attempted. She was shot at by one Edward Oxford, a pot-boy, (seventeen years old), at a public house.

The King of Prussia is dead, and the Queen of Belgium has been delivered of a Princess.

Courvoiser has been tried for the murder of Lord William Russel and found *guilty*. He afterwards confessed his guilt.

The News received from India in London on the morning of the 4th July, the day when the mail came away, was from Bombay to the 23rd of May, and consequently from Calcutta the 9th May. The packets sent through Mr. Waghorn had been detained in France.

Col. White of the 7th Hussars has been killed in a duel.

One Vessel of the Peninsular Steam Navigation Company, the *Oriental* of 1500 tons and 450 horse power, was to start on the 1st September, for Alexandria. Another powerful Steamer is to be placed immediately on the line between Suez and Calcutta.

Major Aglionby the M. P., Mr. J. Shaw Stewart, Captain Taylor of the *London* from this part, and widow of the late Hon. Lullerton Elphinstone have died.

Tory influence is gradually ascending.

Under the direction of the Right Rev. Dr. Griffiths, the congregations of the various Roman Catholic Chapels throughout the metropolitan district on the 14th June, offered up the most solemn thanksgivings to Almighty God for his providential protection of our gracious Queen and her illustrious consort, Prince Albert, from the murderous and traitorous attempt to take away their lives; and never was fervour in holy and grateful prayer to the King of kings more manifest.

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SUMMARY OF INTELLIGENCE.

No. XI.]

SEPTEMBER 12, 1840.

[Vol. III.]

SATURDAY, SEPTEMBER 5.

It is reported that the Major General commanding the Barrackpore division has received orders for the 57th and 58th Regiment to proceed by water to Dinapore, as soon as boats can be got ready.

Lord Keane has arrived in England. The Court of Directors of the East India Company have invited his Lordship to a banquet to commemorate his brilliant services in India. On the 26th June, a grand dinner was given by Lord Hill at his mansion, in Belgrave Square, to welcome the return of Lord Keane, the hero of Ghuznee.

The Queen has granted to the Catholic College at Carlow a royal warrant, entitling the students, like those at Oscott and Stoneyhurst, to apply for degrees in the university of London.

France is still engaged negotiating the differences which have arisen between Naples and England. The *fetes* of St. Ferdinand were most brilliant, and the active part taken in them by the English Ships was regarded as a presage of the satisfactory termination of all the differences.

Lord Brougham moved in the House of Peers, for a copy of the Correspondence between the Home Government and the Governor General of India, relative to the removal of Hill Coolies. And Dr. Lushington presented a petition to the House of Commons from the British India Society against the importation of Hill Coolies into the Mauritius.

The Very Rev. Mr. Mathew, has received an invitation from the Edinburgh Catholic Temperance Society to visit that city, and in reply states that he will proceed to Scotland at the earliest opportunity; when he hopes Christians of all denominations will unite in promoting the Temperance cause.

MONDAY, SEPTEMBER 7.

A private letter from the Giljee country of the 1st ultimo, states that Major Todd is actually in possession of letters written by Yar Mahommed offering to deliver up Herat to the Persians; and also promising to join the Giljees if they succeeded against us, and another letter from Cabul dated 10th instant says: look at Herat; 26 Lacs of Rupees have been spent on the fortress, and what are the results? Todd meets with insult from Yar Mahommed, and perhaps our mission will soon have to leave! another letter mentions that an avowed discontent at not being relieved, a Soldier of the 13th foot, fired into the mess tent of the Regiment while a large party of Officers were assembled at dinner, and that threats of *more shots*, in the event of a relief not being soon heard of, are actually being uttered. By what possible mode of reasoning could the Officers of the regiment be murdered for the disappointment, we are not aware of.

Government have offered certain terms to the Nepaulese Court, upon the rejection or acceptance of which depends the question or peace of war.

The Rajah of Bhurutpoor has thrown his Dewan or first Minister, Bolla Nath, into confinement, as being the cause of a certain falling off in his revenues. The Dewan has served the Rajah for a long period, and is now about to reap the benefits of his service. Bhurutpoor, like almost all native inde-

pendent territories seems to be gradually deteriorating, both in resources and management.

We hear from Joypore that the state of Seeker is still in a most disturbed condition, and is likely to continue so, as long as our rulers permit the retainers of the Rewal and Luchman Sing to remain in power there; sooner or later, it is feared there will be such an outbreak that a moderate force will not easily put down. Colonel Sutherland, however proceeds shortly from Joudpore to Joypore. Appah Sahib, ex Rajah of Nagpore, died about the middle of that month at Joudpore, where he had been the pensioner of Maun Sing for many years.

The last Overland has brought Mr. Robertson's contingent appointment as Governor General of India, till the autumn of 1843.

TUESDAY, SEPTEMBER 8.

Mahomed Sheed Khan, Deputy Collector of Bignore, has been proved to have just claims to the *Guddee* of Rampore and is to be put upon it by our Government.

Lord Keane being introduced in the usual form by Viscount Melbourne and Lord Hill as Lord Keane took the oaths and his seat in the House of Peers on the 29th June last.

The distress which prevails throughout the entire south of Ireland is most appalling, and every town is crowded with persons who have neither food, money, nor employment.

Dost Mahomed had escaped from Bokhara and reached Khoollum, from whence he has written to Sir W. Macnaghten requiring to know what terms will be granted to him, if he submits to Shah Shooja. This negotiation, if satisfactorily concluded, will be the date of a new order of things in Afghanistan, and afford a prospect of something like a settlement of that country.

The *Sophia*, with a second division of the 37th N I. on board, left Madras, in prosecution of her voyage to China, on the 22d ultimo. The remaining divisions of the gallant corps embarked on the *Minerva* and the *Thetis* on the 25th ultimo.

A dividend has been declared payable after the 6th ultimo of 2½ per cent., on the estate of Messrs. Rickards, Mackintosh & Co.

Her Majesty passes much of her time at Windsor and has paid two or three visits to Claremont; which place, it is reported is chosen for the scene of the realization of the nation's hopes. Dr. Locock is to be Her Majesty's *accoucheur*.

The Queen has been pleased to appoint Robert Langslow, Esq., to be one of the Judges of the District Court of Colombo, in the Island of Ceylon.

The amount to be defrayed out of the public fund for the expences of Her Majesty's marriage is £9,426; of which £1,708 were spent in altering the Chapel Royal of St. James's; £680 for illuminating the public Offices; £2,115 for opening all the theatres. The last item in the account is £1,753 being the expences incurred for the journey of His Royal Highness Prince Albert to England.

WEDNESDAY, SEPTEMBER 8.

By the *Brigand* from Macao 2d July, arrived yesterday, we have received the Singapore Free Press

Extra, giving an account of the arrival of the expedition and of its first movements on the Coast, extending to 30th June. The principal facts are, that a blockade of the River and Port of Canton had been established, and that the expedition had proceeded to the Northward under the command of Admiral ELLIOT—but nothing had transpired as to the intended plan of further operations; and a letter from Macao says, “we are as ignorant here of what the expedition are about as the man in the moon”—although no doubt was entertained of Chusan being its destination—Captain ELLIOT accompanied the Admiral on board the *Melville*, to act, it is said, with that officer, in the distinguished capacity of Plenipotentiary. Before leaving Macao, it seems, that in conjunction with the Portuguese Governor, Captain ELLIOT had made some agreement with the Mandarins of the district that the supplies of the place were not to be stopped, and that the English were not to be annoyed; in consideration of which H. M.’s Naval Officer in command at that station, had engaged not to annoy native boats entering and leaving Macao. There was no intelligence of particular movement from Canton. The Americans were all to leave on the 30th June, the date to which our private letter extends. LIN was said to be keeping quiet, and a report had gone a broad that he was ill, and was spitting blood. It will be seen that another attempt, the third of the same kind, had been made very shortly before the arrival of the force, to burn the shipping at Cap-sing-moon, by means of a fleet of fire rafts which had completely failed. The people outside are said to be perfectly well disposed towards the English, and Captain ELLIOT in his proclamation of the 25th June, endeavours to foster these good feelings in the people of Canton province, by the assurance that their persons and property will be respected when not opposing resistance to Her Majesty’s arms, and calls upon them to bring supplies of provisions “in the certainty that they will receive kind protection, and just payment.”

The first arrival of this armament was H. M. Ship *Alligator*, 28,—Kuper, Esq. Captain, between 2 and 3 A. M. on the 9th instant, in the Kapsingmoon, at the very moment the Chinese officers had sent in about eighteen fire rafts, constructed of old outside fishing boats and some cargo boats, chained together two and two, and filled with combustible matter of all descriptions to burn the British shipping. The fleet did not suffer any damage from these rafts, set adrift before the wind and tide; and they were speedily towed on shore by the boats of the Squadron. Thus at the very instant of his arrival, Captain Kuper found his countrymen and the Chinese engaged in hostilities. We may here repeat that previous to this third attempt to burn the English fleet, the Chinese Government had sent a boat load of *poisoned* tea, packed in small parcels, to be sold to the sailors; this nefarious attempt it is reported was thus discovered. The boat was captured by pirates, who sold her cargo to their fellow countrymen; many deaths followed the use of the poisoned tea; so many, indeed, that the attention of district magistrates was drawn to the circumstance. Thus truly,

— even handed justice,
Commands the ingredients of *their* poisoned chalice.

To their own lips.

THURSDAY, SEPTEMBER 10.

Mr. Siddons amused the members of the Mechanic’s Institute last night, with various experiments on Galvanism, and we were happy to see so good an assemblage, the room being pretty crowd-

ed; the lecturer stated that he could not obtain the loan of the Battery, consequently he is obliged to postpone the theory and the principles of Galvanism till next Tuesday.

His Lordship, The Right Rev. Monsignor J. A. Borghi, Bishop and Vicar Apostolic of Hindoostan, returned to Agra from Gwalior on the 27th ultimo.

Letters from Cabool mention the taking of Khelat and state, that the attack and surrender of the place were preconcerted between Mehrab Khan’s son, and Shah Newas Khan, our *proteege*. These have divided the territory depending upon it, half being assigned to Newas Khan, as the price of his treachery.

It is reported that the late arrival has brought the intelligence from Lisbon, of the full approval of the Portuguese Government, of the measures adopted by the present Governor of Macao, for the preservation of neutrality and tranquillity of the settlement during the different crisis of the last eventful year. It is also said that His Excellency has been re-appointed to the Governorship of Macao.

A Letter from Bussorah dated July 14th, mentions that orders were issued to press for Soldiers—a great many poor people, nearly all fled to a man, at this unexpected and extraordinary step of the Government. The British Agent, Mr. Bamsarch, waited on the Governor and his remonstrance had the desired effect; the Governor countermanded the order and even extended his generosity to allow those, that had been pressed, their liberty: he is enrolling all who are willing to serve.

FRIDAY, SEPTEMBER 11.

An important order has emanated from the Commander-in-Chief, directing various companies and recruits to join their Regiments in Afghanistan. The order is important, in so far as it sets at rest the question regarding the immediate relief of troops.

The Rev. J. F. Wilkinson, the Catholic Priest of Clewer, was introduced to Her Majesty at the levee of St. James’ Place by Lord Camoys, a vice-president of the Catholic Institute, to present a congratulatory address upon her Majesty’s recent escape from assassination.

Capt. Anderson, of the Artillery, who commanded the detachment which, in May last, engaged the Ghiljees with such signal success at Tazee, has received from Shah Soojah the *third class* order of the Doorannee Empire.

TO CORRESPONDENTS.

A PARENT came to hand too late.
ERIPHILE is inadmissible.

In the Press, and will be published next week,
A REPLY BY NEMO TO Z.’S REVIEW OF THE
BENGAL CATHOLIC EXPOSITOR.

Price to Subscribers, One Rupee per copy, to Non-Subscribers, One Rupee Eight Annas.

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SUMMARY OF INTELLIGENCE.

No. XII.]

SEPTEMBER 19, 1840.

[Vol. III.

SATURDAY, SEPTEMBER 12.

Her Majesty's 55th Regiment may be expected round from Madras shortly, with a view, no doubt, to some recreation in Nepaul.

The *Hugh Lindsay* Steamer arrived on the 21th ultimo. The letters from Bagdad mention that news had arrived there of the plague raging in a frightful manner at Damascus. They further state that Sir Moses Montefiore and M. Cremsa had arrived at Beyrout on their mission to exonerate the Jews of Damascus of all participation in the murder of Father Tomaso.

A new view of the murder is given now, by asserting that it was caused by Ibrahim Pacha to gratify the revenge of his Banker.

The *Naval and Military Gazette* mentions, that a Brevet will positively take place if Her Majesty gives birth to a Son, but decidedly not, should a Daughter be born.

A letter from Lt. Shakespeare, dated Khiva 3d July, states that he has certain accounts of Captain Abbott having reached Dusk Keella, where a Russian Surgeon amputated the middle finger of his right hand, and he has been sent on, so says our informant, to Orenbourgh. He is represented as having had every narrow escape. He mentions that a report is prevalent that Colonel Stoddart has been poisoned.

Orders have been issuing for equipping a Company of the 57th Regiment N. I. at Barrackpore, and of the 60th Regiment N. I. at Berhampore, with Rifles and Rifle appointments, in the manner already ordered with respect to the 9th, 41st, 68th and 72d Regiments N. I.

MONDAY, SEPTEMBER 14.

The Steamer *Victoria*, left Bombay on the 20th of August, carrying with her the almost incredible number of *twenty six thousand and seventy* letters.

The next Overland Mail was expected at Bombay on the 8th instant, which will probably give us the *avant courier*, by the 26th, Saturday next.

The quarantine Vessels on arriving at Bombay, from the Red Sea, had been taken off on the 26th ultimo.

Some educated Natives are about to establish a paper to be entitled the *Weekly Intelligencer*, and which will be conducted by a gentleman of the Calcutta bar. The charge of the paper will be eight annas per month.

The Court of Directors have allowed one lac and a half of rupees, towards the erection of the new Cathedral at Chowrighee, projected by Bishop Wilson.

Saturday's *Official Gazette* announces the appointment of Mr. Laurence Peel, as Advocate General, and Mr. Charles Prinsep, as Standing Counsel in Bengal.

Troops are pouring rapidly into Scinde. The two Steamers are diligently employed in moving with troops from Bombay to Kerachee. The death of Brigadier Stevenson, has led to the appointment of Sir Thomas Willshire to command the troops to be employed in the recovery of Khelat. It is said that Mehrab Khan's mother has been particularly kind to Lieut. Loveday, the Envoy at Khelat, who fell into the hands of her son when he took the

place. The usurper has sent to propose to Sir William Macnaghten that he should be allowed to hold Khelat as a tributary province. If his suit is unsuccessful, Lieutenant Loveday is to be cut to pieces.

Great fears are entertained for the small British detachment at Kahun, in Belochistan. It is rumoured, that its gallant Commander, Captain Brown, his officers and his men, have been cut up. There is some reason to hope, that the report is not true. He had one gun with him; his provisions would last to the beginning of September; and he may keep his assailants at bay till he is relieved.

The last accounts from Sukker state, that a force consisting of *three thousand* men, with two twelve and two six pounders, were to leave that place for the Hills, on the 9th August. They will give a good account of Khelat, and Mehrab Khan's son

TUESDAY, SEPTEMBER 15.

The *Englishman* states from the best unofficial authority, that an express reached Cabool on the 19th from Candahar, stating that Mehrab Khan's son had marched from Khelat, in the flush of victory, to attack Captain Beau at Quettah; and that the 48d under Lieutenant Colonel Stacy had marched from Candahar to reinforce Beau's detachment.

Lieutenant Sanders had left Candahar for Cabool, to arrange the plan of attack on Khelat.

In consequence of the illness of Mr. Siddons, the lectures of the Mechanic's Institute is suspended for some time.

Captain D. L. Richardson, of the Invalid Establishment, has been elected a Member of the General Management of the Orphan Asylum, by the Benares Division of the Army.

The Singapore papers received yesterday, do not contain a single line of news relative to the expedition. Messrs. Ryckman and Hardman's Concert on the 6th ultimo, went off with considerable success.

The eighth number of Mr. C. Grant's *Oriental Heads* is just published, and its contents surpass in excellence of execution, and equal in faithfulness of character, those which have previously appeared.

The Public will be glad to learn that the late restrictions on the transmissions of *English Periodicals* by the Falmouth Steamers were to be removed, and the old system reverted to from the 1st September 1840.

Captain Haines, the Political Agent at Aden, has received from the Hon'ble the East India Company a Sword, valued at £200 as a mark of their estimation of his services. Lieut. Daniell and Midshipman Nesbitt have received Swords of the value of £100 and of £50 respectively.

A Commission of Lunacy was held on Friday last, on Fenella Ann Gale, the grand-daughter of the late Captain Collie, now confined in the Lunatic Asylum at Bhawnipore, aged about 35, and possessed of property to the extent of about 70,000 Rupees. The jury by a majority of twelve out of thirteen, declared that she had been from the visitation of God, of unsound mind from July 1836, without lucid intervals, and was incapable of managing her own affairs.

The *Englishman* gives farther particulars regarding the rumoured fall of Kahun, and the massacre of the officers. The letters, containing those rumours, were dated the 14th August. Subsequent letters to the 21st had been received from Capt. Brown at Kahun, stating that he had been attacked and had repulsed the enemy without any loss on his part. The intelligence from Bombay, which was of so gloomy a complexion, cannot have been founded on later accounts; and it is to be hoped that the rumour is altogether incorrect. A Regiment and two guns, with a full convoy of provisions, had marched to the relief of Kahun.

WEDNESDAY, SEPTEMBER 16.

The *London Journal of Commerce* of the 4th July, contains the following: "At Bristol an Iron Steamer is now being built by the Proprietors of the *Great Western*, of the burthen of 2900 tons, and which will be furnished with two engines of 500 horse-power each."

Yesterday having been the anniversary of the death of the Founder of La Martiniere Institution, a sermon was preached, as is usual on the occasion, which was followed by the distribution of the prizes, consisting of medals, books, &c. After a few observations, Sir Edward Ryan awarded the Prizes to the most deserving.

A most terrific storm has just occasioned at Madras. The electric fluid it is said struck the Newab's Chepauk Palace and shivered a state sword valued at 20,000 Rupees and entering the store-room in which His Highness's dresses were deposited, committed damage to the extent of four lacs of Rupees.

THURSDAY, SEPTEMBER 16.

Mauritius papers were received yesterday. They contain no news of importance. Colonel Power, the ex-Governor, had embarked for England.

The sale of Government Presents was concluded last Monday, the whole realizing Co.'s Rupees 2,51,000, which is considerably more than was expected. The jewels brought their full valuations, and in some instances considerably more. The shawls brought prices much beyond those at which they were valued.

The *Moulmain Chronicle*, extending to the 26th ultimo, has been received, but they contain little or nothing, save a report that Amurapoora has been nearly consumed by fire.

The amount of subscriptions received on account of the Wellington Testimonial, on the anniversary of Waterloo, amounts to about £21,000.

Thirty-eight literary men and females receive an annual allowance out of the secret service money at the disposal of the French Government, the smallest amount of allowance is forty, and the greatest one hundred and twenty pounds. Amongst those who enjoy the latter is the widow of Able Remusat.

FRIDAY, SEPTEMBER 18.

A gentleman from Kishnagur, informs us that the whole country at and round that district was, when he left, completely under water—there was no land of any extent, above some patches of a few feet, visible in any direction from his boat, the poor natives were in a most pitiable condition, clinging to the tops of their houses, &c., and awaiting the coming of boats to save them from a watery grave. Another gentleman who came down in the Steamer states that the country all along the passage is also under water.

The Royal accouchment may be confidently anticipated about the middle of November next.

The Concert given by Her Majesty to a brilliant assemblage of guests at Buckingham Palace, was

royal in a highly gratifying and peculiar sense. Her Majesty and Prince Albert, by taking part in several of the Concerto pieces, gave an interest to the entertainment, which mere talent, however splendid, could not have imparted to it.

The Thames Tunnel works have been partially suspended, in consequence of the excavations having reached so near the Wapping side of the river, that it is deemed unsafe to pursue them, until the houses and buildings on the north shore are removed.

The order of the day being read for going into Committee on the Municipal Corporations (Ireland) Bill, the Bishop of Exeter rose and delivered a vehement philippic, against the Bill, in the course of which he maintained, that the people of Ireland had no right to corporations; that corporations had been established in Ireland, only for the sake of exclusion, that their characters were given them, "to maintain themselves against the King's Irish and other enemies, and consequently there ought to be no change in their principle. The Right Rev. Prelate concluded by charging Mr. O'Connell with perjury, and Lord Ebrington, and all who supported Mr. O'Connell, with subornation of perjury! The Duke of Wellington was surprized at the declaration of the Right Rev. Prelate, after his promise not to speak on the subject till the Committee had sat, and not until on the amendment Bill of Lord Lindhurst was brought before them."

The English papers say, that the Irish assizes about to commence will present by the extreme lightness of the calendars, the most remarkable and gratifying proofs of the continued diminution of crime in Ireland. Before the commencement of the Temperance movement, the general tranquillity of the country was compared with Tory times, had been frequently a subject of congratulation; but the improvement since effected by the successful exertions of Father Mathew and his fellow laborers, in the moral and social habits of the population, has produced a still further decrease of outrage. Although the last winter and spring have been seasons of terrible privations, an account of the successive failures of the harvest, the ensuing assizes, as well as the quarter sessions, will prove that there has been at least as small an amount of crime in Ireland as in any other portion of the British Empire during the same period.

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SUMMARY OF INTELLIGENCE.

No. XIII.]

SEPTEMBER 26, 1840.

[Vol. III.]

SATURDAY, SEPTEMBER 19.

The general orders to the Queen's Troops announce, that leave of absence has been granted to Sir Thomas Wiltshire, Bart for two years to proceed to England. The Commander-in-Chief pays a well-merited and high compliment to the gallant officer for his services and ability.

Our contemporaries announce that a new Periodical, the *Ceylon Magazine*, has just arrived from Colombo.

Captain Duff, who has just been tried at Bombay for having given false testimony on Lieutenant Gibbard's Court-Martial, has been honorably acquitted.

The Superintendent of Police, it is said, has prohibited the sacrifice of the Tiger in Calcutta, lest the attempt should end in the sacrifice of some men also.

The Lieut. Governor of Agra, the papers inform us, has stopped the survey of the Mirzapore and Ghazepore districts, pending a reference to the Supreme Government. This order is surmised to have some connection with the question of the settlement, on which a difference of opinion is announced between the Governor and the Board.

The recapture of Khelat, and the reconquest of Belochistan are said to be the work of a woman, the widow of Mehrab Khan, the chief who fell at Khelat, who has urged on the people to revolt, and guided all their movements. The young chief, her son, is said to be only twelve years of age.

There can be no hope now of the relief of the troops in Afghanistan; as the recruits for the Regiments stationed there are ordered to be in readiness to join them in the approaching cold season.

MONDAY, SEPTEMBER 21.

The Steamer *Amherst*, which hitherto plied between this and Arracan, for conveying stores, &c. is we understand, shortly to proceed on a voyage of survey to the Island of Cheduba. The Superintendence of the survey has been entrusted to Captain Lloyd.

The *Agra Ukhbar* states as information from a source, upon which the utmost reliance may be placed, that the Nepaulese have acceded to the terms of our Government, but that Government have determined upon forming an Army of Demonstration along their frontier. It is to consist of twelve Regiments of Native Infantry, and two companies of Artillery, and will assemble at Moozuiderpoor, Tirhoot, towards the end of November.

The *Bombay Times* mentions that official intelligence has been received in Bombay from Lieutenant Loveday, in which it is stated that nothing could surpass the bravery, fidelity, and determination of Newas Khan himself in the defence of Kelat, until he discovered that the extent of treachery within the garrison rendered further resistance worse than fruitless. Then, and not till then it was that he endeavoured to obtain for Lieutenant Loveday and himself the best terms in his power. By the information contained in this despatch it is stated that Lieutenant Loveday was packing up his traps in hopes of being permitted to return to Baghbana with Newas Khan, but was very doubtful whether

he would be permitted to leave the hands of his Captors.

It is rumoured that a relief of the troops in Afghanistan was strongly supported in the Council Chamber, but negatived by the Governor General, in consequence, it is said, of His Lordship's intention to make a movement across the Hindoo Koosh this season, with which a relief would have interfered. The object contemplated, is the possession of Herat, our existing relations with which appear to be very embarrassing.

A letter from Cabool says that the Envoy has heard both from home and from Colonel Shiel at Ezzeroom, that the Russians intend making another attempt to reach Khiva, and this time the route will be from a port in the Caspian, and across a desert, a distance of 1700 Miles. Shakespear writes, that Khiva is a most fertile country, well wooded with numerous forests, that could produce any quantity of timber for ship building.

Todd (at Herat,) has, it appears, completely failed in effecting what Government wished him to do. Government were anxious that the Heerates should attack Ghorian, a Persian position very near Herat. Yaw Mahomud led on Todd by promises, and got as much money out of him as he possibly could, and when he found his banker stopping the supplies, told him (*alias* the Envoy to his Minister's Court, Major Todd) that he found he was not strong enough to attempt it.

TUESDAY, SEPTEMBER 22.

From the Bombay Papers, the following items of China news, which reached that Presidency by the *Ardesier*, from China June 25th are taken: The new Chinese man-of-war *Chesapeake*, late *Cambridge*, has been stationed at the Frist Bar, as like wise a number of junks laden with granite ready for sinking to stop up the passage. It has also been said, that the *Chesapeake* has been ordered to the Bogue to act against H. M. Ships, should they attempt entering. A discovery has lately been made, that some inferior Mandarins sold Opium to the Princes of the blood. Having been summoned before a tribunal, they of course denied the whole charge, yet there were the pipes and the whole apparatus found by the Princes, and collateral evidence of competent witnesses proved the facts, the culprits have been delivered over to the Board of punishments. The Great Emperor in a fit of generosity, has issued his gracious will, that 252 inferior Officers of the cabinet, such as clerks, book-keepers and registrars should each be promoted one step. A Lieutenant Governor was recently appointed to the Shan-tung Province, and he has now forwarded a report of his proceedings. From this it appears that he is an Officer of the most virtuous disposition and patriotic intentions.

A letter from Gorruckpore mentions that all is very quiet there; 350 Gorkhas have been enlisted for Shah Soojah's service, and are being drilled under their Havildar. Lieutenant Mackenzie, of the Madras army, was at one time expected to assume charge of them. On completing their numbers to 700, they will leave Gorruckpore for the Kyber Pass.

The Court of Directors in consideration of the services of the three brothers the late Captain A. Gerard, the late Dr. J. G. Gerard and the present Captain P. Gerard, have granted a pension for life to the three surviving sisters of those Officers, with a handsome acknowledgment of the scientific researches of their brothers.

WEDNESDAY, SEPTEMBER 23.

A Gentleman anxious for the improvement of the natives, has placed the sum of 20 Gold mohurs in the hands of the Hon'ble Mr. Amos, and Dr. John Grant, to be distributed in equal prizes for proficiency in the following subjects, viz. Indian History, Moral Philosophy, Mathematics and the Composition of an Essay on a Miscellaneous Thesis. The competition to be opened to the pupils of all the Calcutta seminaries, established for the instruction of Hindoo youth.

Last Saturday, Baboo Ramtonoo Mullick liberated the debtors from the great Jail, by paying off their debts, which it is reported to amount to Co's Rs. 7,600. To add his liberality, after getting them out, the Baboo gave to the Christians four rupees each, and to the natives a rupee and a suit of clothes.

By a Madras paper dated the 11th instant, we observe that it has been unanimously resolved at a Meeting of the conditional Subscribers to the Comprehensive Steam Fund of 1839, to support the Company as proposed in Mr. Curtis's lately promulgated prospectus.

Two vessels were sold at the Exchange Commercial sale rooms. The teak barque *Annunchunder* built at Moulmein in 1838, of 206 tons register, which was disposed off for Co's Rs. 19,000; and the hull of the *Brilliant*, which was driven on shore at Kedgerie during one of the late May gales, was sold for Rs. 270.

Pursuant to appointment a Meeting of the Members of the Landholder's Society was held yesterday at 4 P. M. in the Society's Rooms, to discuss the question of the Half Jumma Settlement. But the appeal question was not at all discussed, owing to the non-attendance of many of the Members, and it was resolved that the Meeting be called again after the Durga and Kali Poojah Holidays.

THURSDAY, SEPTEMBER 24.

Baboo Ram Comul Sen has entered into a communication with the Secretary of the Committee, appointed for the purpose of erecting the late Mr. James Prinsep's Testimonial, to have a pukka Ghaut attached to the spot known by the name of Prinsep's garden, opposite the New Mint, than at Cooly bazar, which, from the frequent resort of Europeans as the landing place, Sir J. P. Grant thinks to be the most appropriate position.

Among the orders by the Madras Government, one is for the establishment of a School at Poona-mallee, for the benefit of the children of European Soldiers and pensioners at that station—we should heartily rejoice if this system of having institutions for Soldier's children at Military stations, were adopted more generally than it is.

The largest Iron Ship in the world, the *John Garraw* arrived safely into Bombay harbour on the 7th instant, after a voyage of nearly five months. She brings with her 1,600 tons of dead weight. She sailed from Newcastle on the 11th April, and encountered very boisterous and stormy weather, especially in the Bay of Biscay and again off the Cape. She was loaded too deep at Newcastle and in the Downs, about 150 tons of coal were discharged. This was a source of considerable delay. Off the Cape she lost her fore and main yard and main-top-gallant mast.

The Bombay papers fix the 8th instant, for the

arrival of the August Mail among them. We must content to wait three weeks longer; for the ordinary dawd is now fourteen days between the two Presidencies.

The Supreme Court of Bombay has just passed a decision which is considered as vitally affecting the Mercantile community; viz. that in the case of the nondelivery of goods, a Consignee cannot sue on a Bill of Lading, where the property rests in the Consigner.

Further particulars have been received, regarding the attack of the six forts near Kudjah. They are said to have been all taken before breakfast. On our side four were killed and eighteen wounded. Of the enemy, it is ascertained that three Chiefs were killed and forty men wounded dangerously.

The same day which saw the *Archimedes* pass the quays of Greenock, also witnessed the first trial of the *Achilles*, previous to her taking her place on the station for which she has been built, between the Clyde and Liverpool. This splendid Ship is about 1,000 tons burden, and has engines of larger size than the *Great Western*. Although the day was unfavorable, blowing a gale, the speed of the ship was between fourteen and fifteen miles an hour through the water. This extraordinary speed was accomplished by the engines, which have stroke of seven feet, making 19 and 20 revolutions per minute with the greatest steadiness.

Mrs. Fast, alias Mrs. Howard, has been committed to take her trial at the next sessions, for having swindled Mr. D. C. Mackey, of the firm of Messrs. Mackey and Co. out of Rs. 10,000 more or less.

The Government have opened a Treasury Note Loan, at the very low rate of interest of four per cent., but with the condition that the paper disposed of will be received back into the Treasury on the holders giving three months notice. It would not appear from these terms that the demand for money is very urgent on the part of the Government.

FRIDAY, SEPTEMBER 18.

We announce the occurrence of another serious disaster in Beloochistan, which is likely to be the precursor of other calamities, equally distressing. The detachment under Major Clebborn, which was proceeding from Sukkur, to the relief of Kahun, fell in with a large party of Beloochees, who were guarding the Sarawane wells, when, unable to force the ghats, and distress for want of water, our party was forced to fall back. The Beloochees pursued, and our detachment suffered severely in the conflict.

It is rumoured that on the 3d proximo, when the promotions, consequent on the promised increase, are made in the junior grades of the infantry, a corresponding number of promotions (i. e. ten second Lieutenants to be first Lieutenants) will be made in the Artillery branch of the army.

Mr. Mansel, long known to Calcutta, as *Artist*, in the fabrication of Models and Fancy Articles, states that he has transmitted his whole collection to Messrs. Thacker and Co. at whose Commission Rooms they may be inspected by the Public, with a view to their disposal by lottery.

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SUMMARY OF INTELLIGENCE.

No. XIV.]

OCTOBER 3, 1840.

[Vol. III.

SATURDAY, SEPTEMBER 26.

The Government express, bringing English news to the 4th of August, came in this morning. The following are the most interesting items it contains:

The pot boy Oxford, has been acquitted; Courvoisier hanged, and the Regency, in the event of the demise of the Queen, leaving issue under age, vested in Prince Albert.

The express left Bombay on the 12th at 2½ p. m. It occupied 13 days and 15½ hours in reaching Calcutta.

We learn that Assistant Chaplains, coming to India, will now rank from the date of their respective appointments, as Cadets and Assistant Surgeons do, and not, as heretofore, from the date of arrival merely.

We understand that the Court of Directors have sanctioned the late Mr. Geo. Prisep's experimental Salt Works at Narainpore being extended, on the same terms, to Goorda, and wherever else the Bengal Salt Company may find it profitable to carry them.

We believe accounts have been received of Capt. Abbott's having proceeded from Orenburgh in prosecution of his journey to St. Petersburg. General Petroffsky is said to have arrived at St. Petersburg.

Most important intelligence have been received from Egypt. The four powers have sent an Envoy from Constantinople to Mahomed Ali with their ultimatum. They offer him the hereditary possession of Egypt, and the life possession of the Pachalic of Acre, on the restoration of the fleet. He is allowed ten days to deliberate. The greatest alarm prevails amongst the British inhabitants of Egypt.

A grand Entertainment was given to Lord Kean on the 11th July. He has been made a G. C. B.

Major General W. Comyn is dead, also Capt. Clarlyle Clark, of the Bombay Army.

The British Indian Society has held its anniversary Meeting. There are no symptoms of its being broken up.

Lord Arden is dead. We regret to perceive also the death of Lord Durham announced.

Mr. Fowell Buxton, Mr. James Stuart, Mr. J. H. Polly, and Mr. J. P. Bruce have been created Barons.

Dr. Jenkinson, Bishop of St. David's, is dead, Sir C. Metcalfe's government in Jamaica continues to give satisfaction.

The Hon. C. Howard has been returned for East Cumberland.

The pot-boy Oxford, though acquitted of the charge of trying to assassinate her Majesty, has been found guilty of discharging pistols at her, and has been sent to Bethlem Hospital.

Sir Arthur Paget's death is announced,—also as that of Mr. Alderman Venables.

Mr. J. Trotter, of Epsom, has been returned for West Surrey.

Lord Stanley has withdrawn his Irish Registration Bill for the present session.

Lord Aberdeen also has withdrawn his Church of Scotland Bill. Both of these withdrawals have originated in the opposition of Government.

The House of Commons has voted £173,442 for the expenses of the expedition to China.

R. Handyside, Esq., has been appointed Sheriff Depute of Stirling.

The Right Hon. S. Woulfe, Chief Baron of the Exchequer, died at Baden on the 24 July.

Mr. Pigot is to be Attorney, and Mr. Sergeant Moore, Solicitor General, if the present Attorney General succeeds Baron Woulfe.

Mr. Chester, M. P. for Louth, has taken the Chiltern Hundreds. Mr. Somerset Maxwell has resigned his seat for Cavan.

Lucien Bonaparte died on the 27th June, at Rome. The civil war in Spain is at an end.

The deaths of Colonel David Campbell, late of H. M. 9th Foot. Major Hopo, late of the 18th Royal Irish, and of Mr. Robert Wilkinson, late of Canton, are announced in the papers.

Captain Jas. Metcalfe, of the E. I. Company's Service, has fractured his skull by a fall from his horse.

The intelligence from America is to the 18th of July. Canadian affairs in New York very gloomy—the derangement of financial affairs is great and bankruptcy so extensive that the commerce of the country is said to have apparently lost its 'respirative energies.' It is expected that the deficiencies in the Government Revenues exceed the estimated deficiency of 80,000,000 dollars. It is expected that the crop of Virginia tobacco will reach 40,000 hogshead. The cotton crop has been damaged by inundations—about 3,00,000 bales are estimated to have been destroyed. It is expected that General Harrison will succeed to the Presidential chair.

London, Tuesday, August 4, 1840.

COURT.

We rejoice to say that the Queen continues in the enjoyment of perfect health. Her Majesty's advisers have seen fit to introduce a Bill, which has passed both Houses of Parliament, vesting the sole Regency in His Royal Highness Prince Albert, in case on Her Majesty's decease, leaving issue under age.

The Queen has appointed Charles Locock, Esq. M. D., first physician-accoucheur; R. Fergusson, Esq., M. D., second ditto; and R. Blagden, Esq., surgeon-accoucheur.

The Queen Dowager is on a tour through the country.

The Duchess of Cambridge with her daughter are at present on the Continent.

Her Royal Highness the Princess Augusta has been for some weeks severely indisposed, and is understood to be in a state of considerable danger.

Prince George of Cambridge is at present with his regiment, the 12th Lancers, in Dublin.

A rumour is said to be prevalent that the King of the French is suffering under disease of the heart.

The King and Queen of the Belgians are expected on a visit at Buckingham Palace.

Their Royal Highnesses the Duke and Duchess de Nemours, attended by the Countess d'Oraison and General Colbert, arrived at Buckingham Palace at half-past five on the afternoon of 18th July, on a

visit to the Queen, and returned to France on the 31st.

MONDAY, SEPTEMBER 28.

We learn that it is in contemplation to despatch Mr. Paterson, the Assistant Secretary of the Union Bank, to Singapore, with the funds necessary to establish a Branch of the Union Bank at that settlement, where the want of some establishment of that kind is said to be much felt.

Extract from a letter dated 11th instant, from Rangoon, mentions that the King, in his effort to persuade others, seems to have convinced himself that circumstances are in his favor, since he did not order the Resident away, while, doubtless, he points to the bare fact of his having expelled the Resident his territories to the Nepalese and Siamese Politicians, who, I suspect, are now at the capital. It is difficult to conjecture the line of policy he may pursue on hearing of the Nepal War.

The first number of the *Local Government Gazette*, appeared on the 6th instant at Agra, it is in English and Urdu, and is on the plan of that printed at Serampore.

News from Toorkistan frontier, extend to the 21st August, and we are sorry to say that the aspect of affairs, in that part of the world, continues to be unfavorable. We are afraid that our achievements in the neighbourhood of the Hindoo Kosh, will not do much to counterbalance the evil influence of our late disaster in Beloochistan. We are, it appears, every where in difficulties, and every where from the same cause, viz. the insufficiency of means for the attainment of the end in view.

Since our last announcement in regard to the *Amherst*, other arrangements have been made, Capt. Lloyd thinks it most advisable to defer the survey of Cheduba Island, till the end of November, in consequence the *Amherst* will carry stores to Arracan.

The *Bombay Times* states that Major General Brooks, at present commanding at Mhow, is the Officer selected to command the troops in Upper Scinde and that he proceeds to join at Sukkur without delay.

The Nuns of Scorton Abbey have obtained a verdict against the publisher of the *Churchman* for libel.

At a meeting of the Middlesex Magistrates to consider the question of appointment of a Roman Catholic Priest to attend the Roman Catholic prisoners in the House of Correction, a motion to that effect was lost, by a majority of twenty.

TUESDAY, SEPTEMBER 29.

The High Sheriff of Cork invited Mr. G. S. Barry, M. P. to act as foreman of the grand jury for that county, at the assizes. The Hon. member is the first Roman Catholic who has filled that office in the county of Cork since the Reformation.

A rumour has been floating about town, that Darjeeling has been threatened with a visit from the Nepalese, and that troops had been demanded for defence accordingly.

Nine Vessels broke adrift on Friday night, in consequence of the rush of the freshes, viz. the French Vessels *Fenelon*, and *Constant*, went shore, but have been since got off without much damage; the *Essex*, *Diana*, *Constellation*, *Futle Kurreem*, *Shaw in Shaw* and *Samdany* parted their chains, but are all secured again. The *Hannah* had her bowsprit knocked off by some of these vessels coming in collision with her, after breaking away from her anchor; nothing else of importance has occurred among the Shipping off Calcutta.

Mr. Goodall's Concert at the Town Hall on Friday night was tolerably well attended. The character of Mr. Linton's and Madame Ventura's singing is very well known. Mr. Goodall's execution

on the *Piano*, which, although not so very brilliant as that of the younger Ryckman, is certainly characterized by a greater degree of correctness and precision.

Colonel Borthwick leaves Maheidpore for Europe this cold weather. No successor will be appointed. But the agency will be assigned to an Assistant on a smaller scale, on a considerably reduced salary.

The Prince de Joinville sailed in the *Belle Poule* Frigate, accompanied by the *Favorite*, Corvette, from Toulon on the 7th July, on the expedition to St. Helena for the remains of Napoleon.

The Spanish refugees in France are invited by the French Government to join the army in Algeria, and rank is offered to Spanish officers according to the number of men they can persuade to enlist. The number of Spaniards who have already taken refuge in France, is estimated at 30,000.

Accounts represent the poor and laboring classes to be at present suffering the utmost distress, through scarcity of food, and want of employment. The deficient supply of last year is nearly exhausted, and owing to the inclemency of the weather, not only is an immediate relief from the growing crop out of the question but most gloomy forebodings are entertained as to the remoter prospect of the harvest.

WEDNESDAY, SEPTEMBER 30.

A letter dated 3d instant, from beyond the Indus, has been received in town, containing information of a very important and glorious success in the hilly regions north of Cabul. It appears that a son of Dost Mahomed, at the head of a large body of troops, attempted to penetrate by one of the Passes (not the Bameean) and was there set upon by a Detachment, which inflicted on him so severe a chastisement, as to have put the whole party hors de combat, leaving several hundred dead on the field, or prisoners, but the above so far as it goes, is entitled to the fullest reliance.

The son of Dost Mahomed came down with a herd of Usbegs upon a small Fort in the Hindoo kosh, occupied by Captain C. Codrington, with half of the Goorka Battalion in the Shah's service, with some Afghan Cavalry of the Shah's, under Lieut. Rattray; the enemy were repulsed with heavy loss, and, it is said, in one account that Captain Codrington had taken six hundred horses.

Lieut. Loveday is quite safe at Khelat, but under restraint. A reinforcement from Cabul, was about to move towards Bamian.

A Correspondent of the *Commercial Advertiser* states, that in the hills between Coonoor and Ootacamund has been found growing in a wild state a plant resembling the Tea-plant, and that a decoction of the leaves dried in a rude and off-hand way, had the flavour of Chinese tea.

It is the intention of the Bombay Government to despatch a Steamer with a Mail for Suez on Saturday the 31st October next, consequently the latest safe date will be 16th proximo, October, for the transmission of letters from Calcutta.

THE MADRAS ROMAN CATHOLIC EXPOSITOR.

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SUMMARY OF INTELLIGENCE.

No. XV.]

OCTOBER 10, 1840.

[VOL. III.]

THURSDAY, OCTOBER 1.

A special meeting of the District Charitable Society was held at Calcutta yesterday, when the draft of the new vagrant act was taken into consideration, and it was resolved to represent to the Legislative Council that it was not likely to answer the object to which it was directed; that while those in really necessitous circumstances would be precluded from begging, the sturdy beggar would be allowed to do so with impunity.

The first portion of the Overland Mail made its appearance yesterday, having been *nineteen* days on the road. What becomes of the assertion, that the nearest route, from Suez to Calcutta, lay through Bombay? A good steamer would have made the voyage between Egypt and the metropolis of India in less time than has been consumed simply in conveying the mails across the country.

The August Mail states, that Capt. Henderson is positively coming out in the *India Steamer* to ply between Calcutta and Suez.

Mr. Ross Bell, the Political Agent in Scinde, who has been sojourning in the Hills for his health, has just dropped down from Bhawalpore to Bukker in all haste, and the 38th Native Infantry is following him in all haste to arrest the revolt in Scinde. There is a rumour that our posts have been driven in from Bhikarpore and Sukker, and that the troops have taken refuge in the Island of Bukker; but this is probably only a surmise, growing out of Major Clibborn's disaster.

A Meeting of the Precursors was held yesterday, at which it was stated that the London Correspondents of this body have contracted for a steamer to be ready in September 1841. Her extreme length is to be 227 feet, with 500 horse power, and cylinders 78 inches. The entire expense will be 68,000£. It was also stated, that the Peninsular and Oriental Steam Navigation Company were about to send out the *Tagus*, a vessel of 900 tons and 300 horse power immediately to run between Calcutta and Suez. The *Comprehensives* say, that they have 5000 shares subscribed; and that the *India*, though a faulty vessel, is sent out here under their guarantee. The *Englishman* states, that he has it on unquestionable authority, that the Court of Directors intend to give a contract for the conveyance of the mails between Suez and Calcutta to the Peninsular and Oriental Steam Navigation Company.

FRIDAY, OCTOBER 2.

A letter from Mussooree states that a Sikh from Lahore suddenly died there, and it is *rumoured* that papers have been found on him calling on all the native powers to rise and expel the English, and that the Sikhs were ready to assist in the good work.

Radhakissen Bysack, the Cash-keeper at the Treasury, the Native who supported the fictitious Pretabchand, has made a strenuous effort to induce Government to extend the present holidays from eight to twelve days, and to put a stop to all money transactions, public or private, during this period. In this he has been aided by some of the native clerks. It is even said that he has gone so far as to threaten to throw up his place, if his reasonable

wishes had not been complied with! But the representations of the merchants, and the firmness of Government, have defeated his plan.

In consequence of the approach of Dost Mahomed, the out posts of Bageegurh and Syghan have been abandoned and the force is concentrated at Bamean, where it is probable the ex-chief will make his first effort for the recovery of his throne. The troops at that post require to be strengthened yet if they all stand *firm*, there is little doubt of their success. They consist of the 4th Shah's Native Infantry, the native troop of Horse Artillery, four of the Shah's sixpounders; one corps of Afghan infantry, and one of Afghan Cavalry. The question is, will they remain faithful against their former master?

We are happy to learn that the Court of Directors have been pleased to grant a pension of 200£ a year to the widow of the late Sir Robert Grant.

SATURDAY, OCTOBER 3.

A general order from the Commander-in Chief published the day before yesterday, all Officers at present absent from their corps on private affairs to rejoin them with all practicable expedition; and Officers commanding districts and divisions are ordered to abstain, until further orders, from forwarding applications for leave preparatory to furlough, except on medical certificate. This looks as if there was something yet to do.

A letter from one of the Officers of Major Clibborn's detachment, perhaps one of those who fell, has been published in the Bombay papers. It was written just as the troops were about to start, and contains the following sentence, "burning with high hope:" "How delighted Brown will be to see us. He is shut up with about 180 fighting men at Kahun; the fort is surrounded with about 3,000 Beloochees, he holds his own in good style. We make our first march into the mountains to night, and shall remain in them hidden from the world for about three weeks, and we shall emerge radiant with glory and return to Sukker." How vain are all human wishes.

The news from Cabul is deeply interesting. Dost Mahomed has obtained money, arms and troops from the Chiefs of Koolloom and Koondooz, and is coming down rapidly to re-conquer Cabul. His approach has created a great sensation in that populous and fickle town. Many have gone to join him; and treacherous correspondence has been intercepted; and a struggle is approaching severer than any we have experienced since we crossed the Indus. Our advanced posts at Bageegur, Kamurod and Syghan, have been withdrawn, and the first struggle will probably be at Bamean. The Dost has 5,000 men with him; his object is to get up a religious war, and to appeal to the fanaticism of the Mahomedans.

The *Delhi Gazette* says, he has it from an authentic source that the Nepaul war will not take place; because they have agreed to our demands. We think our good brother at Delhi, however, is giving the Court of Catmandoo now under the control of a Catharine de Medicis, much more credit for good sense and moderation than it deserves.

MONDAY, OCTOBER 5.

The Bombay papers announce the death of Miss Emma Roberts, so well known in this country by her writings on India. She has latterly enriched the columns of one of our Bombay contemporaries with dissertations on the improvement of this country and more particularly of her own sex. Her observations were marked equally by sound judgment and enlarged benevolence. Had her valuable life been spared, India would probably have reaped great advantage from her exertions.

We notice with deep regret the death at Se-
of Capt Nicholls, the nephew of our Commander in-Chief.

Three of the American Planters sent out by the Court of Directors to improve the cultivation and manipulation of Cotton in India, have arrived on the *Herefordshire* at Bombay.

The Malabar Point Bungalow at Bombay had been ordered to be sold. The sale has been countermanded,—and it is remoured that the cause is the approaching removal of the seat of the Supreme Government to Bombay. Such a step at the present time would, we think, be unwise; because Calcutta is as nearly as can be in the centre of operation which embrace China on the one hand and Afghanistan on the other.

TUESDAY, OCTOBER 6.

The Bombay papers have advertized the sale of the rich and costly jewels captured at Khilat. It is somewhat singular that the sale of these articles should be announced just at the time when the town itself has been retaken by the enemy, and a large army is on its way to recover it.

The utmost activity prevails at Bombay in despatching troops for the re conquest of Belochistan. The Steamers are moving to and from Karachee, with the utmost rapidity; and the state of efficiency in which the flotilla is, reflects very high credit on Capt. Oliver, the Superintendent of the Indian Navy. It is on such occasions of emergency that the value of Steam vessels becomes manifest. It is stated in the last journals received from Bombay, that the Governor was to return to the Presidency with all haste, and that the Commander-in-Chief himself intended to take the field in Scinde.

The latest accounts from Cabul, are not bright. Dost Mahomed had obtained 10,000 men from the chief of Kbooloom and Koonduoz, and was advancing to strike a blow for the recovery of his throne; but it was uncertain whether he would advance through Bamcan or Kohistan. His approach had created a great sensation in the city; and our troops will have in all probability quite as much to do to keep down a hostile movement within its limits, as to prevent a hostile inroad from without.

The present Hindoo Holidays have not passed over without reflecting disgrace on the European character in Calcutta. A party of gentlemen went to Baboo Rajkissen Singree's, got drunk, and struck the sporting Baboo, who called in a constable, but the gentlemen could not be identified.

Mr. George Fletcher, of the Civil Service, was this day fined 16 Rupees at the Police Office, for having assaulted the Hotel Keeper at Mountain's.

WEDNESDAY, OCTOBER 7.

We learn by an official letter from Mr. Bushby, just published in the papers, that the Civil Surgeons in the interior are required to afford medical aid, ex-officio as well to the uncovenanted as to the covenanted servants of Government.

The *Englishman* states the intention of the Managers of the Military Orphan Society, to send a large portion of their wards to the Calcutta High School; a determination much to be deprecated as keeping up an odious distinction. Why should not

all the wards equally participate in the blessing of English education?

The ceremony of driving the silver nail into the 1000 ton Steam ship now laid down at Bombay by the Company, was performed on the 21st of last month, under the auspices of the Honourable Mrs. Anderson.

The *Senostris*, arrived at Bombay from Aden on the 21st, with intelligence that the authorities there were in daily expectation of another attack from the wild tribes of the main land, whose only object in these repeated assaults appears to be plunder.

The *Northumberland* has just arrived from Bombay in seventeen days. A lady passengers who came out in the last Steamer from Suez, has thus been enabled to reach Calcutta in two months from England. Our letters from Bombay brought by the mail, have been nineteen days in coming from thence by land.

TO CORRESPONDENTS.

FRE ANTONIO BOTELHO seems ignorant of the fact that nearly all the Priests in Portugal took faculties privately from their own Orthodox, but expatriated Bishops or from Vicars Apostolic sent into Portugal for the purpose by the Holy See. Hence they were never Schismatics. But the case of the Portuguese Clergy in India is widely different, and most happy would we be to announce that they had enabled the Holy Father to pronounce them Orthodox. As to the Goa College, it is quite notorious that individuals, especially Europeans, were ordained there with little or no regard to their learning, morals or motives, and the subsequent conduct of many of them has been just what might have reasonably been expected of men who took Holy Orders merely to benefit their own temporal condition. As FRE ANTONIO endeavours to be offensive, his letter is declined. It will suit the *Commercial Advertiser* to whom it appears to have been first sent.

BRASIER'S HOTEL,

(No. 1, Vansitart Row, late the Englishman Office.)

J. BRASIER

Begs to inform his Patrons and the Gentry of Calcutta, that he has fitted up a few rooms for Families, as well as single Gentlemen; *Un Salon*, on the second floor, for private parties, and a *Table D'Hôte*, on the first floor, for persons living in the Hotel, and for a few other Gentlemen.

J. B. begs also to intimate, that he engages to send out ready made dishes, Essenced Cream and Fruit Ices, and requests his Patrons and the Gentry favoring him with their order, will kindly do so the day previous to, or on the morning of, that on which the dishes are required.

Lately Published,

A REPLY BY NEMO TO Z'S REVIEW OF THE BENGAL CATHOLIC EXPOSITOR.

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SUMMARY OF INTELLIGENCE

No. XVI.]

OCTOBER 17, 1840.

[Vol. III.]

THURSDAY, OCTOBER 8

The Gazette of last evening contains the draft of a new Law, which may be considered as the first rudiments of a system of municipal Government for India. The object is gradually to vest the controul of the municipal funds in the rate payers. It proceeds with cautious steps, as Government is evidently anxious to feel its way as it proceeds, and to construct the new organization on the basis of experience.

The last accounts received from China, state that Col. Oglethorpe of the Canara has died on the 23d of June.

It is gratifying to learn that the fortifications at Aden are to be put in a state of permanent defence, such as shall relieve a garrison from the harassing duty of keeping watch and ward to the extent it is now obliged to do, and shall give confidence to its defenders in case of any future attack from the Arabs.

The 36th Regiment has reached Sukker from Ferozepore in sixteen days. Mr. Ross Bell, the Political Agent for Lower Scinde, who embarked at Ferozepore on the *Comet* reached Sukker in twelve days, after stopping one day at Bhawalpore.

Letters from Cabul extend to the 9th of last month. The post of Bamean is said to be quite secure. Dost Mahomed who has collected an army of ten thousand men, has stopped at Hybuck, and it is reported that dissensions have broken out in his camp. His force consists entirely of Uzbek Tartars notorious for their cowardice, and remarkable only for their capacity of enduring long marches on a small allowance of Mare's milk. It is impossible to foresee the result of his attempt to regain his crown; as the populous city of Cabul is of course better affected towards him than towards Shah Soojah, and our force in Cabul and its vicinity is by no means so great as the exigency would appear to require.

H. M. Ship *Childers* arrived yesterday with the Hon. Capt. Osborne on board, who brings despatches from General Burrell, the Governor of Chusan. It is said that six men of war had proceeded to the Bogue to destroy the fortifications, but they found that the passage was blocked up with chains and stones; but this requires confirmation.

FRIDAY, OCTOBER 9.

The papers received from Bombay state, that all the Steamers with the exception of the *Zenobia* and *Berenice* were engaged in conveying troops from that port to Scinde. No farther particulars had been received from Major Libborn, and it is unknown whether his party has been able to make good its retreat to Sukker. The report of the capture of Sukker was of course without foundation. It is very possible that the arrival of Mr. Ross Bell, who has the reputation of great energy and foresight, may complete by altering the face of things.

The new iron steamer, the *Ariadne*, was expected to be launched at Bombay, on a very early day. She is intended for the navigation of the Indus. Four or five steamers on that stream, would at the present juncture, and indeed in future, be found invaluable.

The dispatch of General Burrell, with an account of the Capture of Chusan is published by authority

this day. It affords little information in addition to what had been previously received.

The *Englishman* has come out with an ominous article. Some great movement is contemplated on our northwest frontier, and it is important, says the oracle, that the movements should be made as rapidly and noiselessly as possible, in order that the party for whose instruction they are intended, may be taken by surprise. They are doubtless intended to achieve that conquest, which Sir John Hobhouse stated, would exceed the mildest dreams of the imagination.

SATURDAY, OCTOBER 10.

In consequence of the despatches brought by H. M. *Childers* from China, Government is about to charter several, some say, many other Vessels for China, but they are all to be of small tonnage, not exceeding 350 tons.

Baboo Raj Kristnu Dey, Sub-assistant Surgeon, in charge of the Delhi dispensary, and if we mistake not, one of the successful alumni of the Medical College, has just died in that city to the general regret of all who knew him.

The Political agent in the Hills is said to have discovered some plots of the Nepaulese Government, with the seikhs; and to have heard a body of their troops had approached Simlah; he has therefore applied for two Regiments to protect the station.

Farther information has been received regarding Chusan, in which it is said that 30,000,000, maunds of wheat rice and other grain have been discovered.

An awful scene of butchery has just occurred in the neighbourhood of Agra. About thirty convicts, who had been sentenced to imprisonment for life, broke jail, and escaped, but without ridding themselves of their irons. The guards pursued them without delay; nine were killed, twelve escaped the rest were wounded and apprehended. Those who met their death were dreadfully cut to pieces.

MONDAY, OCTOBER 12.

The *Israel* from America has brought another cargo of ice, the Vessel took on board three hundred and fifty tons, the greater part of which she is expected to land; her unloading commenced this morning; and she brings nought besides ice.

The *Athenaum*, a Madras newspaper, the first number of which appeared with the present month. Its profession of intentions and objects is temperate and firm; its arrangement is good; and altogether it promises to be an ably conducted paper. The prospectus of another journal, to be ter-weekly, appears in the papers of the Madras presidency,—it is to bear the name of *The Madras Messenger* and to appear in the 15th instant, rate of subscription, 10 Kupers only per annum.

The *Athenaum*, mentions what our readers may not perhaps be aware that Lord Auckland tendered his resignation of the Governor General of India to the Court of Directors some months back, that there is no doubt that his Lordship's resignation has been accepted; the intelligence having reached Madras by the last Overland mail. The Hon. T. C. Robertson, Member of the Supreme Council, and Deputy Governor of Bengal has been appointed

to succeed provisionally to the Governor Generalship; which high situation it is expected he will continue to fill till September 1843, the date of the expiration of the Service, as Member of the Supreme Council and Deputy Governor of Bengal.

The Assam Tea Company are building a fine little Vessel at Howrah, about ninety feet long, for the purpose of running up the Assam rivers to the tea plantations belonging to the Company; and bringing cargoes of tea up to Calcutta, for consumption here or exportation. The Company are also erecting at Howrah a Saw-Mill which came out in the *Malcolm* some days ago.

TUESDAY, OCTOBER 13.

Bombay papers, to the 30th of September, which reached yesterday, mention that the *Victoria*, with the next Overland mail was expected to arrive at Bombay on the 5th or 6th instant; so that the Government express may be expected in Calcutta by the 16th or 18th instant.

A meeting of the Committee of the New Bengal Steam Fund took place on Saturday, when Mr. Greenlaw laid before the Members a letter from Captain Biden, the corresponding Member of the Madras Committee, intimating an unanimous resolution on their part "to act in conjunction with the New Bengal Steam Fund Committee."

All the "forgotten prisoners," who had been confined in the Lock up House in Calcutta, have been liberated. There were ten grown up women, who had been confined in this place for a series of years, and it is to be feared that their age, and the odium attending such confinement, will operate against their honorable settlement, in life.

We give from the *Bombay Times*, an account of the *shabby* treatment of Mahomed Hyder Khan, the son of Dost Mahomed. We have our doubts about the authenticity of it; first because such meanness is incredible, and secondly, because our worthy contemporary entertains feelings, or rather, in the organ of feelings, towards the Supreme Government, which are remarkable only for their acerbity. He occasionally dips his pen in verjuice, and writes as fellows of the Governor General, "A statesman who permits himself to become the cat's paw of the clique of civilians—and who places himself at the mercy of any one who for the time being is the reigning, favorite, cannot in times like these guide with effect the Sovereign Councils of India."

WEDNESDAY, OCTOBER 14.

The foundation of the "Metcalfe Hall" is rather rapidly progressing, and it has now been left to the heads of the Lodges of the mystic Craft to decide where the first stone shall be laid. November is the month named, but no particular day has been yet fixed.

Major Bruce of the 12th N. I. and Major Goldie of the 17th N. I. have been appointed to command the two new formed Battalions at Meerut.

The *Courier* states that during the past week no fewer than thirty Vessels, of upwards of three hundred tons burden each, passed Kedgerree inward bound; and that during the same period twenty two Vessels have taken their departure. This manifest the extraordinary activity of commerce in this port.

THURSDAY, OCTOBER 15.

The covers despatched by the Steamer *Berenice*, amount to *twenty-five thousand six hundred and eighty-one*. The Calcutta Dawk of the 14th ultimo was in good time for the Steamer.

The Superintendent of the Indian Navy has passed flattering encomiums in the Squadron Orders of the Indian Navy on Lt. Jenkins, the Assistant Political Agent at Aden, Lt. Gordon Commanding

the *Zenobia*, and Mr. Bennet Clerk of the *Charger* for their gallant services during the attack of the Arabs on the 5th July last.

Mr. J. H. Atocqueler, the Editor of the *Englishman* has applied for the benefit of the Insolvent Act.

FRIDAY, OCTOBER 16.

Letters from Cawnpore mention, that an express had arrived there on the 6th instant, ordering off the 3d Light Dragoons to Kurnaul. They march on the 17th instant. Expresses had also passed through Meerut, Kurnaul, Agra and Nussurahad. H. M.'s 31st Regt. are on the point of moving from Ghazee-pore to Agra, while H. M.'s 9th Regt. march immediately to Meerut.

One of our late private letters from the Straits mentions, that several Ships from home have lately passed on to China, laden with all kinds of provisions, and other supplies and even luxuries, for the force.

The *Nacoda* of a Buggalow from Mocha, brings intelligence that there were two French Ships in that port, the one a frigate and the other a transport, having abundance of guns and ammunition on board, and that the latter was engaged in surveying the harbour. He also states that the French were engaged in erecting fortifications to protect that town. The *Nacoda* further states, that some negotiations had been entered into, previous to the arrival of the French Ships, by Captain Haines and the Shereef, the object of which would appear to be to obtain possession of Mocha by the British for a sum of 30,000 dollars. On the strength of his new alliance, the Shereef has told the British Agent, that if he did not like the presence of the French in that harbour, he might come and turn them out.

We hear in relation to affairs in the Panjab that general Ventural, who with his Sikh Troops has hitherto been very successful in taking many of the smaller Forts, in the hill state of Mundee, has, at length, met his match in Kurmulghur, which is stated to be inaccessible to Artillery and only to be reduced by famine. Winter will probably force the assistants to retreat. The state of Koooloo is next threatened with a visit from these Military locusts.

Letters from Lahore to the 17th ultimo states, that the most active preparation for war are going forward. The arsenal is in a state of high efficiency and order. Cannons are being manufactured on the most approved principles with percussion locks of such constructions as are not to be effected by any rain. The old King Kurruck Sing, appears to be on his death bed. He is suffering from severe fever, and his sickness is greatly aggravated by prescription and nostrume of Facqueers, Quacks, and Charlatans, in whom he places implicit confidence as medical adviser. Meanwhile the Prince now Nihal Sing, this Chief Councillor carry on public affairs in a state of perfect indifference to the condition of the actual Sovereign. Mr. Clark, one of the Politicals is expected at Lahore on business of the utmost importance.

An order from Bombay has just been issued for the purchase of 10,000 Camels in Scinde, and a remittance of six lacs of Rs., £80 000, made to meet the expense.

The Drains and Roads at Chandernagore are much neglected, consequently they are not this year in the same good state as they used to be in the time of Monsiur Thier. The Police too is said to have relaxed. Monsiur Jourdain the new Governor will no doubt see into these matters, and enjoin the proper authorities to more care and vigilance.

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SUMMARY OF INTELLIGENCE.

No. XVII.]

OCTOBER 24, 1840.

[Vol. III.

SATURDAY, OCTOBER 17.

Authentic accounts from Cabool, state that Sir Willoughby Cotton concentrated all his strength in that city, where he awaited the approach of Dost Mahomed, in whose favor the country was rising *en masse*. It was reported that he had 30,000 men, but we cannot conceive it possible that so large a body could be subsisted, particularly as we never could succeed in subsisting a fourth of the number. Should the Dost march against Cabool, it will prove another of those fortunate chances that have already so materially assisted us, but that he will do so is extremely improbable.

Mr. Ross Bell was expected at Sukker, about the 18th ultimo, but a report states that he was attacked in the desert, and as we learn from Scinde, is the only one of the party who escaped; he has not sent in to Janeddeerah and much anxiety experienced on his account.

The Murrees, it would seem, after defeating Major Clibborn's detachment, passed under the fort of Kahun and taunted Captain Brown, saying they had beat his General and that his turn would come next, but Captain Brown, who was fortunately prepared for them, sallied out, dispersed them in all directions, and re-took from 20 to 30 camels, laden with provisions. If this be correct, and we sincerely trust it is, Captain Brown is now safe and will be able to hold out until re-inforcements reach them.

Another collection of Government presents, consisting of native jewellery, shawls, piece goods, fire-arms, &c. are to be offered for public sale by Messrs. Tulloh & Co. on an early day next month.

The Commander-in-Chief has just issued an order, directing the raising of a third light infantry battalion.

Three influential Chiefs have been arrested in the city, for having been found in direct communication with Dost Mahomed, their names are Nakoo Mama, Aga Hassan and Mahmood Khan, the last some connexion of the Dost's.

Sultan Mahmood Khan with 2,000 followers, is stated to be about twenty miles to the north of Charickar—the amount of force with this Barruck-zie Chief is exaggerated more or less.

Kowar Krishna Roy, has presented his dewan, Baboo Degumber Mitter One Lac of Rupees as mark of his friendship and gratitude to him.

MONDAY, OCTOBER 19.

The 148 Shares in the Union Bank which had lapsed owing to the Sharers failing to take them up, were sold by auction on Saturday to the highest bidders, and fetched from 1260 Rupees to 1271 Rupees. The whole of the Shares were sold.

News from Bameean, dated 21st ultimo, mentions that immediately after the affair of the 18th, the Political Agent sent to the Ameer to offer terms, should he surrender, but the Dost sent an answer expressing his determination to "conquer or die." The consequence of all this is, that we advance to Syghan tomorrow, as we cannot allow him to remain so near a neighbour; accordingly four guns H. A., 6 Companies 55th N. I., and 6 Companies of the Goorkas, are held in readiness. The report of the ex-Chief being wounded is very prevalent, but I fear there is no good foundation for it. The Usbegs

stood much better than we expected. Among the host were some 200 of Moorad Beg's people, and about the same number of Affghans; there were also a few Huzaras, from Deh Zungee. The total number is now reported by the Political Agent at 4,200.

When Mahomed Ali Beg went over to the Ameer at Kamurd, the latter granted him the whole valley of Syghan; this so disgusted his rival Khilish Beg who had previously joined the Usbeg forces, that he left the camp; but was soon after captured, and both he and his brother of Iliatoo or Sokhtu Chunar have been sent prisoners to Heibuck.

Gholaum Beg, son of the Wallee, was sent back to Tash Koorghan, previous to their advance from Syghan.

The pruning knife is forthwith to be applied to the allowances of the Civil Servants of the Madras establishment. Under orders from the Supreme Government of India, subject to the approval of the Court of Directors, Collectors are not hereafter to receive more than Rupees 2,333. 5 4. per mensem, this being the amount of salary of a Zillah Judge.

Mr. Franklin now at Paumbaum, (came to India with Lord Elphinstone) is likely to be appointed Acting Assistant Master Attendant at Madras, pending a reference to the Court of Directors.

The *Extraordinary Gazette* of the Portuguese Government of Goa of the 24th ultimo, contains the following decrees signed by H. M. F. *Majesty* on the 7th of July, last: viz.

I. A decree exonerating Colonel Jose Antonio da Fonseca, of the command of the troops in Goa, and ordering him to Europe.

II. A decree, which while expressing great regret for the death of the last Governor the Baron of Candal, names the Captains and Intendant of the Navy, Jose Joaquim Lopez da Lima, Governor *ad interim* of Goa and its dependencies.

III. A decree conferring on the new Governor all the authority of the collective Governments.

IV. A decree ordering an aide-de camp to be annexed to the Governor of Macao.

Some other correspondent and letters are published, the new Governor declares to his Council that he, on Thursday the 24th ultimo, would attend them in the Church of Bon Jesus at four o'clock in the evening, in order there to take possession of the Government which her Majesty had been pleased to confer on him.

The news of Mocha being in the hands of the French is a mere report, as the Bombay Gazette assures on good authority, and must be incorrect, inasmuch as no French Ships of War are at present in the Red Sea.

The Mechanic's Institute will be opened about the middle of the next month. The first lecture will be delivered by Dr. Brett, upon "The Eye;" Mr. Speed will follow upon "Agriculture," and several other gentlemen of well known ability have promised to contribute similar valuable assistance.

TUESDAY, OCTOBER 20.

Letters from Sukkur, to the 23d ultimo, state that Major Clibborn had arrived in good health with his remaining troops. The Grenadier Company of the

40th had been ordered out to Roree that day, to disperse some Natives who had assembled there, and had refused to retire at our request. Mr. Bell was exerting himself in every possible way for the relief of Captain Brown at Kulu. Captain Brown continues to write in great spirits, and with every confidence in his being able to maintain himself. He says he has still some gun bullocks, and can hold out well to the end of September, though he would be all the better for some sheep and flour. Several of the sharpshooters fired by Major Clibborn's detachment, fell within his view.

The *Bombay Times* gives an extract of a letter from Calcutta, dated 22d ultimo, stating that it was decided in Council, that 20,000 men are to take the field under Sir Jasper Nicolls, against Nepal. The Council was divided: Lord A. and another member voting for peace, and the remainder for war.

Orders have been issued directing that the property amounting to Rupees *forty-seven thousand*, captured at Zorapoor, by the detachment under Command of Lieutenant Colonel Dyce, be surrendered to Prize Agents, for eventual distribution among the gallant captors.

Orders were quite unexpectedly received by Her Majesty's 9th at Agra, to hold themselves in readiness to proceed to Meerut, and for the 26th N. I. to march to Kurnaul. At Muttra, orders have likewise been received, directing the 1st and the 9th Regiments of Cavalry, and Captain Delafosse's troop of Horse Artillery, to proceed to Kurnaul. Her Majesty's 3rd Dragoons will proceed to the same stations as soon as carriage can be obtained. The Queen's 31st is also spoken of as destined for Kurnaul, and they will be brigaded with the 9th and proceed to the north westward with them.

The *Bombay Gazette* of the 7th instant informs, that Mr. Spooner, of the Civil Service of that Presidency, has incurred the displeasure of the Supreme Government, on account of the instructions he is believed to have given Lieutenant Gibbard in the Sawant Waree case.

A subscription has been set on foot at the Medical College for the support and relief of the family of Baboo Rajkist Dey, late an Apothecary of the Delhi Hospital.

WEDNESDAY, OCTOBER 21.

The Madras papers mention that orders have come out to abolish the Governor in Council of that Presidency, and to reduce it to a Lieutenant Governorship like the Agra Presidency.

An express had arrived from Captain Brown, stating that his Detachment is now safe within a few miles of Phoolajie. He gives no particulars of the manner in which he got through the pass.

Letters from Cabool, of the 24th ultimo, mention that Brigadier Sale had that morning marched with a strong force to Charukury, where a large party of rebels had assembled, expecting to be joined by Dost Mahomed.

The ninth half yearly meeting of the Steam Tug Association was held at the office of the Secretaries, Messrs. Carr, Tagore & Co. yesterday. The attendance of the proprietors was particularly small. Mr. W. Smith in the Chair. After the report of the Secretaries had been read it was resolved to declare a dividend of 50 Rupees per Share or ten per cent per annum upon the Capital. A special meeting is to be called preparatory to building another Steamer.

THURSDAY, OCTOBER 22.

The Overland Mail to the 5th September arrived yesterday, we give the following items of intelligence:—

The Mail from India via the Persian Gulf arrived

at London on the 6th August; but the one despatched via the Red Sea, did not arrive till several days later.

The Right Hon'ble Stewart MacKenzie is to retire from his Government of Ceylon, to make room for Sir Colin Campbell.

Mr. Campbell Marjoribanks has died, and Colonel Galloway, and Sir J. Bryant have put themselves as candidates for the vacancy in the Direction. Others have declared themselves for future vacancies.

The Steam Ship *India*, under the command of Capt. Henderson, was to have left England for India immediately. A powerful Steamer has been ordered by the Precursors; and the Peninsular Company have purchased an Iron Steamer for the transport of passengers on the Nile. She has left for Egypt, and will take up the line between Calcutta and Suez, with another vessel—the *Tagus*.

Parliament has been prorogued by Her Majesty in person, accompanied by the usual ceremonies. Her speech alludes to the following points:—The state of public business did not require the continuance of the Session; foreign powers continue friendly; the naval forces in Spain to be withdrawn; the disputes with Naples are in a train of adjustment; the Court of Lisbon has agreed to satisfy the claims of those who had lent it money in 1827, measures are being adopted, in conjunction with Austria, Prussia, Russia, and Turkey, towards the pacification of the Levant; the "violent injustice" done to British subjects by the Chinese, has compelled Her Majesty to send forces to China, to demand reparation; assent has been given to the act for regulating Municipal corporations. The Legislature of Jamaica have applied themselves to make laws to meet the wants of the altered state of society; the conduct of the emancipated slaves has been creditable to them.

FRIDAY, OCTOBER 23.

The Delhi Gazette of the 14th states, that great excitement has prevailed in the station during the week on account of the movements of the different Regiments about to reinforce or relieve their companions in arms, the Magazine people have scarcely a moment's rest. Camels, Tents and Hackeries are at a premium, and in some cases not to be got for "love or money."

Authentic information has been received of the escape of two sons of Dost Mahomed from Ghuzni. When first taken to that fort, they were allowed a certain degree of a personal liberty; but, latterly, on their father's approach to Bamceen being known, were placed it is said, in close confinement. The direction of their flight was not ascertained, until too late to render pursuit of any service.

The *Hurkaru* has published a plan emanating from the Chief Magistrate, for obviating the mischief of inundation, to which many of the streets of Calcutta are exposed during the rainy season, in consequence of the defective construction of the drains and channels, which at present exist for the conveyance of the superabundant accumulation of water.

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SUMMARY OF INTELLIGENCE.

No. XVIII.]

OCTOBER 31, 1840.

[Vol. III.]

SATURDAY, OCTOBER 24.

The Agra *Ukhhur* states, that bills of exchange, to the extent of fifteen lakhs of Rupees, have been intercepted on their way from the Punjab to Dost Mahomed. If this be true, it is a clear violation of the treaty to which the Seikhs were a party for the expulsion of the Dost from Affghanistan.

Now that the Punjab is supposed to be the object of the gathering now on foot, rumours of every complexion, have begun to grow up with rapidity. The last rumours are, that the Seikhs had driven in our advanced posts at Ferozepore, that Kurruck Sing had died of poison, and that General Ventura had been blown from a gun.

There is a report that Sir Edward Gambier, Puisne Judge of the Supreme Court at Madras, is to succeed Sir Edward Ryan as our Chief Justice here. But the rumour would appear altogether incredible.

MONDAY, OCTOBER 26.

Major General Sir Robert Sale was sent by Sir Willoughby Cotton sometime ago against some Chiefs of the Kohistan, who had been detected in correspondence with Dost Mahomed Khan. Intelligence to the 30th ultimo has now been received from Sir Robert Sale and is, as regards his successes, of the most gratifying character. He had captured the town and three forts belonging to Ali Khan and Rujub Khan, the two principal of the Kohistan Chiefs. The only casualties are Captain Edward Connelly, A. D. C., 2 men of the 13. L. I. and 2 of the Grenadiers, 37th N. I. wounded.

The Chamber of Commerce have lately addressed the Marine Board, representing the inefficient state of the Harbour Master's Establishment. The Chamber particularly allude to the accidents, which a few weeks ago occurred among the Shipping, when no regular assistance whatever from the Harbour Masters Establishment could be obtained. On this ground they suggest the expediency of augmenting the Establishment in question, in order to meet the exigencies of the greatly increased number of Vessels which now come to this port.

It is reported that the Seiks were exciting the Gilchees and Kyberrees, as also the Murrees and various other warlike hill tribes, to rise against us. Nussur Khan (Meraub Khan's son) has marched from Khelat with 6,000 men to attack Quetta and is devastating with fire and sword the beautiful valley of shawl. Captain Bean is now sufficiently reinforced to resist the enemy.

The Government has made *bundobust* with Rajah Radakant Deb, with *two lacs of rupees* to forego his claims upon the whole *alluvial* accrued upon the lands held under Pattahdarree tenures, for which a law suit has been carried on for some years.

It is rumoured that the General Committee of Public Instruction have it in contemplation to establish a Prize of Gold Medal, valued fifty rupees to be given to the first class students of the Hindoo College, for the best *Essay on Moral Philosophy*. Morals as taught in England being blended with revealed religion to which the Governors of the Hindoo College have objections, it is resolved to select one of Adam Smith's works as a class book.

TUESDAY, OCTOBER 27.

Letters dated 4th instant from Cabool, mentions that Brigadier Dennie, with his detachment from Bameean reached Syghan on the 24th ultimo: and found that Dost Mahomed with the Ossbeg Force, had rapidly retreated on hearing of this advance. The fall of snow having commenced, the pursuit was not continued through the mountains towards Khooloom. The Fort of Syghan was to be destroyed.

On the 3d instant, Sir Robert Sale attacked a Fort, named Joolja, said to be the principal stronghold of the rebels. The walls were found too thick to be effectively breached by the 9-pounder guns and too high to be reached by the scaling ladder. The assailing column which advanced in the belief that the breach was practicable, and which behaved with conspicuous gallantry, was in consequence compelled to retire; leaving 11 men of H. M.'s 13th and one of 37th N. I. killed and having 12 men wounded. The vigour of the attack had however, so intimidated the garrison who must have suffered also severely from the fire of the troops, that they immediately afterwards fled, and possession was obtained of the place which was to be destroyed on the day the despatches was sent off.

A rumour has reached Madras that two British Officers, Colonel Fenwick and Captain Barrow had been stopped and detained at Pondicherry until the result of the negotiation with France shall be known.

A Sardinian Barque *Ottavia Carolina*, Captain G. B. Balduino from Genoa, with a full cargo for this market has arrived. This is the first Sardinian vessel sent out to Bengal, with a view to open the trade between India and the States. A general house of Agency is established in Clive Street, under the firm of Messrs L. B. Oliva and Co.

The *Indian News*, a paper devoted entirely to Eastern affairs, and published in London by Messrs. Smith and Elder, has far exceeded the expectations of the spirited projectors, by attaining in a very few weeks, a circulation of *two thousand copies*.

Mr. Robinson of the Hoogly College, has invented an instrument for measuring both azimuthal and vertical angles, without employing the stand or artificial horizon.

The two Sons of Dost Mahomed whose escape from Ghuznee announced on Friday, are likely to be re-captured for they are believed to have found shelter in a valley called Zaormul lying about thirty miles east of Ghuznee, and in the defiles of which a nest of rebels are resident.

WEDNESDAY, OCTOBER 28.

The Sudder Dewannee Adawlut have recommended the appointment of a Native Deputy Register to the Court, on the handsome salary of five hundred rupees per mensem.

It is said that the explanation which Mr. Blacquiere the Magistrate has given to the Government of the strange imprisonment, popularly known by the name of the "Kuttra affair" has been pronounced satisfactory.

The latest news from Egypt are that hostilities in Syria had actually commenced and an extract from

the *Bombay Courier's* extra, dated Alexandria, 19th September last mentions that the mediation of France, is refused. 1,800 Royal English Marines, 5,000 Turks and 150 picked Artillery men from Gibraltar have landed near Beyrout under cover of the guns of the British fleet and thrown up a redoubt with 6 guns. A considerable port of Beyrout has been battered down, the English redoubt is at Nahr al Kelh or dog river north of Beyrout. A regiment of Suleyman Nasha's division was passing the bridge of four arches and fired at from the Ships—the Colonel and 90 men were killed. Ibrahim Pasha had arrived from Beirout and was preparing to attack the redoubt with 20,000 men composed mostly of Cavalry and Artillery.

Captain Abbott's proposals have been coldly received at St. Petersburg by the Emperor. By the last accounts from Odessa there was a prospect of Russia making a dash somewhere; she was concentrating troops between Mahilew and Odessa, and taking up shipping for transports, some say for Asia Minor, others for Syria.

It was rumoured yesterday among the Persian inhabitants of this place, that Mahomed Shah, King of Persia, is dead. This report is said to have been obtained from a Persian letter, of a recent date just received from the Gulph via Bombay,—the country is represented to be in a very disturbed state. The Governor of Shiraz being extremely unpopular, the people had risen against him *en masse* and compelled him to quit the city.

All who wish for an early communication with England had better write by the first Ship proceeding thither, for Mahomet Ali told Admiral Stopford that the Mail just received should be the last permitted to pass through Egypt, if the allies persisted in their hostile determinations. That they have done so we know.

THURSDAY, OCTOBER 29.

Mr. J. H. Maddock, Secretary to the Government of India in the Legislative, Judicial, Revenue, Secret and Political Departments, has assumed charge from the 26th instant.

The next Mail for England leaves Bombay on the 1st December the latest advertised safe day for the despatch of letters from Calcutta, will be the 6th and the express about the 19th proximo.

There was a rumour in town yesterday, that the H. C. Sloop of War *Elphinstone*, had detected a French Frigate in the act of landing arms, for the use of the Arabs, close to Aden; that an engagement had ensued between them in consequence, and that both Vessels had suffered very severely.

The Iron War Steamer *Nemesis*, W. H. Hall, Esq. R. N. Commader, arrived at Galle. She comes from England, and last from the Cape of Good Hope. The *Nemesis* is on secret service, but will leave Galle for the eastward, so that there can be no doubt her destination is China.

Letters received from Aden mention, that the different tribes of Arabs are expected very shortly to assemble a force of about 10,000 men for the purpose of making a desperate attack upon Aden, and preparations are actively in progress to give them a *warm reception*;—two nine gun batteries are being erected and other precautionary measures are taken to defend the passes to the town. It is expected the attack of the Arabs will be powerful and determined.

It is reported that certain emissaries have been apprehended near Belgaum, with papers concealed about their persons, containing plans of the several Forts in the Southern Mahratta country; and mentioning the number of troops at the various stations, &c. It is supposed that the Rajah of Kolapore

is at the bottom of the movement. and that he has been making similar preparations to those which caused the late Rajah of Kurnool to be deposed.

Messrs. W. Rushton and Co. is about to publish in January next, a work called the *Bengal and Agra Guide and Gazetteer*, the work will comprise of every thing which appears in the Directories, Army Lists, Almanacs, &c. The profits are to be applied to the Students of the Medical College, who will evince the greatest degree of proficiency in each year.

The Bombay papers give the names of no fewer than twenty-three native gentlemen of all sects, and various nations who have been appointed Justices of the Peace. This speaks well for the liberality of the Local Government.

FRIDAY, OCTOBER 23.

Each succeeding account from the North West gives better hopes of the prospect of an early termination of the guerilla warfare carrying on in that quarter. The last letters mention, that Dost Mahomed and the Khan of Kholoom, satisfied of the absurdity of an alliance which only entails, repeated discomfiture upon the party for whose behoof it was formed, have now definitively separated, the Dost probably returning to Bokhara again to seek the doubtful hospitality and protection of the Sovereign "of that ilk," and the Khan to make his peace as well as he can with Shah Soojah and Sir W. McNaghten.

The Nawab Nazim of Bengal is to leave Moorshedabad on the 1st proximo to pay a visit to Calcutta and to the Governor General.

The *Bengal Hurkaru*, states on good authority that there is reason to believe, that every facility will be afforded by the Sikhs to the passage across the Punjab of the Brigade, under Lieutenant Colonel Shelton, of H. M.'s 44th, which has been ordered to proceed to Afghanistan.

TO CORRESPONDENTS.

We cannot comply with the numerous requests made upon us to transfer the letter signed *Veritas* which appeared in the *Courier* of the 27th instant, and we must also decline several communications which have reached us on the same subject. Mr. F. H. HRLY must therefore excuse our non-insertion of his letter. We may however inform him, Mr. Sumner's suspension has not been removed and that a second application has been made to Government for his removal from Dum-Dum, but the grounds of this renewed application we understand are not stated!!!

THE CLERK, on the REFORMED MISSIONARIES OF THE REFORMED CHURCH, is unavoidably postponed.

AN INQUIRER, on Free Masonry, in our next.

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SUMMARY OF INTELLIGENCE.

No. XIX.]

NOVEMBER 7, 1840.

[VOL. III.]

SATURDAY, OCTOBER 30.

Great sickness though not much mortality, prevails in Calcutta as usual at the present time. The period between the close of the rains and the commencement of the cold weather is always marked by the prevalence of fever, which however, under the more scientific and rational mode of treatment which now predominates, happily affords more work for the apothecaries than the undertakers.

The conflict between the *Elphinstone* and the French Frigate off Mocha, has not been farther elucidated by any notice in the Bombay papers received this day. Despatches from Aden of the 2d of October make no mention of the circumstance.

There is a rumour that the Muree tribes in upper Scinde, had come over to British interests and made over Khelat. This, however, is not probable while the son of Mehrab Khan keeps the field with 10,000 men, in all the pride of success. It must be reconquered, though we question whether the recapture will make any addition to the Baronetcy.

Dr. Goodeve has been appointed Superintending Surgeon for the new Chitpore Dispensary.

A force says the *Hurkaru*, consisting of five or six Regiments of Infantry, and a proportionate number of Cavalry, is to assemble immediately on the Nepalese frontier. There is a rumour that Mr. Hodgson has been imprisoned by the Nepalese authorities. This is, if we remember aright, the fifth time that our minister at Catmandoo has been imprisoned by public rumour, without having his liberty restrained for a day.

MONDAY, NOVEMBER 2.

The arrangements for laying the foundation of the Metcalfe Library are so far advanced, that the 28th of the present month is looked forward to as the day for the masonic ceremony, which we learn will be conducted with more pomp than has been witnessed in Calcutta in the memory of the present generation.

The *Bombay Times* informs that the Government of India has, on a mature consideration of the case of Prince Hyder Khan, been induced to restore him to his full allowance of Rupees 1,000 per month.

Since the Asiatic Society's Rooms have undergone a thorough repair, the curiosities are all disposed to greater advantage than it has ever been before. Colonel McLeod's model of the Moorshedabad Palace is still exhibited to visitors.

A treaty has been at length concluded with the Wallee of Kooloom, whose whole army was routed by about six hundred native troops under Brigadier Dennie. He gives up the cause of Dost Mahomed, and receives a small accession of territory. He has also received the telescope which Dr. Lord promised him, and which he doubtless values much more than the treaty; for he will be far more careful to avoid breaking the one than the other. The treaty is remarkable for its simplicity.

TUESDAY, NOVEMBER 3.

The *Madras Spectator* contradicts the report about the two Officers said to be detained at Pondicherry, which are wholly unfounded and that on the contrary the greatest good feeling subsists between the neighbouring French and English residents.

Letter from Shikarpore dated 14th ultimo, mentions that the Wing of the 40th Queens arrived here,

under Major Boscowen. As he is the senior Officer here he assumes command of the force and we march tomorrow. Two guns are to join us, with about 300 irregular horse, and Queen's 38th and 40th regiments are to form part of our force, making in all about 1200 men, to oppose about 5,000.

A most daring robbery is announced in the *Hurkaru* of this morning. At Sealdha, in the 24-Per-gunnahs, that is, about three miles from the Government House in Calcutta,—six or seven natives, fully armed, entered, the house of Mrs. Radcliff, and after having first hushed the dogs with deleterious drugs and fastened the two servants to a tree, and gagged them with a cloth almost to suffocation, proceeded to rob the house of a large pier glass 3 feet by 5, sundry other pictures, several wall shades, and other articles.

WEDNESDAY, NOVEMBER 4.

A Chart, on a large scale of the Island of Chusan, being an extension of a chart published some years ago by Mr. Barrow from a chart of Captain Dalrymple, has just been published in Calcutta with the important addition of the soundings.

The Bombay troops having in part arrived at, Shikarpore, were to proceed, on the 15th of October, to attack Mihrab Khan's son and to retake Khelat.

It is reported, says the *Agra Ukhbar*, that the Seikhs have "given," and will allow the convoy to proceed through without any molestation.

A letter from Meerut, quoted in the *Englishman*, says "we have full 25,000 men either on the Sutledge or in full march towards that frontier, and can furnish full 10,000 more."

THURSDAY, NOVEMBER 5.

The Chandpaul Ghaut Engine is to undergo improvements. Government having determined to increase its power and calibre.

A letter from Hansi dated 21st ultimo, mentions that three Rissalas of Skinner's Horse marched on the morning of that day for Sukkur, under the command of Lieut. Ryves of the 61st N. I., who, it is rumoured, will be appointed second in command. Captains Martindell and Turnbull are to be pensioned the former as a Major, and the latter as a Captain.

General Lord Keane led to the altar, at All Saints Church, Southampton, Miss Charlotte Boland, daughter of the late Colonel Boland. The noble and gallant bridegroom is in his 62d year, and by his first marriage has a numerous family.

FRIDAY, NOVEMBER 6.

The Committee of Papers of the Asiatic Society have recommended that Mr. Piddington be appointed to the Curatorship of the Museum, pending the arrival from England of the gentleman whose volunteered services have been accepted.

A meeting of the Shareholders of the Bengal Salt Company was held yesterday afternoon, at the Town-Hall, J. W. Cragg Esq, in the Chair. The Provisional Secretary's report was read and recorded, and it was resolved after a great deal of desultory conversation, on the motion of Mr. Dickens, that the meeting do adjourn until a further communication be had with government, when another meeting is to be called.

Last Wednesday evening a *Supplementary Government Gazette*, containing Brigadier Dennie's report of his victory over Dost Mahomed and the Wallee of Kooloom, near Syghan on the 18th September. Sir R. Sale's despatches, relative to his assaults upon Kohistan Forts,—and Colonel Wheeler's account of his proceedings in Kudjah, were received by Government from Major General Sir W. Cotton K. C. B. and K. C. H., &c. Commanding the Forces in Afghanistan, and published for general information.

Major Syers the Commandant of the 19th N. I. has been detained in Meerut having been nominated in the warrant as President of the Court Martial to assemble for the trial of Lord Henry Gordon.

The famous dacoit Mungul Sing has at length been taken. The Oude Force drove the dacoits into Nepaul territories but as they received orders not to enter that territory, they did not follow them. The marander was caught by the Nepaulese and by them handed over to Lt. Hollings of the Thuggee Department, who had accompanied the Oude Force under the Command of Captain Need.

Rumour was rife yesterday in town that an Officer of Native Infantry had been murdered at Caubul, and the *Delhi Gazette* which came in confirms it. Lt. Shaw of the 2nd N. I. who is assistant to the Pay Master, and Commissariat Officer, in Shah Soojah's Service, has been murdered by his servants, with his own sword, and two of the perpetrators have been captured.

The *Bombay Courier* speaks of a victory gained in the Shawl country by General Nott; and in its *Supplement* it was mentioned that Lord Auckland had ordered General Nott to proceed to the attack on Khelat, as it was probable that General Brooks from Bombay would not arrive in time.

A Vessel arrived from the Persian Gulf, by which news from Damascus has reached Bombay to the end of August. It appears from this intelligence that the Agents of the Quintuple Alliance had sent a notice to Ibrahim Pasha, to quit Syria within eleven days.

Much stress is laid upon the knowledge of the Moslems exhibited by old Mahomed Ali, who has declared that he feared not the Quintuple Alliance, as when his proclamations and notices would be issued the whole of the Mussulman population would join his standard. This declaration is founded upon the hatred of the Mahomedans towards the Infidels, and their wild prejudices, which lead them to declare even the Sultan as out of the book of the Koran from having accepted the Quintuple Alliance.

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RESPECTFULLY INFORMS HER PATRONS

THAT HER

EXTENSIVE AND SUPERB
INVESTMENTS,

are now landed from the *Madagascar*,
Eleanora and *Seringapatam*

and are exposed for their inspection in her

MILLINERY WARE ROOMS.

Further supplies are coming on the *Maidstone*, *Earl of Hardwick* and *Telegraphie*.

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SUMMARY OF INTELLIGENCE.

No. XX.]

NOVEMBER 14, 1840.

[Vol. III.]

SATURDAY, NOVEMBER 7.

Her Highness the Razea Bacc being about to undertake a journey from Allahabad to the Dekhan, Captain J. Fitzgerald of the 42d Madras N. I., has been directed to accompany Her Highness during her trip—resuming the duties at Nagpore on Her Highness' arrival at her destination.

Reports have reached Bombay from Bussora in twenty-one days, by which it is learnt that Ibrahim Pacha is marching on Constantinople. If this news prove true and the rumours were rife on the subject when the vessel left Bussorah, we have great fears that our Overland Mail will be stopped.

The *Loodianah Ukhbar* mentions that Khurk Sing is so ill, that he is not expected to recover. Should his illness take a favourable turn however, his recovery will be very slow. His Son Now Nehal has the whole of the cares of the State on his shoulders, and a heavy burthen it is, and is likely to prove.

Colonel Everest, of the Trigonometrical survey and party arrived at Agra on the 25th instant.

MONDAY, NOVEMBER 9.

Singapore Papers of the 1st and 8th instant were received on Saturday last. They do not contain a single item relative to the China expedition. A Malacca paper of October 1st is equally destitute of interest.

The *Bombay United Service Gazette* states that the *Benerice* with the October Mails, may be looked for about the 8th instant.

A shock of an earthquake was felt at Maulmain on the 14th ultimo about ten minutes before 9 o'clock in the morning; its undulations appear to be in an eastward and westward direction.

The very Venerable and Right Reverend Bishop Antonio Pezzoni D. D., Vicar Apostolic of Hindoostan and Tibet arrived at Agra on the 14th ultimo from Calcutta.

Messrs P. S. D'Rozario & Co. have compiled a work called *A Selfrepeating Money Table for facilitating mental computation*. The price of which is only eight annas.

The *Bombay United Service Gazette* mentions that the French Corvette *Dordogne* has once more visited that port, she came last it appears from Goa, probably awaiting the settlement of the question of peace or war with England.

A private letter from Colombo mentions that a Gentleman at Pondicherry has discovered that fine sugar may be made from the Palmyra tree.

A letter from the Master of the *George Heinrich*, states that on the 11th September in Lat 4,28 South Long, 10, 7, 26, E a little to the southward of Billiton, the sea was covered as far as the eye could reach with Tea-chests some of which were picked up but the contents found to be entirely damaged. These chests no doubt formed part of the cargo of the *Mangalore* lost to the Eastward of the Island of Billiton on the 24th August last.

TUESDAY, NOVEMBER 10.

Letters from Cabool to the 15th instant, mention the receipt of authentic intelligence to the effect that Dost Mahomed having heard of the mission of Lieutenant Rattray from Bameean, left the Khoo-

loom Territory and moved rapidly, with about 200 followers through the Ghore bund Pass into the Nijrone Country, or the northern portion of the Kohistan.

A letter from Upper Soinde of the 22d instant states that the force under Major Boscowen arrived at Kundah on the 18th, the 25th B. N. I. (now nearly 1,000 bayonets) with two guns, reached Jull on the same date. An express from Major Boscowen has just reached, stating that on the 9th he heard of an advance party of the Brahoers being close to him. He attacked and gave them a very hearty thrashing, killing fifty. The loss on our side was two killed and five wounded. He was pushing on to Oodhana (half way between Kunda and Gundava) where a strong body of the Brahoers then were, but they will fall back on Kotrah (in the mouth of the Moola Pass.) Major B. and the 25th will unite at Gundava, and attack the Brahoers at Kotra, should they wait there for him, but it is feared they will run away.

Abdool Kureem Khan, has fled from his brother's roof, taking with him some suwars, whom the Nuwab had recently discharged. He went to Chupra, visited it at night with a *Chupao*, killing the Nuwab's Amil, with some others and carried away all he could lay his hands on. He afterwards retreated into the Harowtee country.

The 19th Regiment and the companies of the 7th Fusileers are ordered to embark for Gibraltar. The *Evening Mail* not denying the tranquillity, vehemently remonstrates against the tremendous diminution of the military force in Ireland, from 25,000 to 12,000. Those two Regiments now ordered off will reduce the force to little more than 10,000.

WEDNESDAY, NOVEMBER 11.

Dr. Duncan Stewart Superintendent General of Vaccination in Bengal, has just received from England some fresh vaccine lymph, on points and glasses, in tubes and crusts,—with which he has succeeded in reproducing and establishing a perfect form of the vaccine pox; and now calls upon parents, to send their children to get properly vaccinated, and thus secure them against the attacks of that dreadful scourge, the small pox.

Sixteen of the advanced students of the Medical College have applied for certificates of qualification, are now undergoing a strict and searching examination, which is conducted by Drs. Grant, Drummond, Wise, and the Professors of the College.

It is said that an addition of about five lacs of rupees is shortly to be made to the fund of *Lu Mar-timiere*, bequeathed by General Claude Martine, for the support of the noble Institution. In consequence of this addition, fifteen new girls and twenty boys will be admitted on the foundation. The School is to be divided into two distinct departments it having been found necessary to remove the girls department to a suitable house in the immediate neighbourhood of Short's Bazar.

THURSDAY, NOVEMBER 12.

At a Meeting held at Newcastle-upon-Tyne in August last, a subscription was opened, and £500 promptly subscribed for the erection of a public monument commemorative of the worth and services of the late Earl of Lurham.

A statement of House Assessment for the month of August, September and October is published in yesterday's *Gazette*—from it we take the following analysis:—Amount collected by Sircars during the three months 39 235 rupees; ditto by summons in the same period 1,206; and amount credited by transfer on account of Hon'ble Company's Houses 4,631 Rs.; Total Rs. 45,072. Amount disbursed on account assistants' salaries and house rent 4,612 rupees; Total Rs. 4,631 Rs.; Total Rs. 45 072. Collectors &c., commissions 2,118; on account of Hon'ble Co.'s Houses 4,631; contingencies 262; cash paid into General Treasury 31,699; and into the Mint 1750; Total rupees 45,072.

The Nawab Nazim landed this evening after 5 P. M. A deputation proceeded from Calcutta, with the Governor General's Steamer and Pinnace as far as a mile or two up the river to meet and escort down His Highness, who received on passing the Fort a salute of 19 guns equal to that fired for a Governor General. A house at Allipore has been taken for the Nawab.

The next Government Opium Sale will take place on the 4th of January next, when 6000 Chests of the drug (4,000 of Behar and 2,000 of Benares agency) will be put up for sale, at the upset price of 400 rupees per Chest, "for exportation by Sea."

FRIDAY, NOVEMBER 13.

A proposal for establishing a Dispensary at Baliaghaut has been proposed by a writer in Dr. Corbyn's *Medical Journal*, which we doubt not will obtain the countenance and encouragement of the Government and of the public. A spot of ground has been presented for that purpose by Mr. Michael Crow.

The whole Military Force of the empire appears to be in motion by reports received in the course of this week, and as the *Courier* emphatically says, "there never was such a getting up stairs."

A Meeting of the Shareholders of the *Steam Ferry Bridge Company* will be held at the Town Hall on Wednesday the 25th instant, for the purpose of receiving the Report of the Directors upon the communications with Mr. Rendle, Engineer and Proprietor, and considering the propriety of increasing the number of Shares of the Company.

The *Curfew system* has been enforced at Hooghly and Chinsurah and the residents have, consequently been interdicted from stirring abroad after 9 o'clock P. M.

A gentleman just arrived from Patna, writes, that he had been shown a letter from Mr. Hodgson, to a military officer, stating, that his Mr. Hodgson's life was in the most imminent danger, as there were 25,000 Nepaulese assembled on the Hills, ready to pour down upon Katamando, on receiving orders to that effect from China.

The Singapore Free Press Extra which came to hand to-day gives the following intelligence from China.—Yesterday's Shipping report announced the arrival of the *Elizabeth* from Macao the 24th August, bringing us papers to the 22nd. The only intelligence of interest they furnish is the account of an affair at the Macao barrier, ending in the discomfiture and dispersion of a body of about 2,000 Chinese Troops assembled there, and who menaced an attack upon Macao, with some loss, though its extent does not seem well ascertained. Mr. SANTON, the officiating clergyman in the English chapel at Macao had fallen into the hands of the Chinese, and had been conveyed to Canton, where he was still detained.

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SUMMARY OF INTELLIGENCE.

No. XXI.]

NOVEMBER 21, 1840.

[Vol. III.]

SATURDAY, NOVEMBER 14.

Intelligence has been received from the China Expedition to the 1st October, after the negotiations between Admiral Elliott and the Imperial Court had been brought towards a termination. It appears that the Admiral proceeded to the mouth of the Peiho, whence his credentials and demands were forwarded to the Emperor, and ten days were allowed for the receipt of a reply. A reply was punctually brought at the appointed time by the third dignity of the Empire, *Khe Shan*, whose intercourse with our plenipotentiary was conducted in the most affable and respectful manner. It is generally understood that the Emperor disclaimed all knowledge of the proceedings of *Lin*, and expressed his surprise to find the English appearing in a hostile attitude in his empire; that he acknowledged Queen Victoria as a mighty sovereign, and that he agreed to the terms proposed by the Admiral, on condition that the Island of Chusan should be restored, and that the negotiations should be completed at Canton, to which place he intended instantly to dispatch the Mandarin *Khe Shan* with full powers. He offered at the same time to deliver up *Lin*, to be dealt with as Admiral Elliott might see fit. The *Hurkuru* has added to these particulars that he engaged also to pay two millions sterling for the confiscated Opium, and a million towards the expenses of the war, and to admit Opium into the country on the payment of a duty. Such concessions however are on very credible; and we strongly suspect that the Opium indemnity will never come from China.

Mr. Vincent, officiating Chaplain at Macao, had gone out incautiously to bathe beyond the neutral Portuguese territory, when he was seized by the Chinese and taken to Canton. The British authorities demanded him of *Lin*, who, instead of delivering him up, sent down a large force to Macao and fortified a fort and a Joss house there. Capt. Smith, the Naval Commanding Officer determining to anticipate their designs, brought up his ships and battered the fort severely, the Joss house instantly being on neutral ground, and then landing the Marines and the Volunteers, dispersed the Chinese forces. The Chinese lost many more of course than they will confess, but they stood better to their guns than we had thought they would have done.

Sir C. M. Wade has established an English School at Indore, the expense of which, 3000 Rupees a year, will be defrayed from the contributions of the Sirdars and rich natives of the city.

MONDAY, NOVEMBER 16.

Letters have reached town stating that the *Bengal* bound from this port to England, has been wrecked off the Cape; but, we are happy to add, that her crew and passengers were all saved.

The Foundation stone of the Metcalfe Library is to take place on the 5th of next month. It is to be laid, with Masonic honors and the ceremony will be unusually impressive.

It is reported, that Mr. Oldfield Post Master General has sent up a proposition to Government, recommending the appointment of four European Overseers to superintend the passage of the dāk between this and Bombay.

Letters from Dinapore and Benares received, mention that the 42d Regiment had been ordered to march from Benares for Mullay; to be ready on the Nepal frontier for any future active service which may be cut out for them.

Mr. Thomas Ledlie, Head Assistant in the Hon'ble Company's Dispensary has been appointed Superintendent of the new Chitpore Dispensary, instead of Dr. Goodeve, who it is said, the Governor General considered had sufficient to do without such addition to his labors. Mr. L. has a Diploma from the London College of Surgeons in his possession.

Two new Iron Vessels for the internal navigation have been launched from the Government yard at Kidderpore, and named the Steamer *Horrington*. The accommodation boat the *Kuttee Gunga*. Five other vessels, steamers and accommodation boats are on the stocks and will be launched in the course of the season.

The notorious robber chief Gujraj Sing, who has so long exercised his vocation in the North Western territories with impunity, and whom the Maharajah had hitherto failed in securing, has been at last captured by a party of the Thuggee department, aided by the Maharajah's people.

The *Victoria* Steamer left for Suez on the 2d instant. She took 2,661 covers, a falling off of 4,020 from the the last mail.

Letters received from Major General Sale's Camp which may be depended upon, dated 19th ultimo from Khah Durra state that a strong body of about 5 or 600 men made a night attack about 9 p. m. of the 18th, but as Sir Robert was prepared and made suitable dispositions, the enemy made no impression on the Camp, but kept up a heavy fire from garden walls and ravines until midnight, the loss on our part was trifling.

THURSDAY, NOVEMBER 17.

Last Saturday's *Government Gazette*, contains a proclamation of the Bengal Government regarding the introduction from the 11th instant of the *Victoria* Coinage. It is to bear on the obverse the profile of Her Majesty and the reverse as before.

The *Hurkaru* confirms the night attack of the Camp of Sir R. Sales, and states that on the 21st the force moved in two columns, to attack another Fort, where an obstinate resistance was anticipated, but on the appearance of our troops the place was evacuated. The 37th N. I. and nine pounders had been added to the Brigade.

The French Barque *Asie*, burthen 351 tons, was sold at Messrs. Tullon and Co.'s auction for 10,000Rs

The *Bombay Times* mentions that the *Berenice* with the Overland Mail for October, is expected about the 9th of the present month and the *Victoria* assures us of her return by the 8th of December.

WEDNESDAY, NOVEMBER 18.

His Highness Maharajha Kurruck Sing the Ruler of the Punjab died on the 5th instant. Minute guns to the number of 46, corresponding with the years of the late Maharajah, were fired from the Ramparts of Fort William.

The *Englishman* mentions that when, after the Maharajah's death a procession was leaving the Palace for the performance of ceremonies on the banks of the Ravee, a beam fell, in consequence, it is believed, of the great pressure of the elephant,

within the Pootal and the Koonwar. Now Neha Sing, their Heir to the Sovereignty of the Punjab received a severe injury, from which he had not recovered at the date of the latest advices. Meean Oodeem Sing son of Rajah Goolab Sing, one of the Principal Chiefs of the Court, was killed.

Intelligence has been received that the 40th and 56th Regiments N. I. have been ordered from Dinapore to Mullye. Two thousand coolies and eight to ten thousand bullocks had been indentured for, and Captain Boyd the Commissariat Agent in Singbhoom, was busily engaged in procuring them.

THURSDAY NOVEMBER 19.

Accounts from Ferozepore of the 7th instant announce the death of the Koonwar Now Nehal Sing from the effects of the accident mentioned above. His skull appears to have been fractured by the falling of the beam. The Rajah Dhyani Sing is said to have been bruised, and two servants killed by the beam. No disturbance had occurred, and the Koonwar Sher Sing had been sent for to Lahore: It was supposed that his succession would meet with general acquiescence. Twenty-two minute guns corresponding with what is believed to have been the number of the ears of the late Prince's age was fired from the Ramparts of Fort William by order of the Governor General of India in Council in testimony of his sympathy in a calamity, so deeply affecting a family with which the British Government has been long bound in close alliance.

Lieutenant Colonel Oliver is appointed to command the troops ordered from Dinapore to Bettya, not Mullye, and they will be joined by the 12th Regiment from Benares.

The Delhi Treasury has been replenished with the loan of twenty Lacs of Rupees in gold from the Nawab of Rampore on the 5th instant.

His Majesty of Delhi is about to be united to a young lady of high family and about 15 years of age. This is his Majesty's fourth wife.

It is remoured that Mr. Ross Bell's Political Authority, has been extended to Candadhar, so that in addition to Upper Scinde, he has now Khelat and Shawl under his charge. The 37th N. I. is ordered back.

Mons. Dupius has given his first Soiree at Mussorie on the 20th instant at Webb's magnificent rooms where it seems the beautiful little girls and boys, highly delighted the audience in the manner in which those petits managed their pins.

Dost Mahomed's Son had arrived in the Gorbund Pass with four hundred infantry and two hundred horses. The Dost is still at Nijrow.

Letters were received at Bombay from General Ventura dated 15th and 18th ultimo. They prove the falseness of the rumours circulated lately of his having been blown from a cannon.

A Postscript to the *Bombay Times* gives an intelligence of a little affair in Upper Scinde. A detachment under Captain Curtis, consisting of a wing of the 40th N. I. and a party of irregular Horse gave a large body of Brahoos a tremendous beating near Kunda. The enemy lost 140 Men and 84 Camels captured. Our loss was very small.

From the *Delhi Gazette*, we cull the following extracts: Sir Robert Sale has received the first class of the Douranee order from the Shah. Dost Mahomed, it appears, has been at Nijrow, and had very nearly fallen into our hands again; but we have captured nothing of more importance than a couple of his horses. In the meantime we have lost something—for a company of Lt. Maule's Kohistanes have gone over bodily to their old ruler, and another company is expected to follow. Dr. Lord is to be appointed Political Agent in the Kohistan country.

The Bombay papers are talking about having a Joint Stock Company for the construction of a good

broad from that presidency to Calcutta. Capital Rupees 50,00,000 divided into 5,000 or 10,000 Shares of Rs. 1,000 or 500. The cost of the road is estimated at £5,00,000.

FRIDAY, NOVEMBER 20.

The *Calcutta Exchange Price Current* states that invoices of Indigo are arriving slowly, but from what have made their appearance, and from other information we are disposed to think that the Crop will reach 1,200,000 Maunds.—some of the finest Kisanaghur marks are in treaty for, at prices ruling about thirty-five Rupees per maund less than last season.

A General Court Martial is ordered to assemble this forenoon, in Fort William for the trial of a deserter or deserters, from the Artillery Regiment at Dum-Dum.

The *Englishman* states that he thinks the lately formed Light Battalion will not be early broken up as there is no foretelling what may be the extent of the political result of the death of Now Nehal Sing.

The troops under Brigadier Shelton consisting of H. M.s 44th and the 27th and 54th Regiments Native Infantry reached Ferozepore on the 6th instant. All were in good health and excellent spirits.

The Half yearly general Meeting of the Proprietors of the Bonded Ware House was held on the 16th instant when the Directors report was laid before them—it states, that on the whole the business is increasing and considerable accession to it from the Export Trade it expected on account of the lowness of rent charged for the godowns: the Directors expect to declare a dividend at the end of the year.

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Day Boarders, 16 „ ditto.

Boarders, 25 „ ditto.

For further particulars apply to the Rector, the REV. F. CHADWICK.

Printed and published by P. S. D'Rosario and Co. No. 5, Tank Square, Calcutta, every Saturday Morning, for the benefit of the Catholic Free Schools. Price One Rupee per month or Ten Rupees per year, if paid in advance. Subscriptions also received by Mr. W. L. JOHNSTON, Madras; Mr. M. A. D'MELLO, Bombay; Mr. G. M. FREDERICK, Singapore; Mr. R. P. STOWELL, Agra; Mr. C. MILLEY DOYLE, Colombo; and Mr. J. A. SMITH, 14, Soho Square, London.

SUMMARY OF INTELLIGENCE.

No. XXII.]

NOVEMBER 28, 1840.

[Vol. III.

SATURDAY, NOVEMBER 21.

Yesterday last 35 Chests of Patna and Benares Opium were put up for sale at the Exchange Commercial Sale Rooms and disposed of as follows: viz.

10 Chests of Benares at Rs. 670 per chest	
20 ditto ditto at .. 660 ditto	
5 ditto Patna at .. 735 ditto	

The Indigo market at Madras continues to be supplied with Kurpah and Southern Indigo, chiefly to complete previous contract. A few parcels of ordinary Kurpah have found purchasers from 23 to 38 Rs. per maund—the finer qualities are in more enquiry.

The *Delhi Extra* states, that General Nott and his force were not to have left Quetta, to recapture Khelat until the 19th instant—and that they were then only to proceed to Moostong to await the arrival of the Brigade from the southward, i. e. the force under General Brookes, who will then take the command of the whole, he being the Senior Officer.

Letters from Cabool extending to the 27th ultimo, have been received, but the intelligence which they contain is neither very new nor important. The Dost was still said to be at Nijrow, and rumours are afloat of an army of 10,000 men, at his back, with which he is about to attack the force under Sir R. Sale—other reports have it that he is utterly *lacher*.

The *Delhi Extra* of the 11th instant, states, that Sultan Mahomed, the brother of Dost Mahomed, residing at Lahore, is said to be the person who supplied the sinews of war from that capital, which were intercepted, while he gave out that the money proceeded from the Sikh Government. We suppose, he will now be turned out of the Sikh territory.

MONDAY, NOVEMBER 23.

Messrs. White Holmes & Co. on the 19th instant succeeded in disposing of 4,500 maunds of Indigo, the produce of the factories of Hills, Savi and Co. and Hills, Forlong and Co. at Co.'s Rs. 205 per factory maund, exactly *thirty rupees* per maund, less than last year's indigo fetched.

A chalk drawing of Dr. Burnes's, by Mr. Belnos, which is in the course of being lithographed, is to be dedicated to John Grant, Esq. and the Masonic fraternity of India. This is the third very excellent portrait from the pencil of Mr. Belnos.

TUESDAY, NOVEMBER 24.

Letters from Caubul to the 29th ultimo, mention that General Sale's Camp was still at Ak Serai, twelve miles from the capital and that the force under him was to continue in the field, as long as the health of the men would permit. The Dost had moved out of Nijrow, but upon finding that the Shah Zada was near at hand, he prudently moved back again. Five hostages had been sent into our camp by the Kohistanee Chiefs, who appear to have been considerably alarmed by the off hand style, in which Sale, after the night attack on his camp, captured the town of Kardurra, and burnt it to the ground. Nevertheless, the Dost is still as active as ever, and as fertile in resources as Ulysses himself. Sir A. Burnes, has intercepted no less than *fourteen letters* from him to different parties.

St Andrew's Anniversary Dinner will take place at the Town Hall on Monday next, the 30th instant,

when Mr. J. F. Leith will preside as Chairman, and Major Charles J. C. Davidson as Croupier.

A Post Office notification intimates that the next Overland Mail will be despatched from Bombay to Suez on the 1st January 1841, and that the latest safe day for the transmission of letters from Calcutta, will be on the 7th of December next.

It is reported that Dost Mahomed has been joined by his *fighting Son*, and they are again at the head of several thousand men, with every likelihood of speedily being encountered by Sir Robert Sale.

The new Superintendent of the Government Salt Golabs in Sulkea, is at present making active exertions for the detection of malversation, which it is generally supposed has long crept into that department.

For the information of the Chamber of Commerce, the Chief Magistrate has drawn up a tabulary statement of the thefts that have occurred on the river during this year.

The *Bhaguruttee* in tow of the *Lord William Bentick*, Steamer, will be despatched to Allahabad, via the Sunderbunds, on the 7th proximo.

A very curious correspondence is published in the papers of this morning, between Captain Bean, the Political Agent at Quetta, and Mr. Masson, the Archæologist, who having determined to share in the dangers of Lieutenant Loveday at Khelat, has barely escaped with his life, and has lost the invaluable collections he had made during his long researches. On effecting his escape to Quetta, he was placed under restraint as a *Russian Spy*, who had been moving about Belochistan with two hundred men. It seems that he had been denounced, or rather handed up, as the *Russian Spy*, by Major Ontram. That the Russophobia is intense in the Political circle of Cabul, is of course a matter of notoriety; but we were not prepared to learn that it had travelled so far south as Hyderabad, and still less that it had made a lodgement in so brave a bosom as that of the Major.

WEDNESDAY, NOVEMBER 25.

A letter from Delhi mentions that Dhyan Sing the minister, has been appointed Regent of the Punjab, by the Sikh Chiefs, until the Governor General can be heard from, the Political Agent being unprepared for the sudden contingency. Our troops continue moving to Loodianah and Ferozepore.

In a London Commercial paper of the 29th August last, mention is made of the *Elvira* from this port, bound to Liverpool, having been spoken on the 8th August in Lat. 40, N. and Long. 40, by the *Kotka*, child making thirty inches water.

Authentic accounts of the defeat of the enemy at Kohistan and of the surrender of Dost Mahomed were received early this morning. The following was published in an Extra from the *Hurkara* Press:

About the 2d or 3d instant Sir R. Sale commanding in the Kohistan, fell in with the enemy about 5000 strong, and after an action routed and thoroughly dispersed them.

Dr. Lord was killed in the affair.

The Dost fled from the field, and the people in the general's camp knew not whither.

On the 4th November, as the Envoy and Minister at Cabul was taking his evening ride alone, a single

horseman came up and satisfying himself as to who he was, galloped off immediately. A few minutes more and the Dost himself, but unattended except by that single horseman, had dismounted and delivered up his sword to Sir W. McNaghten, who desired him to remount and returned his sword. The Dost and Sir William then repaired to the Envoy's residence, where the Ex-Ameer is now a guest. His sons are expected in (by their father's order) immediately.

The Beloches have entirely destroyed the town of Gundava, before the British troops could come up to its rescue. The following account of this calamity is from the *Bombay Times*, last received.

"On the morning of the 23d, the force arrived at Gundava, but unfortunately too late to save it from a total sack, and complete demolition of property. The most determined desire of destruction seems to have influenced the rebels in their attack; they levelled and burnt that which they could not, from its character, transport for their own benefit; the whole amount averaging about 3½ lakhs of Rupees. The houses of the Hindoos had been fired, and the late rich and thriving Gundava presented a general scene of misery and destruction. The advance of our troops was the signal for the retreat of the rebels towards the pass, and Kotrah being threatened with a similar fate to that which had attended Gundava, it was deemed expedient to move on. On the 24th, the force reached Kotrah, happily in time to save it."

THURSDAY, NOVEMBER 26.

Mr. Alexander Grant, of the firm of Messrs. Collier, Bird and Grant, was yesterday admitted a Notary of the Supreme Court of Calcutta.

At a Meeting of the Shareholders of the *Steam Ferry Bridge Company*, held at the Town Hall on Wednesday the 25th instant, after the Provisional Secretary's report had been approved and recorded, it was resolved that the measures adopted by the Directors, for carrying the objects into effect, be confirmed, and the capital be increased by opening an additional list of one thousand Shares of one hundred Rupees each. The Meeting separated by voting thanks to the chairman Mr. J. H. Young.

A file of Maulmain papers, extending to the 28th ultimo, reached yesterday. They mention, that the weather had been very boisterous and that the barque *Hope* had been engaged to take detachments of the 33d N. I. to Tavoy and Mergui, to relieve the 31st, now stationed there.

The *Maulmain Chronicle* mentions, that a French vessel from Bourbon, the *Coromandel*, being at that place, having on board an official personage, bringing credentials from his government to the Court of Ava. The object of his Agency appears to be Commercial—to open a regular course of trade between the Burmese and the French. He has likewise intimated to the proper authorities that the arrival of a French Frigate may be expected at itangoon in the course of a few weeks.

A bridge over the Baloo Khal Creek is so much desiderated, that even the Governor General knows of it, and has expressed a willingness to give every assistance in his power for the erection of one. The breadth of the creek is only about a hundred and fifty yards, and a suspension Bridge over it can hardly cost above 60,000 Rs. Considering the creek is crossed and re-crossed by thousands every day, it is surprising that the subject has not drawn attention ere this.

FRIDAY, NOVEMBER 27.

Up to last evening the Mail of October had not arrived in Calcutta, although the Bombay dawk of the 16th is in town, and it is therefore conjectured that the state of affairs in Egypt must be hostile. A

day or two more will set all doubts aside, and the question of mail, or no mail, will be decided.

Her Majesty's 16th Regiment has been intimated to hold themselves in readiness for embarkation for England.

The *Gyananeshum Native Newspaper*, has been given up for want of public support. It existed about ten years and was for sometime ably conducted by a number of College students.

The *Delhi Gazette* mentions, that a discovery has been made, which, if true, will not redound much to the credit of our *protege* Shah Sooja. It is said, that the letters intercepted by our authorities, while apparently passing from the Sheiks to other potentates, couched in treacherous terms against our Government, have been proved to be forgeries committed by the people about the ruler of Cabul, with the purpose of inducing our Government to believe that the Sheiks were intriguing against, and to afford sufficient inducement for us to annex Peshawar to Afghanistan in a new treaty, when one is made.

From the *Delhi Gazette* of the 18th instant, we lay the most prominent news before our readers. A letter from Kurnaul mentions that a body of Sheiks have crossed over the Sutledge to Rampore, a few miles above Kutghur on our side of the river. The Goorka Battalion is off to look after them—At Benares every body is on the *qui vive* for a brush with the Nepaulese, and from all we hear, the chances are that some force will be called upon to keep the troops of the Rajah of Nepal in order, as he appears quite incapable of doing so himself, and cannot prevent them from making aggressions upon our frontier.—Letters from Sukkur dated 9th November instant, announce the deplorable termination of poor Lt. Loveday's career, by murder, in a most atrocious and cowardly manner. It seems that Major Boscawen, who was sent to Dadur in command of the right wing of the Queen's 40th and the 33th B. N. I., some guns and irregular horse, arrived there on the 2d instant, but found the Brahoos had plundered the town and were threatening our entrenched camp. Major Boscawen succeeded, however, in driving them back within the Lolan Pass, and took possession of their Camp where to his extreme horror he found Lt. Loveday half naked, in heavy irons, and his head nearly severed from his body. We do not know how he got into the power of this tribe.

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SUMMARY OF INTELLIGENCE.

No. XXIII.]

DECEMBER 5, 1840.

[Vol. III.]

SATURDAY, NOVEMBER 28.

Letters from the Punjaub dated 14th instant say that Colonel Shelton's Brigade crossed the Sutledge on the 13th and every thing seemed to indicate that the passage through the Punjaub would be achieved without the slightest trouble. A guard of 100 of Shere Sing's Sowars accompany them from thence to Peshawur to see to our comfort, under the command of Cheyt Sing who is Shedian or Vakeel, and rather a favorite at the Court. The Seikhs are hammering away just now about 80 miles from hence with 25,000 of the élite of their troops against an independant Chief.

Letters from Tytalyah mention that great sickness was prevalent at Darjeeling, and in the adjoining districts, unusual mortality was raging among the native community and that all the European residents have left the station.

At the examination of the advanced students of the Medical College, who applied for certificates of qualification; nine out of sixteen, have been deemed worthy of the distinction, the rest having been remanded to their studies for a further period.

The *Agra Ukhbar* has the following items: It is reported at Kurnaul that Shere Sing had been poisoned and that Colonel Shelton had succeeded to the Guddee. Lieut. Douglas of the artillery proceeds in a few days down the river to prosecute his valuable enquiries into the state of its bed, and devise means for removing the sand that obstructs its navigation—Mr. Kennaway the active and intelligent Magistrate of Bijnour, lately sent a lac of rupees to Kurnaul under an escort of sixty burkundazes and forty Sowars, all under the command of his assistant Mr. Clark of the Civil service. The money safely reached its destination and it is said, the success of the experiment will lead to an attempt to dispense with military escorts in future.

Letters are in from China to the date of October 12th, but contain no news of importance.

The Express from Bombay brings accounts from Bagdad to the 3d October, confirming the intelligence received from Egypt of the Bombardment of Beyrout. It is stated that Soleyman Pacha (Col. Selves) had been unable to maintain his position at that place, and had fallen back on Damascus. Shereef Pacha had detained the post packets from Bagdad at Damascus and taken out all the English letters. This must be merely a Persian Gulf dispatch from Karrack. This stoppage at Damascus leaves little hope for the Mail at Alexandria—we fear.

The following is an extract of a letter, dated Singapore 3rd November, 1840:

"Our advices from Macao mention that the Chinese are sanguine of a speedy settlement of differences. In this, however, foreigners do not coincide with them, as the latter look upon the approaching negotiations with Keshen, as a prelude to serious warfare. The latest news from Canton are, that Lin still continues in office, and the general opinion is that Lin's degradation, is a ruse on the part of the Emperor, to impose upon the Commissioners.

"Benares opium is selling just now at Sp. Drs. 325 to 330 per chest, and Patna at Sp. Drs. 370 per chest.

MONDAY, NOVEMBER 30.

By the arrival of the *Sylph*, we have received China and Singapore papers, from which the following are extracts:—

A letter of 12th October says—"Some circumstances, and some conversations of the Admiral at Chusan, convince me his views of the conference at or near Canton are not for final settlement—but probably to endeavour to get out, on amicable terms, the Teas of the season, and commence final adjustment next spring near Pekin."

The Amoy Mandarins have at last met their match, in the *Alligator*, assisted by the *Braemar*. A lieutenant of the *Alligator* was on board the *Lyra*, and described the effect of their shot on the junks as splendid, passing clean through them and then going on shore. They sunk 16 or 17 junks, and there could not have been such destruction among the vessels, without a very great loss of life; they had nobody hurt on board the ships. When the Chinese found that their junks could not stand the fire from the ships, they threw up a breastwork in one night over the low sandy beach, fronting the channel into the junk's harbour, and there they have now mounted 204 guns, some of them very heavy; the ships not having force sufficient to force a landing, retired out of the reach of the shot, many of which had struck them—some they have got of 18lbs. The sloop of war's main yard arm was shot away, and a shot lodged in her hull. They have also built a fort on the south of the channel leading into the Harbour, and several other forts on projecting points of land in the harbour, and are making active preparations for defence. I rather think the ships have again gone north, as we have seen nothing of them for some days. From what they told Woodrow the *Blenheim* is to be stationed at Amoy to blockade, and they seem to think, from the resistance they had, that troops would also be sent down to assist.

TUESDAY, DECEMBER 1.

An express has been received from Bombay, and affords the following intelligence.

The news brought by the *Berenice* is of exciting interest. The English mails were detained at Malta, by Admiral Sir John Louis. The mail stopped at Malta is to come forward via Trebizonde and the Persian Gulf. The Consuls General of the four powers have left Alexandria and are on board the Squadron off the coast of Syria, Mohammed Ali was persuaded to defer for a time the sending his fleet to sea, to M. Cochelet the French Consul General, The British Merchants are all at Alexandria under special protection from the Pacha and even Mr. Larkins the B. Consul had not left. Some of the passengers who arrived from England with the mails to Malta came on to Alexandria, and were allowed to pass on through Egypt to Suez, by Mohammed Ali who is described as being still willing to afford every facility to the passage of the Indian Mails. The Allied Forces have got possession of the whole coast of Syria. Ibrahim Pacha and Suliman Pacha had retreated. Mohammed Ali has been formally deposed by the Sultan. Alexandria was blockaded on the 6th Oct. but upon the remonstrance of the British Merchants and the Foreign Consul Generals and Consuls, the Blockade was postponed to the

14th; but on the 21st was enforced with all rigour. On the 25th of October a Steamer had reached Alexandria with a declaration from the French Government, that that nation was preparing to give every assistance to Mohammed Ali. Ibrahim Pacha was said to have been totally defeated in two battles and was obliged to fly alone on foot for his life.

The French and English newspapers are now engaged in a curious discussion as to which country is to be considered the cause of disturbing the peace of Europe.

Parliament has been further prorogued to the 13th of Nov.

The Indian mail of the 23th of Aug. had arrived in London on the 5th of Oct.

The Lord Lieutenant of Ireland has declared against the question of repeal.

Col. A. Galloway has been elected a Director of the E. I. Company in the room of C. Marjoribanks, deceased.

The Princess Augusta is dead and the Duke of Sussex and the Duchess of Gloucester are indisposed.

There have been a Court Martial, and duel, and other extraordinary proceedings in which the Earl of Cardigan has been engaged. No less than seven officers have quitted the 11th Hussars on account of his Lordship's proceedings. The Noble Earl has been ordered by the Magistrates at Wandsworth to find bail for having committed a felony in having fought a duel with Capt. Tuckett.

An attempt has been made to destroy the Dockyards at Sheerness and Plymouth by fire. At the latter port the *Talavara* and 74 *Imogene* frigate were destroyed. These two vessels are considered to have been worth 100,000l., but the entire amount of public property consumed is estimated at double that sum. At Sheerness the attempt failed.

The *Britannia* and *Hove* each of 120 guns are ordered to proceed without delay to the Mediterranean. The former bears the flag of Rear Admiral Sir J. A. Ommaney K. C. B. who has been appointed second in command of the Mediterranean Fleet. The *Queen* of 110 and *Camperdown* of 104 guns have been commissioned, and the *Vengeance* 84 is ordered to be prepared for that state as quickly as possible.

The French Nation was daily growing more excited and more warlike. The Chambers were to meet on the 28th of Oct. when the question of peace or war would be decided.

The King of Holland has abdicated in favour of the Prince of Orange. This measure is extremely unpalatable to France. The Government of the latter country consider it probable that an attempt will be made by the new King to re-annex Belgium to Holland, in the event of a war between France and the allied powers.

The trial of Louis Napoleon and his adherents for the late invasion of Boulogne has terminated. He is condemned to imprisonment for life in a fortress, and his adherents to various other periods of imprisonment and of surveillance.

The Austrians appear anxious to garrison Ancona and other Roman towns; but the Papal Government does not seem willing to allow them.

In Spain Espartero has succeeded in having himself named as head of the Ministry and General of the Army. He is therefore master of the government.

WEDNESDAY, DECEMBER 2.

The following authentic particulars of Dost Mahomed's last venture will be found interesting—On the 2nd the Dost was at Purwan, from which he was driven, with his followers, by the Infantry of Sir R. Sale's Brigade. The Cavalry were sent in pursuit, but the Dost, resolute to make one last bold stroke, made a stand with a body of about 80 or 100 horse, and presently charged our Cavalry—

two squadrons of the 2nd Bengal Cavalry under Captain Fraser—with desperate energy, and appears, with signal success. Captain Fraser was wounded—and, it is said, will lose an arm. Lieut. Crispin, the Adjutant, was killed—Captain Ponsonby received a severe wound in his face, and his life was only saved by the devoted gallantry of the Sergeant-Major Holton. Young Broadfoot, of the Engineers, was also killed—he was riding on a small tattoo, when the Dost charged, and his body, as was also that of Lieut. Crispin, was found decapitated and covered with wound. After the engagement the Dost, with a few followers, got possession of a Hill Fort, but our men, having been 9 hours under arms were unable to do more that day. When he surrendered himself he was disguised as a common Affghan, in a rude camel-hair dress.

THURS DAY, DECEMBER 3.

A despatch from General Nott at Khelat, announces the occupation of that city and fortress by the force under his command on the 3d instant, no resistance having been offered. The main body of the Brahooee Army which, after their defeat at Dadur by the troops under Major Boscawen of H. M. 40th had retreated into the Hills around the Bolan Pass, appears by intelligence from Sukkur to the 14th instant, to have dispersed from want of provision.

The China news received to-day by the *Rob Roy* adds little to the news. The troops were then breaking up their encampments and removing into winter quarters in the city; but although the setting in of the cold season had been productive of some improvement in the health of the men. A private letter arrived there from Macao reports that the *Golconda*, was still missing, and that about 5,000 tons of the transport Vessels were ordered to return to Calcutta, to receive their discharge.

FRIDAY, DECEMBER 4.

The *India Steam Ship*, Captain Henderson sailed from Gravesend on the 23d September last and she ought to be steaming up the Bay, against the monsoon.

A letter from Cabool of the 8th instant, announces the arrival and surrender to Sir William Macnagh-ten on that date, of Mahomed Afzul Khan, the eldest Son of Dost Mahomed Khan. It will be remembered that Dost had written to his son, immediately after his own surrender, desiring him to come into Cabool and give himself up to the envoy and minister. The Dost himself was to leave Cabool with his brother and one of his wives almost immediately. His son was to proceed to Ghuzni to escort the rest of the female branches of the family to Hindoostan.

ADVERTISEMENT.

NOVENA AT THE HOWRAH CATHOLIC CHURCH.

The Annual Novena Festival in honor of the Blessed Virgin Mary commenced on Thursday last at the above Church, and the service is performed every morning. On Saturday next at about six o'clock in the evening the service is to conclude with vespers, after which, the Church being illuminated as usual, there will be a display of Fireworks.

Those who may be disposed to contribute something in aid of the poor Church will be so kind as to put their contributions into the Alms Box on Saturday evening, when Prints of the Blessed Virgin lately brought out from Italy as well as Rosaries will be given them as presents.

On Sunday Morning a Sermon is to be preached in English, followed by a Collection.

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SUMMARY OF INTELLIGENCE.

No. XXIV.

DECEMBER 12, 1840.

[VOL. III.]

SATURDAY, DECEMBER 6.

Lieut. Loveday's remains have been interred by his brother officers with Military honours. It is said that both Nusser Khan and his mother are exonerated from all responsibility in regard of his murder because they gave positive orders to have him set free. Why did they not see him free themselves and secure him, as they might have done, a safe passage for him to the English? Unless far stronger evidence than has yet been adduced, is discovered of their innocence, it will be impossible to clear them from a participation in this most foul murder.

Government has sanctioned the laying down, as additional securities for the river, eleven fixed moorings at Cooly Bazar, and twelve swinging moorings at the edge of the Sumatra sand.

The *Agra Ukhbar* gives a long and very circumstantial detail of the barbarities practised on Lieut. Loveday, previous to the final stroke which relieved him from all his misery. The troops on discovering the murder, gave way to the feelings of retaliation, and took a terrific revenge on his murderers. An eye-witness says, 'Just after he had been murdered, our infantry charged. Our fire was steadily preserved till we had arrived within a few paces of the enemy. Then its effects were terrible, and men and horses reeled and fell by fifties, and the flight of the survivors was an instantaneous sequel of the fire. The carnage that ensued was horrible and terrific.'

MONDAY, DECEMBER 7.

The Directors of the Bank of Bengal have much to their honor presented Mr. McCann, the worthy and active Deputy Superintendent of the Calcutta Police, with a very handsome gold watch, bearing an appropriate inscription in token of their sense of his services in discovering several gangs of forgers.

A letter from Bushire mentions that the Government of Persia has ordered the stoppage of sending Horses to India, and there is another report that the late Governor of Shiraz, in consequence of preventing the Horses to be sent to India, has established an export duty of 5½ Mahomed Shah Coronees equal to about 26 Co.'s Rs. There are at Shiraz ready about 1500 Horses, on that account the *Bugloes* will sail very late this year for Bombay.

In the Insolvent Court on Saturday last, application was made for leave to declare a dividend in regard both to the estate of Messrs. Colvin and Co. and Messrs. Cruttenden, Mackillop and Co.

The single gun taken from Dost Mahomed and described as a sixteen pounder, turns out to be a one pounder, and is to be placed in the museum at Dum-Dum.

The Khelat Jewels only fetched 53,675 Rupees, a sum less than was expected, but fully equal to their worth.

Noor Mahomed, one of the Ameers of Hydrabad, is at the point of death.

The Bombay papers allow *fifty days* for the October Mail, which has been sent on its travels through Persia, to reach that place, after quitting Malta. Those Nails (if Egypt be settled) will probably come in after the December Mails

TUESDAY, DECEMBER 8.

The *Cleopatra* Steamer was to take the Mail to Suez from Bombay on the 1st. The Bombay papers state, that one Steamer was to proceed to Suez and one to the Persian Gulph with Mails.

The Rev. Father C. Francis, reached Agra on the 23rd ultimo from Kurnaul by dawk.

A Correspondent of the *Agra Ukhbar* supplies the following news from the Court of Lahore: On the demise of Now Nehal Sing, Koonwur Sheere Sing, who was absent near Batala, a district which is held by him, an express was in consequence sent off to him by Rajah Dhian Sing, urging his return to Lahore, when on his arrival he was placed at once on the Musnud, and proclaimed his accession to the throne of his ancestors. Mr. Clerk, the political has been congratulating him verbally and advised him to keep on good terms with Rajah Dhian Sing, Jemadar Khooshail Sing, Bhaie Ram Sing, and Faqueer Uzoozuddin and recommending him to cultivate friendship between the British Government and his own.

A letter received from Ferozepore dated 24th ultimo states, that Dost Mahomed is on his way down to Hindustan, under a strong escort, consisting of the 2d Light Cavalry, H. M.'s 13th L. I., the 1st European Regiment and the 48th N. I. under the command of Major General Sir Robert Sale.

Sir W. H. McNaghten, has written to Government, intimating that it would be unadvisable to send any more troops to Caubul, as the country is incapable of maintaining a larger force, than is at present in it.

The 60th and 64th N. I. had arrived at Ferozepore, and the 10th L. C. and the 26th N. I. were expected by the 1st December. The 1st Convoy was to leave for Cabul on the 5th instant, and the second on the 1st proximo.

The last Sessions of the Supreme Court opened this day. The Calendar is rather heavy, containing twenty-seven cases, of which the most interesting to the community will undoubtedly be that of Mrs. Sophia Horatio Fast, for having done Mr. Mackey out of a large sum of money.

WEDNESDAY, DECEMBER 9.

Twenty-seven Chests of Benares and ten of Patna Opium were put up for sale yesterday at Tulloh & Co.'s Auction, but could not obtain a purchaser, the highest bid for the former being 740 Rs. and for the latter 645 Rs. per chest.

News from Caubul to the 12th ultimo, state with certainty that the Dost left Caubul at 7 A. M. on the 12th, under the charge of Lieutenant Nicolson and not Sir Robert Sale, who has temporarily assumed command of the troops in Caubul, and Colonel Dennie commands the citadel. Sir Willoughby Cotton who is coming down on medical certificate, accompanies the party. Captain Ponsonby's wound is not so disfiguring as it was at first thought to be. Sir R. Sale has received the first class of the Duranee orders.

The *Agra Ukhbar* says, that the troop of Horse Artillery form part of the Dost's escort to the provinces.

It is rumoured that letters received from Meerut speak of 'Captain Fraser's death.'

Cholera is raging with the greatest violence just now in Dacca and its environs, and the number of deaths cannot be less than fifty daily.

A very beautiful Medal of the Royal Society, sent to Mr. Bruce of Assam, by their President the Duke of Sussex, through Mr. Alexander Rogers, Chairman of the India Committee of Commerce, by whom it has been forwarded to Messrs. Hamilton & Co. for delivery to Mr. Bruce. It seems it is customary for individuals on whom such honors are conferred, to pay for the medal or other decoration voted to them. The *Hurkaru* thinks that as Mr. Bruce was in the Government service, when the medal was presented to him, and as he has deserved some reward from the East India Company as well as from the British nation, for his services in discovering and manufacturing Tea in Assam, it would be rather unfair and ungracious to allow that gentleman to pay for the medal which being of gold and rather heavy must cost no trifle.

THURSDAY, DECEMBER 10.

A Sutte has taken place in the neighbourhood of Serampore within the last six weeks. It appears that the Raja of Moisdal, a Zemindar, died on the last day of the festival of Jugutdhatree at Kidderpore, and his body was taken up to Mohesh, within a mile of Serampore, and burnt during the night. It is affirmed on the most credible testimony, that his young widow, sixteen years of age, was burnt with him by compulsion. The Magistrate of Hoogly is investigating the affair.

The Madras Athenæum of Nov. 28th states on good authority, that the Supreme Government have appointed the gallant Major General Sir Hugh Gough K. C. B. to command the expedition in China, and have directed him to proceed thither by the very first opportunity. This does not look as if the China business were likely to be speedily terminated especially as Colonel P. Montgomerie, C. B. has applied for some more Ordnance warrant Officers for the expedition.

By late advices it appears that the long pending negotiation of a Charter for the Bank of Asia, was being brought to a satisfactory conclusion. Her Majesty's Government and the Court of Directors having recognized, the principle of chartering a Bank of British India.

Government have obtained from the Agri-Horticultural Society a large supply of European and Native Seeds which have been forwarded in the *Cruizer* to the Island of Chusan. This is a strong intimation that it is intended we shall hold the Island for some time to come.

FRIDAY, DECEMBER 11.

The *Bombay Times* has published a letter from Lahore 9th Nov. from which we learn that the body of the King was burned on the 6th—that of Prince Now Nehal Sing on the 8th and that of Udum Sing, nephew of the minister on the 7th—with that of the King, two of his wives and two slave girls were burned, with that of the Prince two of his wives, but such beautiful and graceful young creatures, that horror was excited at the cruelty and barbarism of the custom which induced the act. Prince Shere Sing arrived to save one The youngest one of Now Nehal Sing's wives is in her third month of pregnancy, and as Prince Shere Sing, though sent for, did not arrive immediately, her mother has got possession of the Fort and refuses to yield it up to Shere Sing, owing to the pregnancy of her daughter, the wife of Now Nehal Sing.

A Court of Enquiry has been held upon the 2nd Cavalry, but with no favourable result, it is alleged that their disinclination to fight arose from a religi-

ous feeling, or from the fraternal affection existing between Pathan and Afghan.

The officiating Post Master General has promulgated a notice from the General Post Office in England under the orders of Government intimating that the practise of sealing letters with sealing wax be henceforth substituted with wafers, as great inconvenience has been felt and frequently with serious injury to the letters, in consequence of the melting of the wax and adhesion of the letters to each other.

ADVERTISEMENT.

NOVENA AT THE HOWRAH CATHOLIC CHURCH.

The Annual Novena Festival in honor of the Blessed Virgin Mary commenced on Thursday last at the above Church, and the service is performed every morning. This evening at about six o'clock the service is to conclude with vespers, after which, the Church being illuminated as usual, there will be a display of Fireworks.

Those who may be disposed to contribute something in aid of the poor Church will be so kind as to put their contributions into the Alms Box this evening, when Prints of the Blessed Virgin lately brought out from Italy as well as Rosaries will be given them as presents.

Tomorrow morning a Sermon is to be preached in English, followed by a Collection.

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SUMMARY OF INTELLIGENCE.

No. XXV:

DECEMBER 19, 1840.

[Vol. III.]

SATURDAY, DECEMBER 12.

An unsuccessful attempt was made this day to sell by auction at Messrs. Tolloh & Co's. several valuable Indigo concerns situated in the districts of Azimghur and Hooghly.

The Calcutta Insurance Offices have announced that they will not underwrite at less than the usual war premium of twenty-five per cent.

A meeting was held at the Town Hall to enquire into the situation of the Coolies at the Isle of France. Out of the 47 coolies arrived on the *John Razshaw*, ten were examined, and the evidence will be published by Government.

The well known Tuanku Mahomed Sand was acquitted at the Penang Criminal Sessions on the ground pleaded by him, that he was an alien enemy, but the Court taking advantage of that admission, have committed him to the main guard as a prisoner of war.

The *Agra Ukhar* states, that hostilities have already commenced with the Seikhs; that their chief at Mithencote had fired upon a British officer who was passing there, detained several of our grain boats, and sent troops to take possession of 15,000 maunds of grain. The account is not very probable.

A rebellion is also reported in the same paper at Kuluk in Rajpootana. The gallant Major Forster has been directed to proceed with his brigade to chastise them, and he will doubtless give every good account of them.

MONDAY, DECEMBER 14.

Mr. John Curnia has been suspended from the functions of Assay Master at the Calcutta Mint, and Dr. John Grant has been appointed to officiate in his room. The former is to draw half of his allowance and the latter a deputation allowance of 500 Rs. per month.

A meeting of the Shareholders of the Darjeeling Association was very respectably attended.

A letter from Dinapore mentions that the 70th Regiment, N. I. had reached that station on the 5th. The 3d N. I. are expected to arrive on the 15th. The 70th entertain an expectation of being moved higher up the country.

It was resolved at the meeting of Indigo Planters that another meeting of the Association be held on the 25th, to take into consideration the evils arising from certain breaches of contract and to suggest whatever may appear calculated to promote the adoption of some effectual remedy.

Mr. T. S. Spayth, who left the Calcutta bar for that of Madras, and that of Madras for Hyderabad, has, it is said, fished up some forty or fifty thousand Rupees in the troubled waters of that Capital. The *Athenæum* says, that he would scarcely have realized that sum at Madras in six or seven years, so utterly desperate are the legal prospects of that Presidency.

From the *Hurkar* we are happy to learn that the subscriptions to the Prinsep Testimonial, already amount to 20,000 Rupees, and that the returns from Benares, Simla, and other places will probably raise it to 30,000.

The Bonded Warehouse begins now to be generally resorted to, and shares are looking up;

which it is pleasing to learn, inasmuch as the funds of many widows and orphans have been vested in this speculation, which has as yet yielded no return.

TUESDAY, DECEMBER 15.

At a meeting held yesterday at the Bank of Bengal, Messrs. Daniel Ainslie and James Church were elected Directors for the ensuing year, vice Messrs. J. Colquhoun and J. Cowie; who went out by rotation.

Sir James Carnac has appointed Captain P. Melville, the son of the Secretary at the India House, to succeed Colonel Wood, deceased, as Military Secretary to the Government of Bombay.

A public sale of 191 chests of Indigo was this day held at the new mart of Messrs. Hickey, Bailey & Co. The attendance was numerous, yet, as was to be expected at this early period, no considerable quantity could be sold, both sellers and buyers being apparently desirous to wait for further intelligence from Europe by the November Mail.

The *Red Rover* was yesterday semaphored from Macao. It is possible she may bring news to the middle of November about the negotiations with the imperial envoy, just in time to go home with the mail.

The *Berenice* left Bombay on the 4th of December with a mail for the Persian Gulf, containing 2477 letters and 1065 newspapers.

At the meeting of the Agricultural Society held on Wednesday last, a letter was read from the Deputy Secretary of the Government of Bengal, stating that the experimental cultivation of Cotton by the American Agriculturists, who are coming out to this country, would not be placed under the direction of the Society, but by the orders of the Court of Directors, would be entrusted to Capt. Bayles, whose head quarters would be at Culpee. The operations will be conducted at separate stations, two on one side of the Jumna, and two on the other.

At the same time a letter was read from Mr. W. C. Hurry stating that the superior kind of rice which he introduced into the Purnea district, and the successful cultivation of which has been viewed with much interest by the active Zemindars, was not Carolina rice, but a specimen of good rice obtained from Baraset.

WEDNESDAY, DECEMBER 16.

Letters have been received from Chusan to the 24th Oct., from Macao to the 4th of Nov., and from Singapore to the 17th ultimo. At Chusan matters were improving, the Chinese were daily returning to the town, and a large supply of provisions was daily supplied, than had been received up to the date of our last advices. A truce had been declared between the Chinese and English, pending the Canton negotiations. Admiral Elliott was to leave Chusan for Canton in the first week in November. Trade was at a stand still at Macao and every thing else in statu quo.

Private letters from Macao by the *Mor* mention that the Admiral has submitted to the Emperor of China a Treaty composed of twenty-six articles, sixteen of which the Emperor has accepted and ten rejected, but what the accepted or what the rejected articles are we know not. It is likewise

stated that the Admiral has expressed himself as being fully conscious that the Chinese were only temporizing with him, but that the nature of his orders from home prevented his taking a more decisive part.

The *Bombay Times* expects the return of the *Victoria Steamer* with the November Mail by the 9th or 10th instant, and if he be correct, we may expect the express on Sunday night. We do not imagine that she would be detained at Suez, because, as we have no idea that the regular Mail would come forward, she would probably be made aware of this, as she already knows the procedure of the *Berenice*, and would therefore, in all likelihood, return so soon as she had taken on board her passengers, together with the Mails which might have arrived by the French Steamers at Alexandria and Mr. Waghorn's, or any other private Mails that might be on the way.

The Oorlah Bearers about three hundred of them have suddenly left Calcutta, under the impression that the Government was going to press every description of labourers for Military service up the country.

THURSDAY, DECEMBER 17.

Messrs. Thacker & Co. have just published a four feet, four inches long, and two feet, two inches broad Chart of the Bay of Bengal, compiled from the most recent surveys by Commander Richard Lloyd I. N. officiating Marine Surveyor. It is the best chart of the Bay, giving the soundings, and the nature of the ground, throughout the entire breadth of the Bay more fully than any other.

Colonel Shelton of H. M.'s 44th Regiment has been appointed a Brigadier of the 2d Class in supercession of Colonel Dennie, who ceases to be a Brigadier on the arrival at Jellalabad of the force under Colonel Shelton's command.

The Madras Government have followed the example of that of Bombay in firing a salute in honor of Major General Sale's victory over Dost Mahomed, and the Dost's subsequent surrender.

The *Hurkaru* notices the ridiculous blunder of the *Morning Chronicle* in announcing that the Queen had been graciously pleased to allow Major Pottinger to wear the third class of the order of the Dourance Empire for his services at Ghuzni! This is amusing enough, but a letter from a friend in London assures that he heard the Chairman of the Court of Directors—not however Mr. Bayley—point to Bundelkund as one of the provinces which enjoyed a perpetual settlement!

The Madras papers state, that the whole of the property taken at Kurnaul, and consisting for the most part of munitions of war, will be given up as prize money to the troops engaged in the expedition. The value is estimated at eight lakhs of Rupees.

The disturbances in Upper Scinde having alarmed the merchants, Major Outram, the Resident at Hyderabad, has published a letter in the *Bombay Times* to assure the public that the navigation of the river is perfectly free from interruption.

FRIDAY, DECEMBER 18.

Mrs. Fast has been discharged from prison, no one appearing before the Grand Jury to sustain the indictment. The witnesses, of course, forfeit their recognizances.

Dr. James Burnes, K. H. has been appointed Secretary to the Bombay Medical Board, vice Dr. Glen promoted.

Brigadier T. J. Anquetil, we hear, succeeds Brigadier Roberts C. B. in the command of his Majesty's Shah Soojah's Force: the latter Officer being about to return with his Regiment from Cabool to India.

The *Delhi Gazette* mentions that Dost Mahomed Khan marched on the 12th ultimo, escorted by the 1st Bengal troop of H. A. and the 2d Cavalry. Major General Sir W. Cotton, moved on the same day escorted by two Companies of the 27th N. I.; the inclemency of the weather made the march a slow one, but the Royal prisoner and his escort arrived at Jellalabad on the 24th ultimo; he is represented to be in very good spirits, agreeable, intelligent, and fond of conversation. and gains opinions from all kinds of men in his progress—his destination is not yet known.

As soon as Shah Soojah can be prevailed upon to quit Cabool for Jellalabad, the Wing of the 37th, is to move in, and will occupy H. M.'s stables, in the Bala Hissar, the other Wing will find quarters in the barracks.

Captain Fraser, of the 2d Light Cavalry remains at Cabool for the present, but we are very happy to say that he continues to be "doing well" and that Captain Ponsonby of the same corps is so far recovered as to be able to accompany his Regiment to Jellalabad.

Sir Willoughby Cotton returns to India and subsequently to England as soon as he obtains leave.

Our letters from the force traversing the Punjab reached to the 21th ultimo. The Brigade arrived on the left bank of the Ravee on the 19th and crossed the same day, nine boats of a good size having been supplied for ferrying, and the ford was easy. The following morning the Brigade continued its march to Surrukpore, where it would have encamped the previous day, had the original route been adhered to; but at the request of the Seikh Government, which the Brigade in every way respects, the Army avoided crossing near Lahore.

The *Exchange Price Current* mentions that several sales of Indigo have taken place, principally for the French Market, at 200 to 210 Rupees per factory maund, for good and first rate marks.

The Bombay Government wishing to enact a law in regard to ticca bearers, have written for information on the subject to the Chief Magistrate of Calcutta. That functionary, in order to send as full information as possible, has ordered the several thanahs to ascertain the number of bearers and palanquin in each stand. The execution of this order has given rise to the bazar gup and hence the flight of the Oorlah Bearers.

It seems that the Chinese Man-of-war late *Chesapeake*, late *Cambridge*, is now employed on active service at the Bogue, just within the forts. She has been seen there not long since by the Ships of war stationed at the Bogue, although it is said she contrives to get to a safe distance whenever any of them go too near the Bogue forts. We do not hear that she is manned with any but Chinese.

His Imperial Majesty has issued an Edict against Commissioner Lin for his immediate return to Peking that he may examine him in his presence. Fooyueen E to take charge of the Government of the two Kwang provinces likewise Commissioner Keshen the third dignitary in the Empire has been replaced and another has been ordered to go to Canton immediately because the latter is too favorable to foreigners.

TO CORRESPONDENTS.

We have received a letter from THE VICAR GENERAL FRE ANTONIO, requesting to know the name of the man who died at the hospital without the attendance of a priest. We can assure his Reverence that the accuracy of the information is unquestionable, but we are unwilling to wound the feelings of the friends of the deceased by stating his name.



